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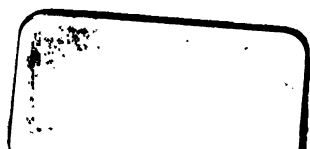
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**COMMENTARY**  
**ON**  
**THE NEW TESTAMENT.**



A POPULAR COMMENTARY  
ON  
THE NEW TESTAMENT.

By D. D. WHEDON, D.D.,

OF THE AMERICAN EPISCOPAL METHODIST CHURCH.

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# OUTLINE

OF

## ST. PAUL'S APOSTOLIC HISTORY.

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IN our Note to Acts ix, 1 we have given the history of St. Paul up to the time of his conversion and apostolic commission. As our commentary of the present volume consists entirely of notes upon his epistles, this is a proper place for tracing the facts of his apostolic ministry. These we classify into FOUR EPOCHS.

### I. ST. PAUL'S PREPARATORY APOSTOLATE.

At the memorable point of Saul's conversion, at about thirty-one years of age, (A. D. 37,) the glorified Jesus, being personally present, conferred upon him an apostleship to the Gentiles. It was a glorious yet fearful commission. He was to be the leading figure in the bringing the Gentile world into the Church, a fact implying the downfall of old Judaism; and his life was to be a life of daily death until its fatal terminus. After the first shock of this vital revolution was over, he retired to the Arabian solitudes for over eighteen months, to learn the mysteries of his new future. Of the modes and methods of that desert theological school we know nothing. But he re-appears at Damascus, to the amazement of all who recalled to memory his late mission thither of persecution. The Damascan Jews at length sought his destruction, and he retired to Jerusalem, there to encounter the cold suspicion of the Church, whose memories associated scenes of cruelty and bloodthirstiness with his person and visage. Here the noble heart and stately figure of apostolic BARNABAS interpose to recommend him to the confidence of the apostles and the Church. The hostility of Judaism soon confirms the certificate of Barnabas. Other apostles can stay in peace at Jerusalem; but wherever this apostate from high Rabbiniism, and advocate for the Gentiles, appears, there is an outburst of wrath. For him the city is no longer safe, and the Church secures him a secret retreat to his native TARSUS.

Meanwhile the new Gentile center of Christianity at ANTIOCH had risen into importance. BARNABAS is deputed by the Jerusalem apostles to go and superintend the rising Church in that great metropolis. It occurs to him that the very man to aid him in the work was young

Saul now at Tarsus. He was specially fitted for this work, for it was by the very persecution lighted up by Saul at Jerusalem that the believers were driven from that city to found a new communion in ANTIOCH. For a whole year the two apostles assembled their congregations and completed the structure of the Antiochian Church.

## II. ST. PAUL AS MISSIONARY APOSTLE.

*First Missionary Journey.*—The divine Head of the Church now decided that the time for holy aggression had come. By a special mandate of the Spirit, and a special ordination from the leaders of the Church, BARNABAS and SAUL, with John Mark for servitor, are sent from their metropolitan position into the missionary field. From SELEUCIA, the sea-port city of ANTIOCH, the native island of Barnabas, CYPRUS was dimly visible, and thither they sailed. Passing, with brief stoppage, the nearer capital, Salamis, they journeyed to Paphos, at the farther end of the island, where Saul encountered Elymas, the sorcerer, with divine power, and converts the Proconsul SERGIUS PAULUS. Henceforth his name is PAUL, and that name takes precedence of the name of Barnabas. As if his genius were now in the ascendant, they direct their way from Cyprus, the home of Barnabas, northward toward the native province of Paul. They enter the rugged province of PAMPHYLIA, and their servitor, Mark, the nephew of Barnabas, the future evangelist, retreats and deserts them. Boldly penetrating the semi-barbarous region northward, they pass PERGA, ANTIOCH in Pisidia, ICONIUM, and LYSTRA, to DERBE; and thence by the same line back to Perga, having left permanent Churches as monuments of their mission. Hence they returned by ship to ANTIOCH, their starting place.

A remarkable appendix to this first mission was Paul's attendance as delegate from ANTIOCH to the JERUSALEM COUNCIL to settle the Judaistic question: *Should Gentiles be accepted as Christians without the Mosaic circumcision and ritual?* As a successful young missionary, Paul was a powerful demonstration that Gentiles would accept Christ and his cross without the ritual. Under JAMES, as presiding presbyter, and in accepted association as apostle with PETER, JAMES, and JOHN, our PAUL and the progressive party obtained a decision requiring, indeed, a tenderness toward Jewish customs, but an emancipation from the Jewish burdens. Paul and the Antiochian delegates were escorted home by SILAS (who here first appears) and others from Jerusalem.

*Second Missionary Journey.*—From ANTIOCH again starting, our apostle, substituting SILAS for Barnabas, commenced that most memorable missionary tour which brought Christianity into Europe. His own immediate purpose was simply a revisitation of his Churches of



Syria and Cilicia. He came to Derbe, and there adopted Timothy into the place of John Mark as servitor. As he veers more deeply into Asia Minor, towards Bithynia, the Spirit warns him westward. Groping toward the coast of Troas, a man at Macedonia, in a vision by night, invites him over the Hellespont into Europe. He crosses and establishes the first European Church at PHILIPPI; the second at THESSALONICA; the third at BEREÆ. Driven by persecution seaward, he leaves SILAS and TIMOTHY, and sails for southern Greece, and lands at ATHENS alone. From Athens he goes to CORINTH. There, after a lonely and spiritless ministry for months, he takes new courage on the arrival of SILAS and TIMOTHY from Thessalonica. Arraigned before Gallio, he is triumphant. For three years these three ministers are engaged in rearing the fourth and greatest Church of Europe at CORINTH. The reports brought by Silas and Timothy drew from Paul his first TWO EPISTLES, those to THESSALONICA. Paul then crossed the ÆGEAN, and landing at Ephesus briefly, leaving promise of future visit, sailed thence to CESAREA, and having paid his respects to Jerusalem, returned to his starting-place, ANTIOCH.

*Third Missionary Journey.*—Leaving ANTIOCH for the last time (so far as history knows) Paul ranges over his Asian Churches, and coming down to the seacoast, pays his promised visit to EPHESUS, A. D. 54. Here it takes him two or three eventful years to rear one of the greatest of his Churches. The twelve Johnite disciples, the debates in the school of Tyrannus, the encounter with exorcist Jews, and the mob of Diana, are among its exciting scenes. Before this last commotion Paul was planning to make excursion again over his route through northern and southern Greece, revisiting his Churches; thence returning to Jerusalem, and then to finish with seeing ROME. For this purpose he sent two harbingers, TIMOTHY and ERASTUS, into Macedonia, and wrote his *third letter*, the FIRST EPISTLE TO THE CORINTHIANS.

Sad, and fearing as to the effect of this epistle on the Corinthians, and longing for the return of TITUS, whom he sent thither to bring back reports, Paul started from Ephesus for Macedonia. Expecting TITUS in vain at Troas, he crossed the Hellespont to his beloved Church at PHILIPPI. There, in Macedonia, TITUS came with joyful report from Corinth, and thence he wrote his *fourth letter*, the SECOND EPISTLE TO THE CORINTHIANS.

He completed his visit to CORINTH, where, for three months making his headquarters, he preached the Gospel in ACHAIA. Here learning of their apostatizing tendencies, he wrote his *fifth letter*, his EPISTLE TO THE GALATIANS. And in view of his expected visit to the great capital, he wrote his sixth and greatest letter, the EPISTLE TO THE ROMANS.

From Corinth he purposed to cross the *Ægean* direct to Syria for Jerusalem; but a plot of the Jews to assassinate him compelled him to go round by Macedonia, and again cross the Hellespont. A gathering retinue of friends from Macedonia attended him, intending to bear to Jerusalem the money contributions made from Paul's Churches to the impoverished Christians of Palestine. Passing through Troas, and stopping at Miletus, Paul sent for the elders of Ephesus, and gave them his parting charge. He skirted the Asian coast to Cesarea, and amid sadness and presentiments of evil, went up to Jerusalem. There he in full retinue met James, the apostle resident of Jerusalem, with his full eldership. He was greeted with Christian courtesy. Fatally, he was advised to enter the temple to complete the ceremonies of a Nazarite vow. There assaulted with murderous intent by the Jews, he is rescued by the Roman chiliarch, *LYSIAS*, and put in chains. So are terminated Paul's *three missionary tours*, A. D. 58, at about the fifty-second year of his age.

### III. ST. PAUL AN AMBASSADOR IN BONDS.

Henceforth through Paul's known history we must think of him as a prisoner, with his wrist in a ring fastened by a chain usually attached to the wrist of a Roman soldier. He is at length sent by *LYSIAS*, in order to save him from the Jews, to *FELIX*, at *CESAREA*, where he is in bonds for two years. Under *FESTUS*, successor of *FELIX*, he pleads his case before king *AGRIPPA*, and appeals to *CESAR* at *ROME*. To *ROME*, and to the bar of the Emperor *NERO*, he must go. He embarks at *CESAREA*, (A. D. 60,) and, through shipwreck and varied hazards, lands in *ITALY*, and journeys to *ROME*. For two full years he preaches the Gospel in the *CAPITAL*.

### IV. ST. PAUL IN HISTORICAL MYSTERY.

From the moment that the faithful Luke closes his narrative Paul is lost to history. It is mainly from the scattered hints found in his epistles that we dubiously trace the remainder of his life. We know with some clearness that the *EPISTLES TO THE COLOSSIANS*, to *PHILEMON*, to the *EPHESIANS*, and to the *PHILIPPIANS*, are voices from his prison. We know, too, with fair certainty, that he was beheaded with the axe under Nero. But whether this martyrdom took place in A. D. 63, at his first imprisonment, or whether, being acquitted and allowed to spend years in further labours for the Gospel, he met his fate A. D. 68, is an unsettled question. Of this discussion we give a brief notice in our Introduction to First Timothy.

## INTRODUCTION TO FIRST CORINTHIANS.

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### CORINTH.

OF the ancient and opulent city of Corinth, and of St. Paul's first introduction of Christianity there, we have a full account in the pages of Luke, Acts xviii, 1-18, and our notes on the passage. The ancient and purely Greek Corinth of the classic ages had, when St. Paul visited it, ceased to exist. Burned by the Roman Consul Mummius, it had lain a desolation for a century. Less than half a century before Christ it had been rebuilt by Julius Cesar, and colonized largely with Roman freedmen. It was restored to more than its ancient opulence; its schools of eloquence and philosophy were flourishing, and it was the acknowledged capital of ACHAIA, a name then embracing that southern and central Greece to which the glory of ancient Hellenic civilization properly belonged. But unrestrained prodigality was in the ascendant. Near her suburbs lay the palestra of the ancient Isthmian games; and there, even through the century of her desolation, these contests had been uninterruptedly celebrated. A sensual paganism was the sole religion of the Gentile population. And, what sounds strange to Christian ears, the sacred temple of Venus was munificently endowed with a thousand priestesses, whose ritual was prostitution. This making a religion of debauchery was an inheritance from the old Phœnician abominations, by which Israel was so often sensualized. It was first based in a celebration of the generative powers of nature, and, through long centuries of heathenism, had found ready acceptance and perpetuity from the passions of men. It was the deification by man of his own lowest appetites, and furnished occasion and consecration to their unbridled indulgence.

It was into this hotbed of wealth, intellectual excitement, and vice, consecrated by false religion, that Paul, alone and silently, entered to plant a pure Christianity. He had left his associates, Silas and Timothy, in Macedonia, and his sympathetic heart pining for them, his vigour was paralyzed. After three months' sojourn with the faithful Aquila and Priscilla, and preaching in the synagogue, he was enabled to welcome his faithful aids from Macedonia. Then followed the secession from the angry synagogue and the preaching in the house of Justus; the arraignment and triumph before Gallio; and the consequent peaceful closing of his first mission of a year and a half in Corinth, in which he established his fourth and greatest Church in Europe.

**TIME AND PLACE OF WRITING THE EPISTLE.**

Our apostle, then taking his affectionate leave of a Church then in a high state of unity and prosperity, crossed the *Ægean* to Palestine, and thence returned to *EPHESUS*. It was during his three years' sojourn at Ephesus, perhaps in the last seven weeks after the commotion of Diana, that this epistle was written. He had kept up communication with, and received intelligence from, Corinth. The eloquent Apollos, after his theological training under Aquila and Priscilla, had gone there, had won great popularity, gained large accessions of converts, and given the Church a new prosperity. Even St. Peter, if the statement made by a learned bishop of Corinth a century or two later be true, was there for a time. After the return of the noble Apollos to Ephesus, (whence Paul sends, 1 Cor. xvi, 12, his greetings to Corinth,) things grew dark in the Corinthian Church. Partisanship arose between different sections of the Church, who placed, without authority, the great names of Paul, Peter, Apollos, and even Christ, upon their schismatic banners. Various questions upon Christian morality and doctrine arose. And, what was worse than all this, the licentiousness of the city had entered, in a most flagrant form, into the Church itself. Nay, the very eucharist had been desecrated into a secular banquet, and made a scene of envy and strife. Paul first sent Timothy and Erastus before writing his epistle to Corinth. It was then that three delegates arrived from Corinth, namely, Fortunatus, Achaicus, and Stephanas, bringing an epistle from the Church asking for an apostolic solution of various questions which they presented. Paul thereupon wrote this epistle, bearing on its face the twofold purpose of reasserting his apostolic authority, and of furnishing an authoritative series of responses to the queries, stated or unstated, which had arisen in the Church.

**SUBSEQUENT PHASES OF THE CORINTHIAN CHURCH.**

About twenty years after St. Paul had met the martyr's fate, (A. D. 68,) the Church of Corinth received from the Church of Rome a fraternal epistle, written, as is commonly supposed, by St. Clement, third bishop of Rome. This invaluable epistle, written by an apostolic man, and addressed from one great Church to another, was deposited by the Church of Corinth in her archives, and was ordained to be read in its turn in her Sunday service. The only copy of it coming down to modern times was found in the Alexandrine Codex of the New Testament, being apparently held by the copyist as belonging to the canon. In this epistle we find that the Church of Corinth had, after a period of holy Church harmony, been divided

into factions by her ambitious leaders, and it was by these dissensions that Clement's letter was called into existence. This our epistle of St. Paul to the Corinthians was retained, as St. Clement indicates, in the archives of the Churches both of Corinth and Rome. "Take into your hands," says he, "the epistle of the blessed Paul, the apostle. What did he, at the first, write to you in the beginning of the Gospel. Verily he did, by the Spirit, admonish you concerning himself, and Cephas, and Apollos, because that even then you did form parties." The authenticity of Paul's epistles to the Corinthians has, indeed, never been called in question by any respectable criticism.

About seventy-five years after this memorable correspondence flourished Dionysius, the most celebrated of the bishops of Corinth. His epistles were many, addressed to various sections and individuals of note. His epistle to Soter, bishop of Rome, in reply to an admonitory letter from Soter, has these words: "You, by this your so suitable admonition, have blended together the gardens of the Romans and the Corinthians planted by Peter and Paul; for they both having planted us, taught alike, and, having alike gone into Italy, suffered martyrdom at the same time." Probably Dionysius inadvertently assumed here that Peter had been at Corinth from the fact that his name was placed by one of the factions at its head. In another passage Dionysius says to Soter, "To-day we kept the Lord's holy day, in which we read your epistle, which we shall always have for occasional reading for our admonition, as also the former epistle of Clement." This shows that apostolic writings were kept for regular public reading in the Church. It was a little before this time that Hegesippus, the earliest Church historian, made a journey from Syria to Rome, and having visited many bishops, declared that "he found every-where the same doctrine." "And the Church of Corinth," he says, "had continued in the true faith when Primus was bishop there, with whom I had familiar conversation on my voyage to Rome, having stopped several days at Corinth, during which we refreshed ourselves with the same doctrine."

From all these pleasing testimonies, it is clear that the Church of Corinth retained her reverence for her great founder, preserved his epistles in her archives, read them in the Sunday service, maintained the purity of his doctrine, and usually enjoyed a high state of prosperity.

#### LATER HISTORY OF CORINTH.

In the year 268 the city was captured by the Goths, and in 523 was destroyed by an earthquake. In 1462 it was captured by the Turks, and remained under their power until the late revolution, which made Greece independent. During Turkish times the cathedral of the

Church was in the Acrocorinthus. But a small village is now existing bearing the ancient name. There are the remnants of an old temple, which are the sole survivors of two or three successive Corinthians, and, indeed, are the most ancient relics in Greece. There are also faint traces that mark the grounds of the Isthmian games. The lines of Byron which commence his *Siege of Corinth* are blended history and poetry:—

Many a vanished year and age,  
And tempest's breath, and battle's rage,  
Have swept o'er Corinth; yet she stands  
A fortress formed to Freedom's hands.  
The whirlwind's wrath, the earthquake's shock,  
Have left untouched her hoary rock,  
The key-stone of a land which still,  
Though fallen, looks proudly on that hill;  
The landmark to the double tide  
That purpling rolls on either side,  
As if their waters chafed to meet,  
Yet pause and crouch beneath her feet.  
But could the blood before her shed  
Since first Timoleon's brother bled,  
Or baffled Persia's despot fled,  
Arise from out the earth which drank  
The stream of slaughter as it sank,  
That sanguine ocean would o'erflow  
Her isthmus idly spread below;  
Or could the bones of all the slain  
Who perished there, be piled again,  
That rival pyramid would rise  
More mountain-like, through those clear skies,  
Than yon tower-capt Acropolis,  
That seems the very clouds to kiss.

## PLAN OF THE EPISTLE.

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As this Epistle must necessarily be an exercise of apostolical authority in response to the needs of the Church, it required two things: *First*, a distinct and full settlement of his apostolic authority, (i, 10-iv, 21;) and, *Second*, the utterance of apostolic orders through the remainder of the epistle.

Taking his starting-point from those parties which the Corinthians, after the Greek fashion, were forming around their leaders, just as in philosophy the schools were formed around their founders, such as Democritus, Zeno, Plato, and Aristotle, our Paul proceeds to disown the whole body of philosophies. Neither he nor his fellow-apostles are philosophic founders. As leader in original wisdom he is nothing. But it must not for one moment be imagined that in this profound self-abnegation he abates one jot of his *apostolic authority*. As the originator of a philosophy he is, indeed, nothing; but as the organ of a revelation which is from God, and so is absolute, his decisions are ultimate. And he closes this firm self-assertion (iv, 18-20) with the most unequivocal apostolic warning and menace.

That settled, he goes over the list of their requirements, and thereto furnishes his ten successive responses, as detailed in the following scheme:—

### PART FIRST.

<b>Paul's Settlement of his Authority over the Corinthian Church.....</b>	<b>i, 10-iv, 21</b>
<b>I. AS FOUNDER OR LEADER IN A PHILOSOPHY HE IS NOTHING...</b>	<b>i, 10-ii, 5</b>
1. Starting from their partisan preferences of leaders...	10-17
2. He abases all philosophy beneath the cross supreme...	18-31
3. As he had renounced it at first coming to Corinth....	ii, 1-5
<b>II. BUT AS ORGAN OF A GOD-GIVEN REVELATION HIS AUTHORITY IS DECISIVE.....</b>	<b>ii, 6-iv, 21</b>
1. A philosophy, nevertheless, the Gospel is, which is not human but God-given, and understood solely by the spiritual.....	ii, 6-16
2. And which was not understood by their partisan carnality.....	iii, 1-4
3. Herein appear the preacher's God-imposed responsibilities.....	5-15
a. His success (based on Christ) is solely from God.....	5-11
b. His work, even if based on Christ, must undergo God's test of fire.....	12-15
4. And also hence appears the people's position as the God-founded temple, above all party and all philosophy.....	16-23
5. The true dignity of the apostles.....	iv, 1-13
a. Dispensers of God's mysteries to God alone responsible.....	1-5
b. Not to be treated with partisan arrogance.....	6-8
c. The effects of such arrogance on the suffering apostles depicted.	9-13
6. Paul's final assertion of his apostolic authority.....	14-21

## PART SECOND.

<b>Paul's Exercise of his Apostolic Authority over the Corinthian Church—in Ten Responses..</b>	v, 1-xvi, 3
I. RESPONSE TO RUMOUR CONCERNING INCEST.....	v, 1-13
II. RESPONSE CONCERNING GOING TO LAW WITH BROTHER...	vi, 1-20
III. RESPONSE TO QUESTIONS CONCERNING MARRIAGE.....	vii, 1-40
1. Advisory counsel as to marriage and celibacy...	1-9
2. Law and counsel as to separation of married persons.....	10-17
3. Counsel, generally, as to abiding in present calling.....	18-24
4. Response on marriage under present pressure, especially of maiden daughters.....	25-40
IV. RESPONSE TO QUESTIONS OF EATING OFFERINGS TO IDOLS	viii, 1-13; x, 14-xi, 1
V. RESPONSE TO QUESTIONINGS OF HIS APOSTOLICITY.....	ix, 1-x, 13
1. Assertion of his apostolic right and prerogative.	1-6
2. Ministers entitled to support by law of compensation.....	7-16
3. Reason why St. Paul renounced his right.....	15-22
4. These self-denials undergone for an eternal prize.....	23-27
5. Israel's wilderness-sojourn a type of the Christian race.....	x, 1-13
VI. RESPONSE AS TO HEAD-DRESS OF THE SEXES IN RELIGIOUS SERVICE.....	xi, 2-16
VII. RESPONSE AS TO DISORDERS AT THE LORD'S SUPPER.....	xi, 17-34
1. The Corinthians abuse of the Lord's Supper....	17-22
2. History and nature of the Lord's Supper.....	23-27
3. Reform, and treatment at the Lord's Supper....	28-34
VIII. RESPONSE AS TO EXERCISES OF SPIRITUAL GIFTS.....	xii, 1-xiv, 40
1. Of gifts—their true place and value.....	xii, 1-30
2. Infinite superiority of love over gifts.....	xiii, 1-13
3. Management in use of gifts.....	xiv, 1-40
IX. RESPONSE AS TO DENIAL OF THE RESURRECTION.....	xv, 1-58
1. The Christ-history, especially of resurrection, stated.....	1-11
2. Denial of resurrection is a repudiation of Christianity.....	12-19
3. Reaffirmation; position of resurrection in Christianity.....	20-28
4. Devastating results of the no-resurrection doctrine.....	29-34
5. Contrast of mortal and immortal bodies illustrated by contrast between other material bodies..	35-41
6. Correspondence of the differences.....	42-50
7. Picture of resurrection, psalm, and admonitory inference.....	51-58
X. RESPONSE AS TO THE COLLECTION FOR SAINTS.....	xvi, 1-4
PERSONAL MATTERS IN CONCLUSION.....	xvi, 5-24



## FIRST EPISTLE TO THE CORINTHIANS.

## CHAPTER I.

**PAUL**, <sup>a</sup>called to be an apostle of Jesus Christ <sup>b</sup>through the will of God, and <sup>c</sup>Sosthenes our brother, <sup>d</sup>Unto the church of

<sup>a</sup> Rom. i. 1.—<sup>b</sup> 2 Cor. i. 1; Eph. i. 1; Col. i. 1.—<sup>c</sup> Acts 18. 17.—<sup>d</sup> Jude 1.—<sup>e</sup> John 17. 19; Acts 15. 9.

## CHAPTER I.

*Apostolic Style and Greeting, 1-3.*

1. **Paul, called to be an apostle**—See note on Romans i. 1. Neander says, "*Kaleiv, to call*, is used to denote the way in which God specially appoints men to any particular end." Not quite correct. It strictly designates only God's own act of summoning or inviting to an end. It expresses the divine side of *calling*; but the human side of *obedience to the call* being implied, the word does, in cases of obedience, presuppose the consequent assignment of the man to the mission. Notes, Rom. i. 1; viii, 30; 1 Cor. viii, 20. **Will of God**—And so not an *uncalled* apostle, through *man's will* only, as we shall find in the two epistles that Paul's opponents at Corinth maintained. **Sosthenes our brother**—Literally, *the brother*; so that the great apostle and the humble brother unite in this epistle. And this subordinate coöperation of the brother in this epistolizing is beyond question best explained by supposing that Sosthenes (like Tertius in Rom. xvi. 22, and Sylvanus and Timothy in 1 Thess. i. 1) was his amanuensis. And as we find a Corinthian Sosthenes in Acts xviii, 17, (see note on Acts xviii, 8,) so what is called in logic the "law of parsimony," namely, the law that we should not suppose more things than necessary, requires that we should not make more than

God which is at Corinth, <sup>e</sup>to them that <sup>f</sup>are sanctified in Christ Jesus, <sup>g</sup>called to be saints, with all that in every place <sup>h</sup>call upon the name of Jesus Christ <sup>i</sup>our Lord, <sup>j</sup>both

<sup>f</sup> Rom. i. 7; 2 Tim. i. 2.—<sup>g</sup> Acts 9. 14, 21; 22. 16; 2 Tim. 2. 22.—<sup>h</sup> Chap. 2. 6.—<sup>i</sup> Rom. 8. 28; 10. 12.

one Sosthenes where one will suffice. If Sosthenes, the synagogue-ruler of Corinth, became a Christian, he was, doubtless, the proper man to be Paul's aid, and his fellow-epistolizer to the Corinthians.

2. **Sanctified in Christ Jesus**—For every justified man is also, in some degree, a sanctified man. Every true Christian is a *saint*. And the word *saints* is a usual New Testament appellation for the body of true believers. Rom. xv, 23; 1 Cor. vi, 1, 2; Eph. i, 1, 18; Phil. i, 1; Col. i, 2. **Called to be saints**—Literally, *called saints*. As Paul was a *called apostle*, so they were *called saints*. **Saints**—That is, *holy ones*; a term, as just said, with different degrees of verity, applicable, as it is here applied, to all *Christians*. **With all**—That is, they are *called saints* not alone; but in blessed unity with the living, universal Church. **Call upon**—So that there is a mutual call; Jesus Christ *calls* them, and they *call upon* Jesus Christ. By *call upon*, is meant, *praying to*. So Stephen, in Acts vii, 59; and so Acts ix, 14, and Romans x, 13. This last text, in particular, shows that the phrase means prayer in its highest sense as to God, and is a very conclusive proof that the very mark of a Christian, in Paul's view, was truly praying to Christ, as that of a Jew was blaspheming him, and that of a Gentile was worshipping idols. **In every place**—The Greek

theirs and ours: **3** \* Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

**4** <sup>1</sup> I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; **5** That in every thing ye are en-

riched by him, <sup>2</sup> in all utterance, and *in* all knowledge; **6** Even as <sup>3</sup> the testimony of Christ was confirmed in you: **7** So that ye come behind in no gift; <sup>4</sup> waiting for the <sup>5</sup> coming of our Lord Jesus Christ: **8** <sup>6</sup> Who shall also confirm you unto the end, <sup>7</sup> that ye may be blame-

<sup>1</sup> Rom. 1. 7; 2 Cor. 1. 2; Eph. 1. 2; 1 Pet. 1. 2.  
<sup>2</sup> Rom. 1. 8. — <sup>3</sup> Chap. 12. 8; 2 Cor. 8. 7.  
<sup>4</sup> Chap. 2. 1; 2 Tim. 1. 8; Rev. 1. 2.

<sup>5</sup> Philippians 2. 20; Titus 2. 13; 2 Pet. 3. 12. —  
<sup>6</sup> 1 Gr. revelation, Col. 3. 4. — <sup>7</sup> 1 Thess. 3. 13.  
<sup>8</sup> Col. 1. 22; 1 Thess. 5. 23.

order of words is thus: *with all that call upon the name of the Lord in every place, both theirs and ours.* **Theirs and ours**—Some make this mean *their place* or locality of residence and *ours*. **Ours** would then include Paul and his Corinthian brethren; **theirs** would refer to all others praying to Christ. But our English version makes a richer sense. Jesus is declared to be Lord alike of the Corinthian and the universal Church. Paul exults to address his Corinthians as not solitary Christians, but as part of the great body of *saints*.

**3. Grace**—Note on Rom. i. 7. In both passages both God and Christ are made sources of peace and grace.

#### *Gratulatory Exordium, 4-9.*

Before unfolding to the Corinthians their errors of practice and doctrine, Paul, in the exordium, touches briefly upon their brighter points. And this favourable description must not be viewed as a flattery, or an unreality, or a contradiction to the reproofs that follow, but a truthful view which the apostle rejoiced to give. They were, in spite of defects, a true Christian, apostolic Church. The apostle's commendations, however, are merely general, allowing ample exceptions; and he dwells more fully on their charismatic endowments, and less on their sanctified graces, than in some other of his epistles.

**4. My God**—The possessive *my* is intensive, expressive of the earnest faith of the apostle that God was truly his, and of the intimate approach to God which he made in his thanksgiving for his Corinthians. **By Christ**—Rather, *in Christ*. That is, the grace which, treasured *in Christ*, is thence imparted

to you. This grace *in Christ* is the basis and substance of the *charisms* which he next specifies.

**5. Every thing**—Every respect. **Utterance**—Preaching, prophesying, and tongues. **Knowledge**—The perception of sacred doctrines, the discerning of spirits, and the interpretation of charismatic tongues.

**6. Testimony of Christ**—The apostolic testimony to Christ's history and doctrine. **Was confirmed**—Was firmly grounded in your faith.

**7. Come behind**—Such was the vivid Greek temperament of the Corinthian Church, and such the operations of the Spirit within it, that they equalled *any Church* in charismatic manifestations. This was the bright side of their case. The shadier side was, the fact that this was no demonstration of their preëminent piety; and even in the use of their gifts there was such a mixture of human with divine, that they needed the guidance of apostolic wisdom. **Gift**—Grace, *χάρις*, is sanctifying; *gifts, charisms*, are edifying as manifestations of divine power. **Coming**—Note on 2 Thess. ii. 2.

**8. Who**—Referring to **Jesus Christ**. **Shall confirm**—*Will confirm*; being the simple future. Fatalistic doctrine interprets this **will confirm** to mean that there can be no failure of their firmly enduring to the end; that the passage "furnishes a guarantee against that greatest of dangers, the fickleness of the human will."—LANGE'S *Bibelwerke*, on the passage. Such an interpretation violates the true doctrine of probation, and ignores the true nature of the freedom of a responsible will, which must be allowed the power and the area for choosing either way. See

less in the day of our Lord Jesus Christ. 9 'God is faithful, by whom ye were called unto 'the fellowship of his Son Jesus Christ our Lord.

<sup>r</sup> Isaiah 49. 7; Chap. 10. 18; 1 Thess. 5. 24; 2 Thess. 3. 3; Heb. 10. 23. — <sup>s</sup> John 15. 4; 17. 21; 1 John 1. 3; 4. 13.

our note on Rom. ii, 9. Hence Grotius well says, "God does his own part," in confirming. We say as above, verse 1, the apostle expresses only the divine side of the work, implying the required performance of the human conditions which are elsewhere expressed in countless cases. That is, assuming that the Corinthian Church are earnestly anxious to be **confirmed blameless to the end**, he promises that God on his part will be **faithful to confirm them**. **Blameless**—Being forgiven of every sin and sanctified unto all holiness; so that at the end we are perfectly blameless. Note Rom. viii, 33. **The end**—the coming of Christ to judgment. See note on xv, 24.

9. **God is faithful**—If you fail, it will be from no want of faithfulness in God. Note above on verse 1. **Fellowship of his Son**.—Not a **fellowship** with Christ, but a common sharing, with all Christians, of Christ. So x, 16, **fellowship**, or common participation or communion of his *blood* and of his *body*. And with this earnest symbol of Christian union, Paul prepares for the contrast of disunion which follows.

## PART FIRST.

### PAUL'S ANALYSIS

OF HIS APOSTOLIC RELATIONS, AND ASSERTION OF HIS AUTHORITY OVER THE CHURCH AT CORINTH, i, 10–iv, 21.

I. AS A FOUNDER OR ORIGINATOR IN PHILOSOPHY HE IS NOTHING, i, 10–ii, 5.

1. **He starts from their partisan preferences preparatory to this disclaimer of philosophic leadership**, 10–17.

As Corinth was now the proudest, wealthiest, and most dissolute city of Greece, so part of her pride was exer-

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, 'that ye all speak the same thing, and *that* there be no 'divisions among you; but *that* ye

<sup>r</sup> Romans 12. 16; 15. 5; 3 Corinthians 13. 11; Philippians 2. 3; 3. 16; 1 Peter 3. 2. — <sup>s</sup> Greek, *schisme*, chap. 11. 18.

cised in philosophy, philosophical lecturing and debate, and the parting into sects or schools under different leaders, as Aristotle, Plato, Zeno, Epicurus, and later philosophs. In olden time, it was proudly remembered, one of the seven *sophot* or *sages* of Greece was Perianther of Corinth. Influenced, or, as the apostle expresses it, *inflated*, (*puffed up*, iv, 6) with much of this Corinthian spirit, the Church had divided itself as partisans of Christian leaders, among whom Paul finds himself nominated as one.

10. **Beseech**—The apostle begins with supplication, but he will end with self-assertion and even menace, iv, 18–21. It is not as such a leader that he will serve; yet on the proper basis, the basis of the **cross**, (verse 18,) as himself a complete imitator of Christ, and as their special founder and *father*, (iv, 15,) he will claim their following of himself.

**Brethren**—As in spite of their shortcomings they still were. **By**—Rather, *through*. **The name**—This powerful **name** has thus far been nine times mentioned; so that, as Chrysostom well says, "He nails them to this name." And, we add, the very purpose of nailing to this name is to substitute it as the basis of his apostolic authority, instead of any sectarian leadership. **Speak the same thing**—Not that there should be a forced unity of talk where there was no unity of thought. That can be only by insincerity; or, as among Papists, by despotism. But, as he will further say, their unity of *speaking* must be based on their unity of *mind*. For at bottom there was a unity, *Christ* and his *cross*; and all their partisan talk was simply the superfluous result of diverging in puerile pride and loquacity from that deep and holy centre. Deep, central, praying piety is the true healer of Church strifes. **No divisions**—No *oxiquara*, *schismata*,

be perfectly joined together in the same mind and in the same judgment. **11** For it hath been declared unto me of you, my brethren, by them *which are of the house*

of Chloe, that there are contentions among you. **12** Now this I say, "that every one of you saith, I am of Paul; and I of 'Apollus; and I of "Cephas; and I of Christ.

as Chap. 3. 4.—as Acts 18. 24; 19. 1;

chap. 16. 12.—as John 1. 42.

*schisms.* *Schism* is, here, a division in a Church rather than a departure from it; as heresy, at the present day, is a departure from true Christian doctrine. **Mind**—Interior mental state. **Judgment**—Exterior purpose, as exhibited in action and practice.

It is curious that Ignatius, years afterward, quotes in substance this verse, yet reversing the order of thought and words: "That in one common obedience ye be united in the same mind and the same judgment, and all speak the same thing." Paul proceeds from external speech to internal mind; Ignatius proceeds from mind to the resulting speech. The cause of Paul's beginning with speech was, that it was the *talk* of the parties that had been reported to him. If people will cease their quarrelsome *talk*, that may stop their quarrelsome *feeling*.

**11. Declared unto me**—I left you in Corinth a short time ago a unit; I am told here in Ephesus that you are split into factions and factions. **Of Chloe**—The words *which are of the house*, are in italics, as being not in the Greek but added by our English translators. *Chloe* seems to have been an eminent Corinthian lady, known to the Church, who, like Lydia at Philippi, kept an establishment, and her people, perhaps her *children*, were ample vouchers for their report to Paul. It is not probable, as Wordsworth suggests, that Fortunatus and Achaicus were they; for these two were evidently delegates selected by the Church.

**12. Now this I say**—Now what I mean to say is this. The preceding general report is to be expanded into its particulars. **Every**—Rather, *each one of you*. Paul's *each* is not to be pressed as absolutely including the whole, as the same word *every* does not, iv, 5. It signifies *individuals* generally. **I am of**—The present para-

graph furnishes a glimpse of the divisions in the apostolic Church, on which see our note on Acts xv, 6, and the notes to which reference is there made. As in most cases, the partisanship was based partly upon personal preferences, especially so in the instances of Paul and Apollus, who had both been at Corinth and who essentially agreed in their views; and partly upon the principles the persons were held to represent, as specially in the case of Peter and Christ, who had neither been at Corinth. The leaders who were named participated not in the partisanship of these their professed followers.

**Of Paul**—Paul mentions himself first; partly as their known founder, and partly to lead the way in rebuking the partisans who used and abused his name. The followers of Paul, of course, maintained the non-necessity of circumcision and the ritual for salvation, and the complete oneness of Jew and Gentile in the new Church. There may have been a tendency to Marcionism; that is, in addition to the rejection of the Jewish ritual, there may have been a predisposition to reject the Old Testament—to hold the Jehovah of the Old Testament to be a malignant being inferior to the true God, and to base Christianity, as a separate religion, on its own sole foundation. **Of Apollus**—Though Apollus' style of oratory was much more rhetorical than that of Paul, yet his theology was doubtless the same. He was taught Christianity by Paul's dear friends and pupils, Aquila and Priscilla, and his intimate friendship for the apostle remained unbroken. Yet some tinge to his views there may have been derived from Alexandrian influences. Such tinge we recognize in the book of Hebrews; and something resembling it in the writings of John, both gospel and epistles. **Cephas**—The name of Peter in the colloquial

**13** \*Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? **14** I thank God that I baptized none of you, but Crispus and Gaius;

2 Cor. 11. 4; Eph. 4. 5.—y Acts 18. 8.

Hebrew of the day, (the Syriac or Aramaic,) signifying *rock*, of which *Petros* (*Peter*) was the Greek equivalent. See note on Matt. xvi, 18. According to the best readings the form *Cephas* is used in the following places: John i, 42; 1 Cor. i, 12; iii, 22; ix, 5; xv, 5; Gal. ii, 9; i, 18; ii, 10, 14. It is uniformly used in the Syriac (*Peshito*) version, and uniformly, as a Jew, by St. Paul. The Petrine party at Corinth were, probably, mostly Jews. They were inclined to question Paul's apostleship, to exalt themselves above their uncircumcised brethren, to maintain the value of the ritual, and the extremists among them tended to Ebionism. **Of Christ**—It seems, at first, strange that the special advocates of **Christ** should lie under the apostle's condemnation. But in our own age and country we have a special sect of Christians, who profess the name, but deny the deity, of Christ. Many rationalists at the present day, who reject evangelical doctrines, profess special reverence for Christ. That is, they admire the moral sayings of Jesus, especially the sermon on the mount, while the doctrines of his Godhead, his substitutional atonement, etc., they reject. So this sect of **Christ** probably rejected the apostles, and professed to be admirers and followers of the traditional sayings of Christ. They approved his ethics, but rejected the doctrines outlined in the Gospels, and more fully expanded in the epistles. They were probably Christianized rationalists from the Greek side of the Church.

**13. Christ divided**—The **Christ** here is the **Christ** of verse 30, the embodiment of an entire redemption and all connected blessings. Is, then, this **Christ** whole and one, and the one on whom the Corinthians can be of one mind, (verse 10,) or is he torn in pieces; each party having a part, or slice, of

**15** Lest any should say that I had baptized in mine own name. **16** And I baptized also the household of Stephanas: besides, I know not whether I baptized any

2 Rom. 16. 23.—a Chap. 16. 15, 17.

their own? **Paul crucified**—Your true Lord and Master was crucified for you; can Paul show his *cross* as a claim on your allegiance? **For you**—This clearly implies that Christ suffered for us as no saint or martyr ever suffers for us. He suffered, then, not merely as an example, or simply for our benefit, but in a far higher sense. **Baptized in the name**—Rather, *into the name* or authority of Paul, so as to be rightly called by his name. **Baptized** here expresses the import of the rite, *consecrated*. Note, Rom. vi, 3.

**14. I thank God**—For the unexpected good result of our actions, we may thank not our own wisdom, but God's. Some might have thought his omission to baptize a guilty neglect; others may have felt the not being baptized by him a slight; he sees in it a complete condemnation of their making him their master. **Baptized none of you**—A remarkable fact that of so many converts of Paul, so few were baptized by him. A remarkable object of thanks. Baptism, solemn as is its import, being, nevertheless, more a performance of the hand than of brain or soul, is subordinate to preaching and government. At Corinth the rite was at first, doubtless, performed by Timothy and Silas, Paul's attendants, and afterwards by elders and deacons ordained. Note, Acts x, 48. **But Crispus**—Note Acts xviii, 8. The notability of Crispus, the chief ruler, being converted by Paul, induced his being baptized by him. **Gaius**—At whose house probably he wrote the Epistle to the Romans. See our introduction to Romans, vol. iii, p. 286.

**15. Lest**—Lest any should claim from the fact that they were baptized by me to be my special disciples and bearers of my name.

**16. Also... Stephanas**—Paul had hastened to give his reason before he

other. **17** For Christ sent me not to baptize, but to preach the gospel: 'not with wisdom of 'words, lest the cross of Christ should be made of none effect. **18** For the preaching of the cross is to 'them

that perish, 'foolishness; but unto us 'which are saved, it is the 'power of God. **19** For it is written, 'I will destroy the wisdom of the wise, and will bring to nothing the understanding of the pru-

δ Chap. 2, 1, 4, 13; 2 Pet. 1, 16.—3 Or, *speech*.  
—c 2 Cor. 2, 15.—d Acts 17, 18; chap. 2, 14.

e Chap. 15, 2.—f Rom. 1, 16; verse 24.—  
g Job 5, 12, 13; Isa. 29, 14; Jer. 8, 9.

had finished his catalogue; and he now adds the household of Stephanas, Stephanas himself, of course, included. He may, in this writing, have been reminded by Stephanas, who, being one of the delegates sent from Corinth was with Paul at the present writing in Ephesus. Chap. xvi, 17. **I know not**—Of the limitations to inspiration see our notes vol. i, p. 345, 1; also on Acts xxvii, 22, 24.

**17. Sent**—'Ἀποστείλε, the word whence *apostle* is derived. Note on Matt. x, 2. *Christ apostled me not to baptize*. Baptizing was not named in his apostolic commission. Acts ix, 15; xii, 15; xxvi, 16–18; Gal. i, 16. Yet baptism was included in the commission of the twelve, (Matt. xxviii, 19,) to be done, doubtless, either by themselves or by subordinates appointed. **Wisdom of words**—Not hereby meaning skill in speech; nor, as Olshausen, "word-wisdom;" nor philosophical discourse; but **wisdom** or philosophy which is the subject of **words** or discourse by philosophers. This will appear in our progress. The Greek word here rendered **wisdom**, σοφία, *sophia*, is the last half of the word φιλοσοφία, *philosophia*, *philosophy*; and means throughout this chapter precisely the same thing, except that the former signified *wisdom*, and the latter, signifying *love of wisdom*, was the more modest profession for a sage to make. Both terms mean that system of thought, originated by the intellect of deep thinkers, which assumes to decide on the origin of all things, the existence of God, and the nature and destiny of man. The systems were admired for their profundity, and men divided into sects and schools following different leaders of thought, just as the Corinthian Christians were following different

leaders. That such is the meaning of the word here is plain from verse 22, where the *sophia* is expressly affirmed to be that which was the object of the search of the Greeks. In its best form this *sophia* was the nearest approach to true religion that the unaided reason of man could attain. Yet, source of pride and partisanship as it was to the intellectual Gentile world, the apostle triumphs in declining a similar homage from the Church, and in abasing *sophia* to the bottom, and placing the cross at the summit. Not but that there was a value and a grandeur positively in the Greek *sophia*. It was only as it came in competition with the cross, as a substitute for the Gospel, as a means of enlightenment and *salvation* to men, that it was to be abased; just as all things belonging to mere man must be abased before that which is truly of God. Hence the *sophia*, with all of its human nobility, power, and pretension, must all be trampled in the dust when the triumphs of the cross were approaching. Socrates and Plato were illustrious men; their philosophies were a noble product; but when they come into collision with Christ and his cross into what nothingness must they not sink!

**2. He abases all beneath the supremacy of the cross, 18–31.**

**18. That perish**—That are perishing. **Foolishness**—The precise opposite of *sophia*. **Are saved**—Are being saved. Note Acts ii, 47.

**19. Written**—Quotation of Isaiah xxiv, 14, essentially after the Septuagint. **Wisdom of the wise**—The *sophia* of the *sophoi*; the philosophy of the philosophers; the sagas of the sages.

**20. Where**—An exclamation of assumed triumph, as if all these competitors of the cross were *nowhere*. **The**

dent. **20** <sup>a</sup>Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? <sup>b</sup>hath not God made foolish the wisdom of this world? **21** <sup>c</sup>For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. **22** For the <sup>d</sup>Jews require a sign,

<sup>a</sup> Isa. 33. 18.—<sup>b</sup> Job 12. 17, 20, 24; Isa. 44. 25; Rom. 1. 22.—<sup>c</sup> Rom. 1. 30, 31, 38; Matt. 11. 25; Luke 10. 21.—<sup>d</sup> Matt. 12. 38; 16. 1; Mark 8. 11; Luke 11. 16; John 4. 48.

**wise**—The *sophos*, the *philosoph*. The **scribe**—As the apostle advances, his mind recognises that the Jewish parallels to the *sophoi* and *philosophs* of the heathen world, namely, the *scribes*, must be included in the same humiliation. He deals, mainly, with Greek philosophers because Corinth is a Greek city. **Disputer of this world**—A generic term including both the preceding, *sage* and *scribe*. **Made foolish**—Stultified, reduced to idiocy. The maxim of Socrates, said to have been inherited from Pythagoras, was, that "*sophia*, in truth, belongs to God alone."

**21. For after that in the wisdom of God the world by wisdom knew not God**—Rather, *For after that in (the light of) God's wisdom the world by (human) wisdom knew not God*. Man's wisdom ought, in accordance with God's wisdom, as a lesser in a greater light, to have known God. Had the finite *sophia* accorded with the infinite *sophia*, man would have truly known God: but since in the divine wisdom human wisdom did not learn God, it pleased God to provide a new method. **The foolishness of preaching** became a method of presenting God to man's faith, and bringing about salvation by that faith. In this word **foolishness**, as well as in the words (verse 25) **foolishness of God**, **weakness of God**, and (verse 27) **foolish things**, the apostle ironically styles things as the world styles them. By a similar irony the apostle asserts that since **wisdom** failed to **know God**, God accomplished the result by a **foolishness**. **The foolishness of preaching**, is the antith-

esis to the **wisdom of (philosophic) words**, or lecturing, ver. 17. **Believe**—By unbelief man lost God; by faith he recovers God. Of the nature of this faith, as a condition of salvation, see notes on Rom. xii. 23. By what un-wisdoms both Jews and Greeks mis-er- God Paul now declares.

<sup>m</sup> Isa. 8. 14; Matt. 11. 6; 13. 57; Luke 2. 34; John 4. 50, 66; Rom. 9. 32; Gal. 5. 11; 1 Pet. 2. 8.—<sup>n</sup> Verse 18; chap. 2. 14.—<sup>o</sup> Rom. 1. 4, 16; verse 18.—<sup>p</sup> Col. 2. 8.

**22. A sign**—Accustomed, under their dispensation, to miracles, the Jews prescribed signs. Christ, indeed, worked miracles—was himself a miracle; but they demanded that he should come in Messianic glory, renew the earth, and give to them its supremacy. That is, they required at his first coming the manifestations of his second coming. See note, Matt. xii. 38. But as instead of the throne he received the cross, this became to them a stumbling-block.

**Wisdom**—As to the Jew *miracle* was the route to truth and God, so to the Greek philosophy, demonstration, starting from intuition and winding through logic, was the sole guide and test. But though Christ is thus a stumbling-block instead of a *sign*, and a *foolishness* instead of a *philosophy*, yet Paul will soon prove that Christ is, after all, truly and transcendently a *sign* and a *philosophy*.

**24. Called**—With a calling obeyed by faith, (verse 21,) and so an effectual and permanent calling. Note on verse 1. **Power**—Which is required in a *sign*. **Wisdom**—Which is required in a *philosophy*.

**25. Foolishness of God**—A remarkable ironical phrase, and refers to the **preaching** of verse 21. **Foolishness** is it? But it is God's **foolishness**, and God's *foolishness* is *wiser than man's*

men. **26** For ye see your calling, brethren, how that <sup>1</sup>not many wise men after the flesh, not many mighty, not many noble, *are called*: **27** But <sup>2</sup> God hath chosen the foolish things of the world to confound

the wise; and God hath chosen the weak things of the world to confound the things which are mighty; **28** And base things of the world, and things which are despised, hath God chosen, *yea*, and <sup>3</sup> things which

q John 7. 48.—r Matt. 11. 25; James

2. 5; see Psalm 8. 2.—s Romans 4. 17.

wisdom. God's *foolishness* is the *preaching of the cross*; man's wisdom is the philosophy of the Grecian schools, the noblest efforts of the human mind in that direction, yet yielding no reposeful certainty for the human soul on the great question of the origin of things or the destiny of man.

**26. Ye see**—Rather, in the imperative, *Behold, contemplate your calling*. **Your calling**—Not, says Wordsworth, "*την κλησιν υμετεραν your calling*"; but *την κλησιν υμων, the calling of you*." That is, God's *calling* of you into the kingdom of Christ, implying your acceptance and all its blessed results. **Not many wise**—Why were not many *sophoi* called? Because the pride of their *sophia* was in the way. They were *called*, indeed; but they never, by faith, became *the called*. They were *called* to repentance and faith; but never were *the called*, upon repentance and faith, *to be saints*.

How their *sophia* was in the way we see in the case of Gallio, the philosopher, at this very Corinth. Acts xviii, 12-17, where see notes. Christianity, brought before him by our illustrious apostle, was repudiated even from examination by antecedent contempt, as a mere matter "of words and names." He heard of it with nervous impatience, and dismissed it with unmannerly abruptness. What was true in Corinth was true on a larger scale in the whole Roman world. The sages of the age of Tacitus, Seneca, Pliny, and hundreds of lesser literati and philosophers, deemed Christianity unentitled to investigation. And yet, according to the skeptical historian Lecky, and others, of the same school, the true cause of the triumph of Christianity in the Roman empire was not miracles, but the obvious superiority of Christianity over all rival systems of religion. **Not many**

**mighty**—Few statesmen, warriors, princes. The government of the Roman empire, civil and military, was a stupendous system, at the head of which was Nero, a butcher and a fiddler. Ecclesiastically it was paganism, with Capitoline Jupiter at its head. Politically and ecclesiastically it was a sham, destined in due time to go down to ruin. **Not many noble**—Ancient Corinth was celebrated for its brilliant, high-born, old nobility. Its great, ancient families, now extinct, were instances how transient are all earthly grandeurs. But of the new and rather vulgar aristocracy of modern Corinth, restored from the conflagration inflicted by Mummianus, probably few deigned to enter the house of Justus, near the synagogue, where Paul held forth the *foolishness of preaching* to busy Corinth. Slaves, artisans, and a few of the higher class, in whom religious interest overcame the pride of rank, received the holy truth.

**27. God hath chosen**—It is a divine revolution; and we have the divine honour of being its instruments *chosen of God*. In this revolution the *foolish things* and the *weak* overthrow the *wise* and the *mighty*.

**28. Things which are not**—Nothings and nobodies. So are they viewed by the world; so in themselves they are. Yet, through the divine gift which they have received, they are intrinsically and truly *the realities*, and their opponents are *the shams*. Nero, the Roman empire, Jove, paganism, pagan philosophy, are all *the transient*; God, Christ, Christianity, the Church, are alone the permanent and the eternal.

The overthrow of paganism and the establishment of Christianity as the religion of the Roman empire were, however, but the *outward* verification of the apostle's words. His was a



are not, 'to bring to nought things that are: **29** "That no flesh should glory in his presence. **30** But of him are ye in Christ Jesus, who of God is made unto us 'wisdom, and 'righteousness, and 'sanctification, and 'redemption: **31** That, according as it is written, 'He

<sup>4</sup> Chap. 2. 6.—<sup>4</sup> Rom. 8. 27; Eph. 2. 9.—<sup>5</sup> Verse 24.—<sup>10</sup> Jer. 33. 5, 6; Rom. 4. 25; 2 Cor. 5. 21; Phil. 3. 9.

more profound meaning. What he recognised was, the infinitely surpassing spiritual power of Christ and his religion in the work of the soul's regeneration; in the saving it from death and hell and the raising it to immortality and heaven.

**29. Flesh should glory**—Or, as it is in the more forcible Greek, *that all flesh should glory not in his presence*. For truly it is **God** on one side and **all flesh** on the other, arrayed in each other's presence. It is the infinite *Reality* in comparison with the finite *unreality*. What, indeed, are the great men, great things, and great events of this world, but a phantasmagoria, gorgeous for a moment to the eye of sense, fleeting and false to the eye of the spirit?

**30. Of him**—Paul now shows how the Corinthian Christians are identified with the real and the permanent. The true reading, rightly translated, is, *From him ye are in Christ Jesus*. Being incorporated into Christ, they are sharers in his being and triumph. **Who has become unto us wisdom**—*Christ is our sophia*; our substitute for the Greek *philosophy*. On ii, 6-16 our apostle will fully explain the nature of this Christian *sophia*. **Righteousness, and sanctification**—These two words are, in the Greek, closely conjoined as two parts of the same work; *justification* as the negative, and *sanctification* as the positive, side. **Redemption** embraces Christ's whole work of rescue from sin, even to glorification. The whole verse shows how in Christ the believer is triumphant over this world's wisdom and greatness.

**31. Written**—According to the Septuagint, Jer. ix, 24. **In the Lord**—

that glorieth, let him glory in the Lord.

## CHAPTER II.

**AND** I, brethren, when I came to you, 'came not with excellency of speech or of wisdom, declaring unto you 'the testimony of God. **2** For I determined not

<sup>2</sup> John 17. 19.—<sup>7</sup> Eph. 1. 7.—<sup>8</sup> Jer. 9. 23, 24; 2 Cor. 10. 17.—<sup>9</sup> Chap. i. 17; vers. 4, 13; 2 Cor. 10. 10; 11. 6.—<sup>10</sup> Chap. i. 6.

That is, in Jehovah, and not in any human unreality. In the face of all the power, aristocracy, wealth, philosophy, and vice of Corinth, the believer is taught by Paul calmly to rest in the consciousness that he possesses a gift and a glory before which these were pompous nothings.

## CHAPTER II.

**3. This pride of philosophy Paul renounced at his first coming to Corinth, ii, 1-5.**

In continuation of the preceding paragraph, which is unhappily divided by the chapter, Paul resumes the reference to himself which was broken off at i, 17; which is now continued to verse 4; and is resumed iv, 3-21. The substance of the whole is, that while he earnestly rejects all pre-eminence on the ground of intellectual leadership, (such as that of philosophers and scribes,) he did assert his apostleship and fatherhood of the Corinthians under the cross of Christ.

**1. And I**—As in myself one of the nothings of i, 26-28. **Speech or of wisdom**—The same intellectual or philosophical leadership rejected by me in i, 12-17, was refused by me when I first came to Corinth to preach the Gospel. **Excellency of speech**, does not mean oratorical excellence; nor does Paul, as some think, aim here or elsewhere any slants at Apollos' rhetorical style or ability, the phrase really meaning, *excellency of philosophical lecturing* or discourse. **Or wisdom**—*Sophia*, or *philosophy*; the invariable meaning of the word as used in i, 22.

**2. I determined not to know**—Rather, *I did not determine to know*. He

to know any thing among you, 'save Jesus Christ, and him crucified. **3** And <sup>d</sup>'I was with you <sup>e</sup>'in weakness, and in fear, and in much trembling. **4** And my speech and my preaching <sup>f</sup>*was* not with <sup>g</sup>'enticing words of man's wisdom, <sup>h</sup>'but in demonstration of the Spirit and of power: **5** That your faith should not <sup>i</sup>'stand in the wis-

<sup>c</sup> Gal. 4. 14; Phil. 3. 8.—<sup>d</sup> Acts 18. 1, 6, 12.—<sup>e</sup> 2 Cor. 4. 7; 10. 1, 10; 11. 30; 12. 5, 9; Gal. 4. 13.—<sup>f</sup> Verse 1; chap. 1. 17; 2 Pet. 1. 16.—<sup>g</sup> 1 Or, *persuasive*.—<sup>h</sup> Rom. 15. 19; 1 Thess. 1. 5.—<sup>i</sup> Greek, *be*.

had no purpose of holding forth any philosophical substitute for the Gospel. By this is not meant that a minister must preach on no other topic than the crucifixion of Christ. It is not meant that he may not in preaching denounce particular sins, or instruct in particular virtues. Nor is it meant that he may not preach the law, or draw lessons from Scripture characters or events even in the Old Testament. Nor is it meant that he may not devote entire sermons to particular doctrines not in immediate connexion with the crucifixion. What Paul meant was, that he knew nothing but Christ's atonement—no substitute for it in the systems and philosophies of mere men—as a ground of salvation. His meaning was, as in iii, 11, that there can be no other foundation than Christ.

**3. Weakness...fear...trembling**—A blending of feelings arising, perhaps, from different causes, yet uniting in one effect. We have intimated that Paul, coming to Corinth fresh from his ill-success at Athens, may have felt a check upon his spirit. Note on Acts xviii, 3. The loneliness of his separation from Silas and Timothy chilled his courage. His experience at Athens may have deeply impressed him with the feeling that less of appeal to natural reason, and a more forcible pressure on the religious sensibilities by the presentation of Christ and the atonement, should frame his

This was that **foolish** in renunciation at which he proved to

dom of men, but <sup>a</sup>in the power of God.

**6** Howbeit we speak wisdom among them <sup>b</sup>that are perfect: yet not <sup>c</sup>the wisdom of this world, nor of the princes of this world, <sup>d</sup>that come to nought: **7** But we speak the wisdom of God in a mystery, *even* the hidden wisdom, <sup>e</sup>which God ordained before the

<sup>A</sup> 2 Cor. 4. 7; 6. 7.—<sup>i</sup> Chap. 14. 30; Eph. 4. 13; Phil. 3. 15; Heb. 5. 14.—<sup>k</sup> Chap. 1. 20; 3. 19; verses 1, 18; 2 Cor. 1. 12; James 3. 15.—<sup>l</sup> Chap. 1. 28.—<sup>m</sup> Rom. 16. 25, 26; Eph. 3. 5, 9; Col. 1. 26; 2 Tim. 1. 9.

be the **power of God** to the founding of the Corinthian Church, and which he has described in those flashing and triumphant antitheses that run through i, 22–28.

**4. Enticing words**—Not rhetorical or elocutional in style, but the persuasive utterances of a true philosophy. **Demonstration**—Manifestation. **Of the Spirit**—From or by the divine Spirit and divine power.

**5. Wisdom of men**—The philosophy of the Grecian schools. **Power**—The powerful influence of the Spirit of God.

II. BUT HE HAS AN AUTHORITY, AS ORGAN OF A GOD-GIVEN REVELATION, WHICH IS DECISIVE AND ULTIMATE, ii, 6–iv, 21.

**1. Yet Christianity has indeed a wisdom (*sophia*) of its own, not human, but God-given, understood by the spiritual alone, 6–16.**

**6. Howbeit**—Notwithstanding all this depreciation of *sophia*. **Perfect**—Not to the carnal or babes, (iii, 1,) but to the *adult*, (for such is the meaning of the word *perfect*) **in Christ**, and who are, therefore, called **spiritual**, verse 15, and who have attained a higher Christian life. The **carnal**, iii, 3, are under influence of evil passions, iii, 4, are to be rebuked for sin, iii, 17, and threatened with judgment, iv, 21. See note on iii, 1. The privileges of the **perfect** are now described, 9–16. **Princes...nought**—Notes on i, 26–28.

**7. Wisdom of God**—Note on i, 17.

world unto our glory; **8** "Which none of the princes of this world knew: for "had they known *it*, they would not have crucified the Lord of glory. **9** But as it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. **10** But "God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. **11** For what man knoweth the

\* Matt. 11. 25; John 7. 48; Acts 13. 27; 1 Cor. 3. 14.—o Luke 23. 34; Acts 3. 17; see John 16. 8. p Isa. 64. 4.—q Matt. 13. 11; 16. 17; John 14. 26; 1d. 18; 1 John 2. 27.

**8. Had they known it**—How far they were ignorant, and how far their ignorance was an excuse, is discussed in note on Luke xxiii, 34. **Lord of glory**—An epithet too lofty for a mere man.

**9. Written**—Isa. lxiv, 4 paraphrased by Paul, and adapted to his purpose. The words, of course, describe not the future happiness of the redeemed in heaven, but their present.

**10. The Spirit searcheth**—A striking ascription of personality to the Spirit. **All things**—Within the universe nothing is hidden from the search of the omniscient Spirit. **Deep things**—Rather, the *depths* of God. Nothing but omniscience can know omniscience. Nothing but God's Spirit can know what is in the divine Mind.

**11. For**—An illustration of the divine consciousness is drawn from the human consciousness. **The things of a man**—The interior things of his thought. **Spirit**—Which, by the power of consciousness turning our attention inward, reads our own inner thoughts and purposes. The only reason why human reason cannot absolutely know the existence of the divine Personality is, that man can only infer it from the works of creation and providence, and cannot walk into the divine Consciousness, and know it. But no more can a man know the consciousness of another man, and can only in-

things of a man, 'save the spirit of man which is in him? 'even so the things of God knoweth no man, but the Spirit of God. **12** Now we have received, not the spirit of the world, but 'the Spirit which is of God; that we might know the things that are freely given to us of God. **13** "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. **14** "But the natural man receiveth

r Proverbs 20. 27; 27. 19; Jeremiah 17. 8.—s Romans 11. 83, 84.—t Romans 8. 15.—u 2 Peter 1. 16; see chapter 1. 17; verse 4.—v Matthew 16. 23.

fer his neighbour's possessing thought and reason from his external manifestations. So that we have the same sort of proof of the personality of God that we have of the mentality of our fellow-man.

**12. The spirit of the world**—As every man has an individual *spirit*, so the world has a collective *spirit*, a common moral tone and temper; and that *spirit* is at variance with the divine Spirit. As the wisdom of man is antithetical to the wisdom of God, so the spirit of the world is antithetical to the Spirit of God. **That we might know**—By blessed experience. **Things...given**—Namely, (verse 9.) the things which God hath prepared for them that love him.

**13. Comparing spiritual things with spiritual**—For as we reason about, and understand, and realize, secular things by comparison—comparing things secular with secular—so we comprehend and reason of spiritual things by comparing spiritual with spiritual. So that there is a blessed logic in spiritual things.

**14. The natural man**—The secular or worldly man, who possesses only the worldly "understanding that judges only by sense" and time. See note on iii, 1. The word *natural* or *psychical*, derived from *ψυχή*, *psyche*, (soul), seems to presuppose the threefold division of man into body, soul, and spirit. In

not the things of the Spirit of God: "for they are foolishness unto him: "neither can he know *them*, because they are spiritually discerned. **15** But he that is spirit-

<sup>15</sup> Chap. 1. 18, 23. — <sup>16</sup> Rom. 8. 5-7; Jude 19. — <sup>17</sup> Prov. 28. 5; 1 Thess. 5. 21; 1 John 4. 1. —  
3 Or, *discerneth*.

that division the spirit is the highest nature of man, in which he bears the nearest affinity to God, by which he is a moral, conscientious, or religious being; while the soul embraces man's animal and secular understanding, by which he is acute in things of sense. Notes Matt. v, 3, and 1 Cor. xv, 44. The **natural man** is one whose spiritual nature is torpid or deadened by sin and the predominance of earth and sense. His is the *spirit of the world* and the *wisdom of men*, but not the *spirit which is of God* or the *wisdom of God*. **Receiveth not**—His torpid *spirit* is unsusceptible to communion with God. **Foolishness**—How intensely does the purely secular man scout the utterances of the devout spirit! How sneers he at the very thought of communion with God! How easy it is to burlesque the language of piety! True, those very men have their solemn moments, and their trying crises, when conscience is touched and their ridicule is hushed. And how will men who scorn the thought of communion with God abide to meet him in the judgment, face to face? **Can he know**—He has an absolute incapacity for knowing the beauty of holiness and the blessedness of divine things. **Spiritually discerned**—While his *spirit* is torpid and unsusceptible. Even in natural science there are recognised unseen truths. Says Professor Tyndall, "Besides the phenomena that address the senses, there are laws, and principles, and processes, which do not address the senses at all, but are spiritually discerned."

**15. Judgeth all things**—**All the things** of verses 12, 13; the deep things of God. By these **all things** are not meant merely the doctrinal truths of theology, which are comprehended by the logical understanding, but the deeper things of holiness of

ual "judgeth all things, yet he himself is "judged of no man. **16** For who hath known the mind of the Lord, that he "may instruct him? But we have the mind of Christ.

<sup>16</sup> Or, *discerned*. — <sup>17</sup> Job 15. 8; Isa. 40. 18; Jer. 23. 18; Rom. 11. 34. — <sup>18</sup> Greek, *shall*. —  
a John 15. 15.

heart and spirit. **Judged of no man**—He is not subject, in his experience and realization of divine things, to the understanding of the natural man. The spirit from God is not to be judged by the spirit of the world. For God is right and the world is wrong.

**16. We**—The spiritual. **Mind of Christ**—We having the **mind of Christ**, whom none can instruct, cannot be **judged** by any *natural man*. Our experience and gifts from God the world knows not of, and has no right or power to pronounce judgment upon. High communion with God, with exalted excitement of emotions, while it has its blessedness is not without its dangers. The human imagination is therein liable to catch fire, and a wild fire it is liable to be. The experience of the Church suggests the following cautions:—

1. Our spiritual experiences must be in accordance with the teachings of Christ, and regulated by the laws of the inspired written word. Those whose spiritual emotions, impressions, or cognitions contradict the word of God, are actuated by a delusive spirit.

2. Such spiritual exercises should accord with natural decency and becomingness; for "nature itself teaches" that decency and propriety are of God.

3. Our spiritual enjoyments should not exert themselves in mere emotional pleasure; but purify our daily life, make us honest in business, courteous in manners, faithful in our secular duties, and enterprising in good-doing. A mere contemplative or monastic piety lacks the true spirit of Christ.

4. True communion with God is modest and not boastful. It can bear with patience the pretence of the world to sit in judgment upon it. Nor does it endow its own personal opinions with the attribute of divine omniscience.

## AND I, brethren, could not

a Chap. 2. 15.

5. Our spiritual joy should give us firm faith, and a holy yet modest boldness in presenting religion to others; not obtrusively, but studying the occasion; not driving or persecuting, but winning souls to Christ and goodness. When we truly feel our religion to be a great treasure, we are most likely best to succeed in the effort to impart it to others.

### CHAPTER III.

2. This God-revealed philosophy not understood by the partisan carnality of the Corinthians, 1-4.

1. And I—In accordance with the elevated character of the **spiritual** in ii, 14-16. **Could not**—Consistently with the reality of the case. **Spiritual...carnal...babes**—In ii, 14, 15, the **spiritual** man is opposed to the **natural**, or entirely unregenerate; here he is opposed to the regenerate, who are in **Christ**, and yet, by being in a degree **carnal**, are but **babes**. Were they wholly **carnal** they would not even be **babes**, but be unregenerate. Short-comings, infirmities, and sins, have reduced them from spiritual manhood into babyhood. For these **carnal** are clearly a part of that *whole* who are called in i, 2, **saints, sanctified in Christ Jesus**. They are that same class as in vi, 1-11 are guilty of the **shame of going to law**, and yet, verse 11, are in part **sanctified**. And throughout this epistle the class so severely reprehended, and even menaced, by St. Paul, are held by him Christians, but faulty Christians, who needed to ascend into a higher level of holiness. From this it follows that there may be "sin in believers." Not every sin forfeits regeneration. Such sin dwarfs the spiritual stature, and lessens the glorious reward. But not until all justifying faith is lost is the name blotted from the book of life. As **babes** is the antithesis in the Greek to *perfect*—adult, in ii, 6—so it duly defines it. **Babes** implies *childhood*; *perfect* simply implies *adulthood*. So the Jews had

speaked unto you as unto **spiritual**, but as unto **carnal**, even as

b Chap. 2. 14.

the distinction of novices or babes, and adults or full grown, in knowledge of the law. And Alford quotes Philo as saying, "Since to babes the food is milk, and to adults (same Greek word as perfect, ii, 6) cookeries of grain, so also there are of the soul milk diets suited to child-stature; adult foods for men." A perfect man in Christ Jesus is simply an adult man in Christ Jesus. But this adult man is also the **spiritual**, and includes the full attainments and privileges of ii, 12-16. Any thing short of this is short of adulthood in Christian life, and approximates toward childhood.

But many commentators err in making this adulthood, or Christian perfect growth or perfection, depend, as in physical development, upon time. Scripture and experience show that in spiritual life there is many a *babe* of two and threescore; many a soul that springs almost from spiritual birth, by a strong, living, persevering faith, to vigorous adulthood.

These two classes may not be divided by a sharp line; they may, indeed, shade into each other, just as the old and the young are classes that shade into each other; but they are, on the whole, so clearly diverse that they can be classified and specified by two different terms. Such a spiritual class is recognised in xiv, 37. It does not appear, here or elsewhere, whether the individual made a distinct *profession* of being **spiritual**; though others may have recognised him as such from his life and spirit. Yet it cannot be required of the man who lives in nearness to God that he should withhold full statement of the fact, whether *profession* or not. It is the best kind of profession of holiness when a man does not so much profess it himself as oblige his friends, by his holy life, to profess it for him. **Carnal**—According to the best readings, the Greek word here rendered **carnal** differs in termination from that in verses 3, 4. The former is *σαρκινος*, the latter *σαρκικος*. The terminations

unto 'babes in Christ. **2** I have fed you with 'milk, and not with meat: 'for hitherto ye were not able to *bear it*, neither yet now are ye able. **3** For ye are yet carnal: for 'whereas *there is* among you envying, and strife, and 'divisions,

c Heb. 5. 12.—d Heb. 5. 12, 13; 1 Pet. 2. 2.—  
e John 16. 12.—f Chap. 1. 11; 11. 18; Gal. 5. 20.  
21; James 3. 16.

differ nearly as our English terminations *ine* and *ic* differ; the former indicating the *material of which a thing consists*, the latter the *quality of the thing*. The former word, signifying *consisting of flesh*, is used in 2 Cor. iii, 3 in a good sense. As *σαρκικοί* is a New Testament word, not used in the classics, Stanley thinks that the other word has here been substituted by copyists, to make a conformation with classical usage; but Alford believes it to be the true reading. The meaning would then be, *as unto beings made of flesh*—human—like the *men* of verse 3.

**2. With milk... meat**—By these terms is not meant the easier and the harder doctrines of theology, as foreknowledge and predestination, resurrection, etc. These are easily intelligible by the logical understanding to those who are not even *babes in Christ*, but are unregenerate. Paul refers to the principles of the lower and the higher Christian life. **Milk** is the doctrine of repentance, of avoiding sin, while **meat** represents those higher views of the **spiritual** (ii, 14–16) which the carnal could not receive, such as deep communion with God, profound purity of conscience, and the utter consecration of all to holiness and God. **Yet now**—This entire epistle; as to *babes*, deals almost exclusively with the principles of Christian ethics and doctrine; whereas that to the Ephesians, as to **spiritual**, mounts to the very heights of Christian spirit and life.

**3. Yet**—The reports by the household of *Chloe* indicate no advance in spirituality. **Carnal**—Fleshly. Though their strifes were what are distinctively called "sins of the spirit," their existence proved to the apostle's mind their fleshly quality. This use of the word

are ye not carnal, and walk 'as men? **4** For while one saith, 'I am of Paul; and another, I *am* of Apollos; are ye not carnal?

**5** Who then is Paul, and who is Apollos, but 'ministers by whom ye believed, 'even as the Lord gave

1 Or, *factions*.—2 Gr. *according to man*?  
—g Chap. 1. 12.—h Chap. 4. 1; 2 Cor. 3. 3.—  
i Rom. 12. 3, 6; 1 Pet. 4. 11.

*flesh* is not founded in the doctrine of the necessary evil of matter, but in the fact that our bodily appetites are so largely the source of temptation and sin. Properly regulated—fixed upon the right object in the right degree—all our appetites, desires, and passions are right. It is in their exercise on the wrong object, or their exercise in excess, that the act of sin lies. **As men**—Note on verse 4. **Are ye not carnal**—True reading, *are ye not men?* in which *men* is a synonyme for *unspiritual*. So our Lord's words, *But beware of men*. Matt. x, 17.

**3. From these partisanships are deductively stated the true responsibilities of their ministers, as imposed by God, 5–15.**

**a. Their success (based on Christ) solely from God, 5–11.**

As simply instruments of God, ministers are one, verses 5–10. But let every man (minister) beware, that on Christ for his foundation he build truth, otherwise his building will be burned, and he escape like a man from his burning dwelling, verses 10–15.

**5. Ministers**—*Διάκονοι, deacons or servitors*. Notes Acts vi, 1, and 1 Tim. iii, 8–15. We are not leaders of philosophical sects (note on i, 10, etc.) but simply servants, and servants under divine selection and guidance. **Every man**—Rather, *and as the Lord gave to each one*. That is, ye believed as the Lord gave to each minister the gift of attracting your belief. Paul proceeds to show how God gave different gifts to himself and to Apollos. And this connexion shows that **every man**, like **any man** in verse 12, and **every man** in verse 13, refers to teachers, and not, as Alford, to hearers.

to every man? **6** \*I have planted, <sup>1</sup> Apollos watered; \*but God gave the increase. **7** So then \*neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. **8** Now he that planteth and he that watereth are one: \*and every man shall receive his own reward according to his own labour. **9** For \*we are labourers together with God: ye are God's \*husbandry, *ye are* <sup>1</sup> God's building. **10** \*Ac-

<sup>1</sup> Acts 18. 4, 8, 11; chap. 4. 15; 9. 1; 15. 1; 2 Cor. 10. 14. — <sup>2</sup> Acts 18. 24, 27; 19. 1. — <sup>3</sup> Chap. 1. 30; 15. 10; 2 Cor. 3. 5. — <sup>4</sup> 2 Cor. 12. 11; Gal. 6. 3. — <sup>5</sup> Psa. 62. 12; Rom. 2. 6; chap. 4. 5; Gal. 6. 4, 5; Rev. 2. 23; 22. 12. — <sup>6</sup> Acts 15. 4; 2 Cor. 6. 1.

**6. Planted**—It was Paul's pre-eminent gift to be a founder. His was the rare power, less conspicuous in Apollos and John, to convince the unbeliever, and create a new Church. Hence he sought new fields, and avoided to build on any other man's foundation. Note on Rom. xv, 20. **Increase**—Growth. As the seed *planted* in the earth produces no herb or fruit without the showers and sunshine from above, so the preached Gospel, sown in the soul or in the world, produces no **increase** without God's gracious aid.

**7. Any thing**—**Any thing** to be followed by partisans, as if, like the philosophers, their effects were all produced by their own brains.

**8. Are one**—And so should not be divided between contending parties. **Every man**—That truly either plants or waters God's heritage. **According to his own labour**—As is fully shown in verses 12–15.

**9. Labourers... with God**—Literally, *For we are God's fellow-labourers; God's farm, God's building are ye*—The distinction already existing between ministers and people is very marked through this and the next chapter, as begun in this verse. It is by no means correct to say that in the Church of the New Testament this division had not commenced. The figure of a **building** here commenced is continued to verse 17.

cording to the grace of God which is given unto me, as a wise master-builder, I have laid \*the foundation, and another buildeth thereon. But \*let every man take heed how he buildeth thereupon. **11** For other foundation can no man lay than \*that is laid, \*which is Jesus Christ.

**12** Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; **13** \*Every man's work shall be

<sup>1</sup> 3 Or, *tillage*. — <sup>2</sup> Eph. 2. 20; Col. 2. 7; Heb. 3. 2, 4; 1 Pet. 2. 5. — <sup>3</sup> Rom. 1. 5; 12. 3. — <sup>4</sup> Rom. 15. 20; verse 6; chap. 4. 15; Rev. 21. 14. — <sup>5</sup> 1 Pet. 4. 11. — <sup>6</sup> Isa. 28. 16; Matt. 16. 18; 2 Cor. 11. 4; Gal. 1. 7. — <sup>7</sup> Eph. 2. 20. — <sup>8</sup> Chap. 4. 6.

**10. Wise master-builder**—At the proper time Paul does not hesitate to style himself a *sophos*—a **wise**. **I laid... another**—Nor does he at all abdicate his prerogative as founder. **But**—From this point commences a solemn caution to ministers, even who build on Christ as their foundation, what structure of doctrine, or morals, or churchdom they build thereon. The fire of the judgment day will test whether its materials be combustible. If so, the building will be burned up; yet the builder, *as having built on Christ*, will escape, like a householder, through the conflagration of his home, losing all else, but saving his life. All this, and what follows to iv, 6, Paul figuratively speaks as in the persons of himself and Apollos, verses 4–8; but it is equally applicable to all other preachers and to all ministers in all ages.

**11. Can no man lay**—For other foundations, however laid, would prove to be no foundations at all.

**b. Every man's work subject to the test of fire**, 12–15.

**12. Any man**—Any preacher of religion. **Gold**—Paul mentions six materials: three incombustible and precious, and three combustible and inferior.

**13. Work**—Whether doctrine he has taught, or morals he has enjoined, or Church organization he has founded. **Made manifest**—Shall come under clear review. **The day**—Not as Calvin, the day of millennial enlighten-

made manifest: for the day <sup>a</sup>shall declare it, because <sup>v</sup>it <sup>a</sup>shall be revealed by fire; and the fire shall try every man's work of what sort it is. **14** If any man's work abide which he hath built thereupon, <sup>a</sup>he shall receive a reward. **15** If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; <sup>a</sup>yet so as by fire.

**16** <sup>b</sup>Know ye not that ye are the temple of God, and *that* the Spirit

of God dwelleth in you? **17** If any man <sup>a</sup>defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are. **18** <sup>c</sup>Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. **19** For <sup>d</sup>the wisdom of this world is foolishness with God: for it is written, <sup>e</sup>He taketh the wise in their own craft-

<sup>a</sup> 1 Peter i. 7; 4. 12.—<sup>v</sup> Luke 2. 35.—<sup>d</sup> Greek, *is revealed*.—<sup>e</sup> Chapter 4. 5.—<sup>f</sup> Jude 23.—<sup>g</sup> Chapter 6. 19; 2 Corinthians 6. 16; Ephesians

2. 21, 22; Hebrews 3. 6; 1 Peter 2. 5.—<sup>h</sup> Or, *destroy*.—<sup>i</sup> Proverbs 3. 7; Isaiah 5. 21.—<sup>j</sup> Chapter 1. 20; 2. 6.—<sup>k</sup> Job 5. 12.

ment; nor the day of Jerusalem's destruction, with which the Corinthians had no relation; nor the process of time: but the **day of Christ's coming to judgment**. See notes on iv, 3-5. **Declare it**—As if the shades of uncertainty were dispersed by the light of the judgment blaze. **Revealed by fire**—Its true, indestructible character be disclosed by the fiery test. **Every man**—No teacher or founder's work will evade this trial.

**14. Abide**—Unconsumed. **Build thereupon**—Upon Christ, the true foundation; for those who build not on Christ but reject him, will not only suffer loss but be lost. **A reward**—For him of whom Christ is the foundation, good works are an investment with God. See note on Romans iii, 27.

**15. Suffer loss**—Like a householder who loses his home. It is true, the parable starts with the man as a builder; but the image becomes more expressive by allowing a change; namely, from a builder to an occupant. **As by fire**—Like a refugee from his own "house-a-fire;" his home lost, his life scarce saved. This text plainly teaches the doctrine neither of purgatory nor of restorationism. It describes not the purging away by fire the sin or guilt within a man either before the judgment day, as in purgatory, nor after, as in a temporary hell; but the destruction of all false systems by the light of Christ's final judgment, and the loss of their reward by the inventors of those systems.

**4. The true position of the people under such ministry, 16-23.**

As the temple of God, he by whom they are destroyed shall be himself destroyed, 16, 17. Knowing the **folly** of all *sophia*, (see notes, i, 12, etc.) let them glory in no special leading men, but claim all as their own, as they are Christ's and Christ is God's.

**16. Know ye not**—Recognise you not this solemn fact? **Temple of God**—Not only are ye a **building**, verses 9 and 10-15, but ye are a **temple**. **Dwelleth in you**—As the Shekinah or divine Presence, dwelt in the holy of holies.

**17. Any man**—Note on verse 12. **Defile**—Or *destroy*, instead of building up, like a **wise master builder**, verse 10.

18-21. In this passage Paul slightly reiterates his repudiation of human wisdom, fully expressed in i, 18-31, where see notes. It is this **wisdom** which, arousing sectarian strifes, is threatening to **defile, destroy, the temple of God**, in ver. 17, and which now calls for this reiteration. **Wise**—Claims to be a leader from his philosophic ability. **A fool**—Abdicate his pretended philosophic profundity, and accept the revelation of the Gospel. **May become wise**—May attain the divine philosophy of ii, 7-16.

**19. Wisdom... foolishness**—Parallel with i, 25, where see notes. **Own craftiness**—So that this world's wisdom is the destruction of its possessor and professor.



finess. **20** And again, 'The Lord knoweth the thoughts of the wise, that they are vain. **21** Therefore let no man glory in men: for all things are yours; **22** Whether

Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; **23** And ye are Christ's; and Christ is God's.

✓ Psa. 94, 11. — Chap. 1, 12; 4, 6; verses 4-6.  
2 Cor. 4, 5, 13.

4 Romans 14, 8; chapter 11, 3; 2 Corinthians 10, 7; Galatians 3, 28.

**20. Wise**—Psa. xciv, 11. Instead of the thoughts of the wise, the Hebrew has it, "the thoughts of men;" a term which includes, of course, men especially who pride themselves in original and philosophic thoughts and reasonings. **Vain**—Liable to error and defect.

**21. Glory in men**—As the Corinthians were so zealously doing. Chap. i, 11-16; and iii, 4, 5. **Let no man be fascinated by, and proud of, some partisan leader. All things**—Why greedily snatch for particular favouritisms and special leaders when you may comprehensively claim all as your own?

**22. Paul**—Claim not one or two apostles sectarianly; but liberally make them all your own collective wealth. **Cephas**—In verses 4, 5, where he speaks depreciatingly, he selects himself and his dear associate Apollos; but now, when he speaks honouringly, he brings in Peter, who was claimed by the party opposed to himself. **World . . . to come**—Compare notes on Rom. viii, 38, 39. Not only were all the apostles and all Christian teachers theirs, but all the glorious truths and wonders revealed by Christianity through those apostles are also theirs. They, under Christ, as Christ under God, are proprietors of all things. For as God has made Christ heir of all, and the Christian is heir of (or with) Christ, so the Christian inherits all. Away, then, with human philosophies and leaderships. **The world** is viewed as created for unfallen man. Lost by Adam, it is regained by Christ. Lost for all in Adam, it is regained for all renewed by Christ. Hence, though the wicked seem to possess the world, it really possesses, masters, and ruins them. This world, then, is the theatre for the Christian's development for the world to come. **Life** is the Christian's commencement for a life

eternal. **Death** is the gate through which he passes from the lower life to the higher. **Things present**—All events and objects that fill this world and this life. **Things to come**—The glorious events, sceneries, and personages of a blessed eternity. **All are yours**—How, then, in view of so sublime and boundless a wealth, can you be engrossed in quarrels and partisanships about the comparative talents of your Christian leaders? And so, also, Paul asks, vi, 4, since Christians are judges of angels, how can they be judged by pagan courts?

Wonderful it is how this apostle, surrounded by the pomp and power of the world, should be thus able to see by the eye of faith and truth that the world belonged to his humble flock of despised disciples of Jesus. It was because he was gifted with the power divine to look through the deceptions of the phenomenal and temporal, and descry the real and eternal. **Ye are Christ's**—As all below you belong to you, so you belong to Christ above. **Christ is God's**—The God-man is now subordinate to the Supreme Deity, whose only begotten Son he is. And so God is now supreme, as he finally will become all in all. Chap. xv, 28.

Both as the result of 18-24, and as the point to which the whole epistle has thus far tended, St. Paul has shown how apostles, and so all Christian teachers, must not be viewed, namely, as partisan dividers of the Church: he will now describe how they should be viewed. Chap. iv, 1-13.

There are many at the present day who declaim vigorously and indiscriminately against creeds and dogmas. They are fond of saying that Christianity is not a doctrine but a life. It is easy to carry such declamation to a dangerous extent. Christianity is both a doctrine and a life. No doubt there

## CHAPTER IV.

**L**ET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. **2** Moreover it is required in stewards, that a man be found

<sup>a</sup> Matt. 24. 45; chap. 3. 5; 9. 17; 2 Cor. 6. 4; Col. 1. 25.—<sup>b</sup> Luke 12. 42; Tit. 1. 7; 1 Pet. 4. 10.

are unessential dogmas, and subtle distinctions, which, even while valuable in themselves, should not be allowed to produce quarrel and division. Yet there are truths which even he who builds on Christ may neglect or deny to his own loss. There are doctrines of great positive value, and it is right that they should be expressed in concise forms and adopted as articles of Churchly concord.

## CHAPTER IV.

**5. The true Dignity of the Apostles, iv, 1-13.**

**1.** Stewards of divine mysteries to be judged by their own master, 1-5.

**2.** Not to be treated with partisan arrogance, 6-8. **3.** The effects of which arrogance on the suffering apostles is vividly depicted, 9-13.

**a. Apostles are dispensers of God's mysteries, to be judged solely by God, 1-5.**

**1. A man**—Any or every person. **Us**—The apostles, and, inferentially, all true ministers. **Ministers**—The Greek word signifies etymologically *under-rowers*; as if Christ were chief navigator in the boat and his apostles were rowing under him. Thence it commonly means any servant or subordinate aid. **Stewards**—Any dispensers of any treasured value, as cashiers or distributors of property. **Mysteries**—The entire mass of divine truths, hitherto held secret by God, but now for the first time revealed in Christ; hence embracing all that was truly new to the world, Jews or Gentiles, in the doctrines and institutes of the Christian dispensation. The disclosing these **mysteries** was the high office of the first commissioned evangelists and apostles. To them primitively Christ had said, (Matt. xiii, 1,) "To you it is given to know the *mysteries* of the kingdom of heaven." In

faithful. **3** But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. **4** For I know nothing by myself; yet am I not hereby jus-

<sup>1</sup> Gr. *day*, chap. 3. 13.—<sup>c</sup> Job 9. 2; Psa. 130. 3; 143. 2; Prov. 21. 2; Rom. 3. 20; 4. 2.

this, Paul means to say, consists the broad difference between the Christian apostle and the sages of Greek philosophy. The former received their system by revelation from Christ; the latter invented theirs from their own brains. Christ is alone the divine original.

**2. Faithful**—The *sophos*, or *sage*, was expected to be original, fertile, creative of plausible and, if possible, true theories. Of the steward could only be required that he be **faithful** in transmitting and communicating what he had received.

**3-5.** In these verses, though Paul speaks in the first person singular, as a chief specimen and instance, yet the other apostles, and all true ministers, are, by analogy, included. **Judged of you**—The steward is not responsible to the receivers of the bounty he dispenses, but to the giver from whom he receives. Let the apostle be but the true and faithful reporter of what he receives from Christ, and he is responsible to no other judge. **Judge not mine own self**—From the first hour that he surrendered himself, on the road to Damascus, to the Lord Christ, he had received Christ to **judge** in all things for him.

**4. Know nothing by myself**—*I am conscious of nothing against myself*—Such is the sense of the Greek; and such was the sense of the English at the time our version was made. Paul was unconscious of any wrong. **Not hereby justified**—For our judgment of ourselves is often very partial, and so erroneous. The maxim of human law is, that no man is a true judge in his own case. Yet though conscience is no infallible judge of right in our own case, it is the best *natural* guide that man possesses, and when followed with profound and devout honesty the

tified: but he that judgeth me is the Lord. **5** 'Therefore judge nothing before the time, until the Lord come, \*who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and 'then shall every man have praise of God.

**6** And these things, brethren, 'I have in a figure transferred to myself and to Apollos for your

*d* Matt. 7. 1; Rom. 2. 1, 16; 14. 4, 10, 13; Rev. 20. 12—*e* Chap. 3. 13.—*f* Rom. 2. 29; 2 Cor. 5. 10.—*g* Chap. 1. 13; 3. 4.

man will, by divine goodness, be guided to salvation. **Judgeth... Lord**—Our final Judge is the only infallible Judge. And our only sure way is to repent most deeply of every even unknown sin, and submit ourselves supremely to him. **Judgeth me**—Having placed himself entirely under the service of that *Judge*, Paul claimed to be solely judged by him. **Judge nothing**—We cannot, indeed, avoid forming an *opinion* before the judgment day; but what Paul claimed was, that he was by apostolic office, as by them admitted, superior to their present judgment. **Bring to light**—Shed light upon. **Hidden things of darkness**—*Things hidden* or covered by *darkness*. All the partisan conclaves and plots at Corinth. **Counsels**—The mental plans and purposes of parties and leaders. **Praise**—From delicacy speaking of *praise* only, though plenty of blame may be supposed in many cases. **Of God**—Hence, iii, 21, **glory in men** is unnecessary.

**b. Apostles not to be treated with arrogance, 6-8.**

**6. In a figure**—By way of illustration. **Transferred**—Applied. Though the same **things** or utterances might be well predicated of other apostles and apostolic men, nay, even of all true ministers in all times, yet he had spoken them of Apollos and himself as representative cases. **Your sakes**—That you might understand the position in which, as your apostles, we stand. **Might learn in us**—By taking the example of Paul and Apollos they might

sakes; 'that ye might learn in us not to think of *men* above that which is written, that no one of you 'be puffed up for one against another. **7** For who 'maketh thee to differ from another? and 'what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? **8** Now ye are full, 'now ye are rich, ye have reigned as kings without us: and

*A* Rom. 12. 3.—*1* Chap. 3. 21; 5. 2. 6.—*2* Gr. *distinguisheth thee*.—*3* John 3. 27; James 1. 17; 1 Pet. 4. 10.—*4* Rev. 3. 17.

learn that these true leaders shared not their strifes, and so return to unity and peace. **Above... written**—In the Scriptures of the Old Testament, the only Scripture perhaps then known to Corinth. The Scripture standard according to which they should **think** of men, is suggested by Paul in his quotations iii, 20, 21.

**7.** With their haughty spirit, St. Paul now expostulates. Christian modesty should inspire us, not with pride in our superiorities, but with gratitude to Him who gave them. **Maketh... differ**—This question refers not to that difference by which one man is an heir of heaven and another is an heir of hell; for that stupendous difference is made by God to result largely from ourselves. For if even our salvation be of God, certainly our damnation is of ourselves. It refers to those temporal advantages by which one set was proudly swelling over the other. **Didst not receive**—Piety does not require us to be unconscious of wealth, or talent, or power. It indeed breathes into us a sweetly humbled gratitude to God, who gives, and an earnest desire to use them with sweeter zest to his glory. **Glory**—Implying a self-inflation as repugnant to manly character as it is to Christian piety.

**8. Full**—St. Paul describes them, with a gentle irony, as they felt themselves. **Full**, implying a general self-satisfaction, as if they had all they could wish. **Rich**—Referring to that secular wealth by which, in a rapidly growing city, many of the members

I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. 10 We are fools for Christ's sake, but ye are wise in Christ; we are weak but ye are strong; ye are honourable, but we are despised.

79 Psal. 44. 22; Rom. 8. 36; chap. 15. 30, 31; 2 Cor. 4. 11; 6. 9.—7 Heb. 10. 33.—8 Gr. *theatre*.—9 Chap. 3. 3.—10 Acts 17. 18; 26. 24; chap. 1. 18, &c.; 2. 14; 8. 18; see 2 Kings 9. 11.—11 2 Cor. 12. 9.—12 2 Cor. 4. 8; 11. 22-27; Phil.

may have grown suddenly rich. **Have reigned... kings**—Kings in royal fancy. **Without us**—All this was in Paul's absence; and although their power and true glory as a Church was due to him, their inflation had forgotten him and had only puffed up themselves. **I would... ye did reign**—As the righteous will reign in glory. **With you**—For in the blessed reign of the glorified kingdom all the saints of God will reign together.

c. *The effects of such arrogance on the apostles depicted*, 9-13.

The vivid picture of their exaltation is now darkly contrasted with the dangers, (vv. 8, 9,) depreciation, (10,) privations, (11, 12,) and insults, (12, 13,) really endured by the apostles.

9. **For**—I could desire to reign with you, for we are sad sufferers in our present state. With a deep pathos the apostle describes his own personal sufferings, yet in words includes the other apostles in the picture. The passage seems to justify the belief that the other apostles had a history of suffering, but lacked an historian. **God**—He recognises the appointment of God in this divine mission of suffering. The suffering had to be endured by somebody, and God wisely selects his instruments. **Set forth**—St. Paul here delicately pictures an ideal amphitheatre, familiar to the Corinthian memory. **The world**, with angels and men for spectators, and the apostles as victims to the beast. Such ideal martyrdom was realized in later history, of

11 'Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; 12 'And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: 13 Being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day.

4. 12.—5 Job 22. 6; Rom. 8. 35.—6 Acts 23. 2.—7 Acts 18. 3; 20. 34; 1 Thess. 2. 9; 2 Thess. 3. 8; 1 Tim. 4. 10.—8 Matt. 5. 44; Luke 6. 28; 23. 34; Acts 7. 60; Rom. 12. 14, 20; 1 Pet. 2. 23; 3. 9.—9 Lam. 3. 46.

which this passage is a shadowy prophecy. The theatre was a *semicircle*, the amphitheatre a double theatre in full circle. **Apostles last**—Equivalent to *lowest*. **A spectacle**—The original is a *theatre*; for exhibition in the amphitheatre. **Unto men**—Literally, *to the world—both to angels and to men*.

10. **Wise... strong... honourable**—These were the epithets with which the proud element of the Church puffed themselves and each other up. **Fools... weak... despised**—Such were the epithets the apostles were obliged to encounter in their missions through the world.

11. **Even unto this present hour**—While I write to you from Ephesus I am the subject of such a life. **Buffeted**—Struck with the clenched fist. **No certain dwellingplace**—Without position, or fixed residence.

12. **Working... hands**—Not only at Corinth at first, (Acts xviii, 3,) but in Ephesus now. Acts xx, 34. **Reviled... bless**—The words, perhaps, indicate that St. Paul had read the Gospel of Matthew. See Matt. v, 39, 44.

13. **Filth... offscouring**—Washings, scrapings. The former word refers to matter or things washed off by water in cleansing the object; the latter signifies matter rubbed off by scraping or friction. Hence both terms are figuratively used to designate worthless persons. But as it was customary among the pagans in time of any great calamity (as plague or defeat) to put to death some worthless person as a sac-

**14** I write not these things to shame you, but \*as my beloved sons I warn you. **15** For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for 'in Christ Jesus I have begotten you through the gospel. **16** Wherefore I beseech you, \*be ye followers of me. **17** For

so 1 Thess. 2. 11.—y Acts 18. 11; Rom. 15. 20; chap. 8. 6; Gal. 4. 19; Philom. 10; James 1. 18.—y Chap. 11. 1; Phil. 3. 17; 1 Thess. 1. 6; 2 Thess. 3. 2.—a Acts 18. 23; chap. 16. 10; Phil. 2. 19;

rifice to the gods to avert the evil, so both these words came to be used to signify a sacrificial victim.

#### 6. The personal apostolic authority of Paul asserted, 14-21.

Unequivocally St. Paul at last concentrates upon the single point to which he has been converging from the very first start of the epistle at i. 10. In rebuking the Corinthian feuds, and renouncing all leadership of that sort, he was preparing, step by step, to lead them to the true ground on which, as their founder, father, and apostle, his authority was sole and divine.

**14.** I—Whether he has spoken in the singular or plural heretofore, he has generally meant himself only as a representative, including a constituency. Here he means his own personal self. **These things**—The ironies upon their pride, (verses 7, 10,) and the pictures of apostolic sufferings, 11-13. **Warn you**, that these feuds and prides will bring penalty upon you.

**15.** For—As the ground of my assuming this authority. **Instructors**—Tutors, or children-governors. **Fathers**... I—At this decisive point Paul asserts his authority as one and sole.

**16.** Followers—Imitators, as of a model. Christianity is new; and what fashion of character it requires us to shape ourselves to needs not only an inspired instruction but a living pattern. It was a greatness in St. Paul, that, disclaiming all originality, and claiming to be like Christ, he could call the world to imitate himself. Notes on Acts xx, 17-38.

**17.** For this cause—To keep my model of Christianity fresh before you.

this cause have I sent unto you \*Timotheus, 'who is my beloved son, and faithful in the Lord, who shall bring you \*into remembrance of my ways which be in Christ, as I 'teach every where \*in every church. **18** 'Now some are puffed up, as though I would not come to you. **19** \*But I will come to

1 Thessalonians 3. 2.—b 1 Timothy 1. 2; 2 Timothy 1. 2.—c Chapter 11. 2.—d Chapter 7. 17.—e Chapter 14. 38.—f Chapter 5. 2.—g Acts 19. 21; chapter 16. 8; 2 Corinthians 1. 15. 22.

For as I imitate Christ, so Timothy imitates me, and so do you imitate Timothy. Thereby, through me and Timothy, you shall be shaped to the true Christ-model. **Bring... into remembrance**—You learned it once, when I was with you; but, alas! through my absence and your sinfulness you have too much forgotten it. **My ways**—My style of Christian character as an example; and my methods of promoting the conversion and sanctification of souls. **As I teach**—In doctrine and morals, of which the future chapters of this epistle are an example for later ages.

**18.** Some—They must have been a small and bitter minority. The large majority was Pauline; the admirers of Apollos were in affinity with the Pauline; and even the Christine party would prefer the apostle of the Gentiles to the Judaizers, who abused the name of Peter by writing it upon their banners. It is among these last that we must specially look for this bitter **some**. **Puffed up**—Swelling with boastful hostility. **Would not come**—This spurious apostle, say they, who never saw Christ except in a fancied daydream, and who abolishes circumcision, will scarce dare to return to Corinth and face us, the true circumcised disciples of Peter, the chiefest of Jesus' own apostles.

**19.** I will come—Emphatic will, if not defiant. **Lord will**—A reverent proviso qualifying the defiance. See James iv, 15. **Will know**—By direct issue and full experiment. **Not the speech of them**—Which is all we have thus far had. **Power**—Their

you shortly, <sup>a</sup>if the Lord will, and will know, not the speech of them which are puffed up, but the power.

**20** For <sup>a</sup>the kingdom of God is not in word, but in power. **21** What will ye? <sup>a</sup>shall I come unto you

A Acts 18. 21; Rom. 15. 32; Heb. 6. 3; James 4. 16.

efficiency in refuting my gospel and impeaching my apostolic authority to preach it.

**20. Kingdom of God**—God's sovereignty in establishing the gospel and Church of his Son on earth. **Not exerted in word only, but in power**, both of a divinely energized preaching and miraculous deeds.

**21. What**—Now St. Paul brings the assertion of his apostolic absoluteness to its final and sharpest point. **A rod**—An emblem denoting right to punish, whether by parent, by tutor, or by magistrate, and St. Paul was now all three. **Love**—As the antithesis of severity, which, however, is often only a form of love. **Spirit**—The temper. **Meekness**—Gentleness in action.

On this chapter we note:—

1. St. Paul claims to speak with a binding authority; not because he was personally infallible in all he said and did, but because he was writing to the Church in his apostolic office, whereto he was called by Christ, and wherein he spoke with the inspiration and authority of Christ. Reciprocally the **spiritual** in the Church was endowed with more or less power to discern the Spirit of Christ as speaking in him with a divine authority. So St. Paul in x, 15 appeals to the wisest Corinthians to **judge** what he says; in xiv, 33 he quotes the "Churches of the saints;" and in xiv, 37 he appeals specially to the judgment of the "spiritual." Hence it is by the double witness of inspired apostle and inspired Church that our holy canon of Scripture is authenticated.

2. The Church is, indeed, earlier and older than Scripture. The Church of the New Testament was for a time without a New Testament. And we may concede to the Romanist that it is the Church that gives the Scriptures to the world. Nevertheless the same Spirit that

with a rod, or in love, and *in* the spirit of meekness!

## CHAPTER V.

**I**T is reported commonly that *there* is fornication among you,

† Chap. 2. 4; 1 Thess. 1. 5.—\* 2 Cor. 10. 2; 12. 10.

gave the Church gave also the Scripture, as rule and law to the Church. Just because tradition is, by lapse of time, liable to mutation and misunderstanding, the Spirit moved holy men to *write*. The Church of Corinth, being endowed by the Spirit to realize the divine authority of the apostle, was bound by that authority. So even the Church that gives the Scripture is not superior, but subordinate, to the Scripture she gives, and must be judged by it.

3. Doubtless the apostles wrote many a letter which has not been preserved, as they spoke many a word that was never recorded. It does not follow that those lost letters were inspired, or that the loss was a loss to the sacred canon. Very probably the Church, as a whole, was moved and overruled to deposit in her archives, to read in her Sunday service, and to hand down to posterity, only those writings that were truly canonical.

## PART SECOND.

### ST. PAUL'S TEN APOSTOLIC RESPONSES, v, 1-xvi, 4.

#### CHAPTER V.

**PAUL'S FIRST RESPONSE:—TO THE RUMOURS TOUCHING THE REPORT OF INCEST, v, 1-13.**

**a. Judgment upon the incestuous man, 1-5.**

1. **Reported**—This report, like those touching the Church strifes in the first chapter, must have come from the "household of Chloe," or from the three special messengers; probably the latter. **Commonly**—Literal Greek, *wholly*. This cannot mean, as it is rendered by some, "every-where," or "generally;" for in Ephesus it could have not been generally spread, and at Corinth Paul

you, and such fornication as is not so much as 'named among the Gentiles, 'that one should have his 'father's wife. 2 'And ye are puffed up, and have not rather 'mourned, that he that hath done this deed might be taken away

a Eph. 5. 3.—b Lev. 18. 8; Dent. 22. 30; 27. 20.  
c 2 Cor. 7. 12.

could know nothing of the extent of its spread. The Greek word, with a negative in a sentence, would signify "not at all;" as here, with an affirmative, it must signify, reversely, *absolutely*, or as Alford, *actually*. The word, then, does not indicate the extent of the report, but aggravates the heinousness of the sin reported. **Fornication**—A term here comprehending any sexual criminality, and designating a case of incest. **So much as named**—According to the best manuscripts this clause should be omitted. **Have**—The word would indicate either by marriage or by concubinage. How dissolute a city Corinth was, how prostitution was even there made a religious rite, and courtizans were regular priestesses to the goddess of lust, we have stated in the introduction to this epistle. The present transgressor was a member of the Church, and so probably was his father, against whom the sin was committed. 2 Cor. vii, 12. We may suppose the transgressor to have been a Gentile, who construed the morality of the new religion to be "liberal" on the laws of sex. Paul, therefore, in the next clause admonishes them that such a looseness would place Christianity below the average morals of paganism. **Among...Gentiles**—Though from the necessity of the case marriage among near relations at the commencement of the race was tolerated, yet in time it would be disclosed by experience that such "marrying in" would depreciate and destroy the race. Then the powerful intuitions of our nature have placed abhorrence of incest among the fundamentals of moral law. Instances of incest as narratives of abomination and horror are given in many of the classic authors. *Oedipus*, by sad mistake marrying his own mother, is the subject

from among you. 3 'For I verily, as absent in body, but present in spirit, have 'judged already, as though I were present, *concerning* him that hath so done this deed, 4 In the name of our Lord Jesus Christ, when ye are gathered to-

d Chap. 4. 18.—e 2 Cor. 7. 7, 10.—f Col. 2. 6.  
1 Or, *determined*.

of one of the most thrilling dramas of Sophocles.

2. **Puffed up**—Note on iv, 6. Neither shame nor grief over this foul sin reduced their inflation. Sensuality was a fashionable indulgence in Corinth. The precise shape and rigidity of Christian ethics were not in their minds fixed; the Church took the matter easily; neither its exultation over its worldly prosperity, nor its pride in possession of spiritual gifts, was toned down. **Rather mourned**—Instead of indifference and persistent pride the whole Church should have melted in grief for the downfall of this one man. The Christian body should have sympathetic nerves for the sin or sorrow of each and every member. **That**—To the end that. Their grief should have prompted them to the instant removal of the sin, even at the expense of the excommunication of the sinner. **Taken away**—By the law of Christ, the great head of the Church. That not *by death* but *by excommunication* is meant, is clear from Paul's directions vv. 4, 5.

3. **Present in spirit**—Though I am here in Ephesus, yet do you conceive me as sitting in apostolic power and spirit in your midst at Corinth, ordering the execution of the sentence I now write. **Have judged already**—In instant contrast with your tardiness and tolerance.

4. **In name...Christ**—This severance of the guilty from the Church is performed, 1.) By the divine authority of Christ; 2.) By the declaratory authority of the apostle; and 3.) By the executive authority of the collective Church, in whom the normal authority permanently resides after the miraculous apostolic authority is withdrawn. **When**—When ye and my spirit are gathered together.

gether, and my spirit, <sup>5</sup> with the power of our Lord Jesus Christ, <sup>5</sup> <sup>b</sup>To deliver such a one unto

*g* Matt. 18, 19; John 20, 23; 2 Cor. 2, 10; 13, 3, 10.

This power of *excommunication* was first exercised by the Jewish Church. There was a "cutting off from the people," as in Exod. xxx, 33, 38; xxxi, 14; Lev. xvii, 4; and there was an exclusion of the leprous from the camp, Lev. xiii, 46; Num. xii, 14. So Christ commands that he who will not hear the Church should be as a "heathen man and a publican;" that is, his Christian character and brotherhood are no longer to be recognized, and he is no longer of the Church but of the world.

In the primitive and persecuted Church, when men, "lapsed" through fear from Christianity became pagans, anathematized Christ, and sacrificed to idols, their apostasy had an awful aspect to the eyes of the faithful. The communion of the Church became unspeakably valuable, and excommunication from it a terror to the soul. And then, when Christianity became the religion of the State, this prerogative of excommunication became a weighty power in the hands of the hierarchy. The ecclesiastical *ban* pronounced upon the victim isolated him from society like a leper. It deprived him of all rights in court or in Church; made it criminal to pray with him, feed him, give him drink, or even speak to him. When the pope assumed this power, he could *ban* kings and absolve their subjects from all obedience to them as sovereigns, and all duty or kindness to them as persons. The most appalling form of excommunication was that of "bell, book, and candle." By the solemn sound of the tolling bell the bishop and twelve priests, each with a lighted candle, marched in solemn procession, while the people assembled, to the cathedral. The bishop, attended by the twelve, sitting before the grand altar, read in solemn voice from the book to the congregation the most direful curses that language could frame; and when he had finished, the candles were at once dashed down, the bell recommenced to toll, and the people departed, filled with

<sup>i</sup> Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

*A* Job 2, 6; Psa. 106, 6; 1 Tim. 1, 20. — *c* Acts 26, 18.

supernatural terror and an awful abhorrence of the victim accursed. According to Protestantism, excommunication being the means of securing the purity of the Church, is simply the severance of the guilty from the sacraments and from all membership of the Church.

5. **Unto Satan**—From the Church, under Christ, they are to surrender him **unto the world under Satan. Destruction of the flesh**—As was inflicted, with instant death, upon Ananias and Sapphira. It is not to be supposed, as some commentators would have it, that this **destruction** is inflicted by Satan, but by the judgment of God upon one who is handed over from Christ to Satan. By **destruction of the flesh** some commentators, excluding all supernaturalism, understand the destruction or correction of the carnal disposition, as the natural result of the admonition and discipline of the Church. Such would be a feeble meaning. A supernatural bodily emaciation would, indeed, tend to destroy the lust of the flesh, and so would be a very suitable discipline; just as blindness inflicted upon Elymas was a suitable penalty for his blindness of soul, and tended to open his spiritual perceptions. **Spirit may be saved**—The excommunication, though an act of severity, is an act of love. It is the Church's last admonition of the guilty to win him unto repentance. And the **destruction of the flesh**, by illness or consumption short of death from supernatural infliction, as a divine penalty, would show the truth of Christianity, the value of the Church, and the guilt of sin; and might perhaps bring the apostate to reflection, conviction, and salvation. So St. Paul delivered Hymeneus and Alexander **unto Satan**, in order that, admonished by the consequent **destruction of the flesh, they might learn not to blaspheme**.

Upon this case St. Paul now (vv. 6-8) states the object of Church discipline, namely, the *purity of the Church*, and



**6** \*Your glorying is not good. Know ye not that <sup>1</sup>a little leaven leaveneth the whole lump? **7** Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even = Christ our \*passover <sup>2</sup>is

<sup>1</sup> & Verse 2; chap. 8. 21; 4. 19; James 4. 16.—<sup>2</sup> Chap. 15. 23; Gal. 3. 9; 3 Tim. 2. 17.—<sup>3</sup> m Isa. 55. 7; John 1. 29; chap. 15. 3; 1 Pet. 1. 19; Rev.

(9-13) the degree of separation from the wicked required, and the limitation of the Church's discipline to its own membership.

**b. Sin, like a pervading leaven, must be purged from the Church, 6-8.**

**6. Your glorying**—Rather, *your ground of boasting*; namely, an entire forgetfulness of your disgrace from this sensuality. **Not good**—Not *honourable* or *noble*. It was a base insensibility to moral reproach. **Know ye not**—A solemn phrase indicating a truth it behooved them well to know: used by St. Paul in this epistle ten times. **Leaven**—Is a portion of old dough in a high state of fermentation, which, added to a new mass of dough, spreads the fermentation through the whole lump, and so renders the bread, upon baking, porous and light. As this fermentation is a sort of disintegration, and proves so pervasive, the ancients saw in it an image of moral corruption. So Plutarch (quoted by Wetstein) says: "Wherefore is it unlawful for the priest of Jove, called Flamen Dialis, to touch leaven? Because leaven itself comes of putrefaction, and being commingled corrupts the mass; and leaven itself seems, indeed, a putrifying; for by abounding, it altogether acidifies and corrupts the flour." Wetstein also thus quotes a Jewish author: "Our rabbins call lust a leaven in the lump; for as a little of the yeast impregnates the whole mass and corrupts it, so lust corrupts the whole man."

**7. Purge out**—By expelling the sinner if impenitent. **Old leaven**—This refers not to any process by which leaven can be expelled from the impregnated lump; but more probably to the practice at passover of expelling all old leaven from their houses. Note on

sacrificed for us: **8** Therefore <sup>1</sup>let us keep <sup>2</sup>the feast, <sup>3</sup>not with old leaven, neither <sup>4</sup>with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

**9** I wrote unto you in an epis-

5. 12.—<sup>2</sup> John 19. 14.—<sup>3</sup> Or, *is slain*.—<sup>4</sup> Exod. 12. 15; 13. 6.—<sup>5</sup> Or, *holiday*.—<sup>6</sup> Deut. 16. 2.—<sup>7</sup> Matt. 16. 6, 12; Mark 8. 15; Luke 13. 1.

Matt. xxvi, 2. The original reason of this use of unleavened bread was to typify the haste of Israel's departure from Egypt, as admitting no time for leavened bread to "rise." But to this was subsequently added the condemnation of leaven, as a type of corruption and a relic of old Egypt; and so a ritual display of expulsion was performed. On the fourteenth day of Nisan, the whole household at night, in formal procession, searched with lighted candles through every nook and corner of their residence for any fancied possible particle of old leaven to be expelled. Hence arises before St. Paul's mind a full allegory of the purification of the Church by the expulsion of sin. **Our passover**—Point after point St. Paul takes in the whole symbolism of the passover. How truly the slaying of the victim was a sacrifice, and how truly Christ was the reality of which the victim was a symbol, we have shown in note on Matt. xxvi, 2.

**8. Keep the feast**—As Christ is our sacrifice once offered, with perpetual efficacy, for us, so our redeemed life is a perpetual paschal feast. **Old leaven**—The unregeneracy of our old man. **Leaven**, consisting of *malice*—Greek, *kakia*, internal evil disposition. **Wickedness**—In permanent, external practice. **Sincerity**—The Greek word implies such a pure transparency of substance that the sun shines through it without detecting a speck. Hence *purity*. **Truth**—The opposite of error or deceit.

**c. Separateness must be from evil-doers in the Church—where it must be rigid—rather than from those without, over whom Church discipline has no authority, 9-13.**

**9. I wrote**—In a former epistle not

tle 'not to company with fornicators: **10** Yet not altogether with the fornicators 'of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go 'out of the world. **11** But now I have written unto you not to keep company, 'if any man that is called a brother be a fornicator, or cove-

tous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one 'no not to eat. **12** For what have I to do to judge 'them also that are without? do not ye judge 'them that are within? **13** But them that are without God judgeth. Therefore 'put away from among yourselves that wicked person.

<sup>r</sup> See verses 2, 7; 2 Cor. 6. 14; Eph. 5. 11; 2 Thess. 3. 14.—<sup>s</sup> Chap. 10. 27.—<sup>t</sup> Chap. 1. 20.  
<sup>u</sup> John 17. 15; 1 John 5. 19.—<sup>v</sup> Matt. 18. 17; Rom. 16. 17; 2 Thess. 3. 6, 14; 2 John 10.

<sup>w</sup> Galatians 2. 12.—<sup>x</sup> Mark 4. 11; Colossians 4. 5; 1 Thessalonians 4. 13; 1 Timothy 8. 7.  
<sup>y</sup> Chapter 6. 1-4.—<sup>z</sup> Deuteronomy 12. 5; 17. 7; 21. 21; 22. 21, 22, 24.

now extant. Note on Acts xix, 12. A respectable minority of commentators doubt the reality of this former epistle. They argue, 1. The words **an epistle** (literally, in the Greek, *the epistle*) might be rendered *this epistle*; and that the reference might be to verses 1-5. But this reference we think to be scarcely admissible. 2. It is not to be supposed that an apostolic epistle, a part of the sacred canon, would be lost. But we have no reason to suppose that Paul and the other apostles wrote no more letters than we now have in the New Testament. See note at close of preceding chapter.

**10. Of this world**—In Paul's last epistle the prohibition of associating with the sensualists had been apparently over interpreted, so as to make any association in the dissolute world of Corinth impracticable. This at once produced a stern asceticism, and overlooked the true field of discipline, which was to preserve both the purity and the reputation for purity of the holy Church. **Or with**—He now extends the rule to other vices than incontinence. **Covetous**—Overreachers in business. **Extortioners**—Rapacious men of all classes, embezzlers, pillagers, robbers. **Idolaters**—*Image worshippers*. Said by Grotius to be the first time the word occurs in any document extant. **Go out... world**—And St. Paul here clearly assumes that it is the Christian's duty to stay in the world. Christianity allows no right to shut one's self up in a monastery, convent, or cave; no right to become a monk or a nun.

**11. But now**—In this letter written here to define more clearly my former words. **Called a brother**—Whom your associating with would, constructively, sanction his claim to brotherhood in the Church. **Not to eat**—In such a way as would seem to admit to the pagans of Corinth a Church association with him. This does not mean merely to refuse sacramental communion with him, but the interchange of table hospitalities; a separateness necessarily more severe in a heathen than a Christian community. The intention is not to punish him, or to make an enemy of him, or to render him miserable; but to secure the Church equally from the infection and the disgrace of his fellowship. Seneca (quoted by Wetstein) says: "It matters not so much *what*, as *with whom*, you eat and drink."

**12. For**—I limit the application of this rule to a brother, for the following reason. **What... to do**—What right do I possess? **Judge... without**—Church discipline assumes but to govern the Church, whose members have voluntarily placed themselves under its authority. The Church is a holy republic, governed by its own laws. **Do not ye**—Do not you, as a Church, limit your discipline to your own number, and thereby show that such was the meaning of my letter?

**13. God judgeth**—Many pagan Corinthians may have been far more corrupt than this incestuous Church member. But they could not be expelled the Church, for they were already without its pale. Nor had the

## CHAPTER VI.

**D**ARE any of you, having a matter against another, go to law before the unjust, and not

α Psā. 49. 14; Dan. 7. 22; Matt. 19. 28;

apostle any miraculous power to emaciate their bodies or blind their eyes. If he had possessed such power he would have also had a stupendous amount of penal work on his hands. Judgment enough was impending over them, from inflicting which the apostle was exempt by God's own power.

## CHAPTER VI

PAUL'S SECOND RESPONSE:—TO THE RUMOUR OF BROTHER GOING TO LAW WITH BROTHER, vi, 1-20.

a. *The presumption of humbling Christianity before heathendom*, 1-8.

The assertion of the last chapter is, positively, that the Church is judge within itself of its own. The assertion now is, negatively, that it is an unwarrantable thing to arraign a Christian before a pagan judge.

1. **Dare**—The word strikes a high keynote. However humble its externals, the Christian republic is, in Christ, far above all principalities and powers. It is, therefore, a flagrant and treasonable *daring* to bring it to the bar of heathendom. Litigation between Christian men is ever a scandal, because it is rightly expected that they will be just and peaceable. But in our Christian land, such often is the character of our courts, that a civil trial is, from their power of compelling the evidence, often surer of a just result than an ecclesiastical court can be. **Unjust**—He says **unjust**, rather than *unbelieving*, inasmuch as it is matter of judging and justice that is in discussion. **Saints**—*Sancti*, sanctified or holy ones. Note on i, 2.

2. **Not know**—As they ought to know from Dan. vii, 22, and other scriptures. **Saints**—The very *saints* to whom Daniel affirms that the kingdom shall be given. **Judge**—Or, *rule*. For in ancient times, as judges ruled much by discretion, and kings often

before the saints? 2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unwor-

Luke 22. 30; Rev. 2. 26; 3. 21; 20. 4.

held the judicial to be part of the royal office, to *judge* and to *rule* are very much the same thing. The *Judges* of the *Book of Judges* were executive as well as judicial rulers. Our final Judge, even in the act of sentencing, is also **King**. Matt. xxiv, 34, 40. Nor does St. Paul's argument require a literal *judicial* action by the saints over the world in order to show their superiority over pagan tribunals. In the two clearest pictorial presentations of the final judgment in the New Testament, namely, Matt. xxv and xxvi, and Rev. xx, 11-15, the saints are depicted only as judged, and not as judges. Alford maintains that the *saints* will, at the advent, judge *as assessors*, or *side judges*, with Christ; but when he comes to the *angels* of verse 3 he confesses a break down. How or when, even as assessors with Christ, will *saints* judge *angels*? It is not, we think, as *assessors* with Christ merely that the saints will judge and reign, but as IN CHRIST; as mystically one with him (verse 15) and represented by him. Note, iii, 22. Personally, though they have no subjects, yet are they *kings* in his royalty; though they perform no sacrifice, yet they are *priests* in his priesthood; though they arraign no criminal, yet they are judges in his judgment. They are one with him; their cause is his cause; and they suffer in all its defeats, triumph in all its triumphs, and rule in all its dominations, whether over men in time or over men and *angels* in eternity. **If...world...be judged by you**—In the sphere of the Spirit the apostle tells us that even now (ii, 15) "he that is spiritual judgeth all things, yet he himself is judged of no man." In the triumphs of the apostolic age the twelve sat upon twelve thrones judging (that is, *ruling*) the twelve tribes of Israel. If, then, the realm of the true Church is truly far above that of the world, certainly it ought not to be judged by the

thy to judge the smallest matters? **3** Know ye not that we shall judge angels? how much more things that pertain to this life? **4** If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. **5** I speak to your shame. Is it so, that there is not a wise man among

you? no, not one that shall be able to judge between his brethren? **6** But brother goeth to law with brother, and that before the unbelievers. **7** Now therefore there is utterly a fault among you, because ye go to law one with another. **8** Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?

b 3 Pet. 2. 4; Jude 6. — c Chap. 5. 12. — d Matt.

5. 29; Luke 6. 29; Rom. 12. 17, 19; 1 Thess. 5. 15.

pagan world. **Unworthy... smallest matters**—As, comparatively, all worldly matters are.

**3. Shall judge angels**—Our interpretation dismisses the question so puzzling to some commentators, whether good or bad angels, or both, are meant. For Christ, truly, is Lord and Judge of both heaven and hell; of men and angels good and bad; and those who suffer and rejoice in union with his mystical body here will reign *in him* and with him through eternity. Hence Olshausen well says, "Angels themselves stand lower in the order of beings than those in whose hearts Christ is formed."

This symbolism, of which Paul gives us an occasional glimpse, is unfolded in full volume by John in the Apocalypse. The suppression of the cause of Christ on earth is beautifully represented by the symbolical souls of the martyrs under the altar, (Rev. xiv. 4;) and its triumphs by the symbol of these same *souls* having attained to a first resurrection, and reigning *in the spirit-world* with Christ, over the evangelized earth. Rev. xx. 4.

**4. Least esteemed**—Alford truly calls this "a lofty irony." And yet it implies a divine truth. Earthly matters are comparatively trifles in the light of eternity; and he who is a *priest* and *king*, through Christ, unto God, might easily trust a trifle of time to be decided by the humblest brother *king*. Yet the next verse shows that St. Paul is not seriously advising them to trust their disputes to the arbitration of incompetent hands.

**5. Your shame**—He has shown them the high ideal of their state in

Christ to humiliate them for debasing that ideal before heathen magistrates. **Able to judge**—On the level of plain, literal thought, St. Paul here advises them to place their disputes before some competent Christian arbiter.

**6. Brother goeth to law**—By favour of the Roman government (see note on Acts ix. 2) the Jews were permitted to establish courts of their own for the trial of cases between Jew and Jew. And by a law of the Jews it was unlawful for a Jew to arraign a Jew before a Gentile court. Christian courts were early established by the Church for settling disputes between Christians. Stanley quotes from the Apostolic Constitution, a document of the middle of the second century, a striking passage to this effect. The Christian rule, however, did not forbid the prosecuting of a heathen by a Christian before a heathen tribunal. A narrative is related of St. Julitta, who, having prosecuted a pagan for theft, withdrew her suit when required by the court, as a condition of a verdict, to renounce her Christian faith. When, at length, Christianity became the established religion of the Roman empire, these courts gradually grew into powerful ecclesiastical courts, and became a stronghold of the popish hierarchy.

**7. A fault**—A *shortcoming*; a failure to attain the true high Christian level, requiring them to suffer wrong rather than to do wrong by abusing the Church before heathendom. **Defrauded**—To be deprived, that is, of rights or property. The spirit prescribed by the apostle would strike at the roots of all Church divisions. It is a favoured country where law is both just and

8 Nay, ye do wrong, and defraud, \*and that *your* brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: 'neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor

thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 11 And such were 'some of you: <sup>a</sup>but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

<sup>e</sup> 1 Thess. 4. 6.—<sup>f</sup> Chap. 15. 50; Gal. 5. 21; Eph. 5. 5; 1 Tim. 1. 9; Heb. 12. 14; 13. 4; Rev.

22. 15.—<sup>g</sup> Chap. 12. 2; Eph. 2. 2; 4. 22; 5. 8; Col. 3. 7; Titus 2. 2.—<sup>h</sup> Chap. 1. 30; Heb. 10. 22.

supreme. But a diminution of litigation is a good proof of advancing civilization. It arises from a disposition to suffer rather than contend.

8. **Nay**—You follow the reverse of the Christian course, and are, therefore, in need of the following warning of failing at last of the kingdom of God.

b. *Sensualities and other vices exclude from the kingdom of God, 9–11.*

St. Paul has just been holding up the highest ideal of the kingdom of God—the glorious judgeship [rulership] of the saints—as reason why his Corinthians should not humble each other before pagan courts. Their tendency to do so directs his thoughts to that cluster of vices, especially *sensuality*, by which, amid the dissoluteness of Corinth, they were in imminent danger of forfeiting their title to God's glorious kingdom. Hence these words of earnest warning are pervaded throughout with a secret reference to their easy remissness in regard to the fornicator.

9. **Kingdom of God**—In which the holy do, through Christ, overrule the unholy. **Be not deceived**—Middle voice, *Deceive not yourselves*. Neither your past rich experience nor your membership in Christ's Church can save you in your sensuality and other vices. **Idolaters**—A large share of whose ritual is sensual indulgence. **Effeminate**—Pathics. **Abusers**—Sodomites. Rom. i. 26, 27.

11. **Washed**—Greek middle voice, *Ye have washed yourselves*; that is, by regeneration internally, symbolized by baptism, externally. **Sanctified**—And, therefore, these sensualities are the opposite of your character. **Justified**—And so such practices must for-

feit your justification, and exclude you from the kingdom of God.

This paragraph condemns, 1. All idea that the being once justified incures, in spite of relapse into vice, a secured inheritance of God's glorified kingdom; and, 2. All *Antinomianism*; that is, the doctrine that a Christian's professional holiness renders his sin and vice righteous and safe, so that he may transgress with impunity.

c. *Nor can sensualities be excused by the lawfulness of all natural gratification, 12–20.*

A doctrine by which the Corinthian Antinomians, whose views of Christian ethics were yet unshaped, were *deceiving themselves*, (verse 9,) is now stated and explained. God has given internal appetites and external objects to gratify them. This is the divine constitution. He has given, for instance, the stomach and the food, (verse 13;) so he has given the sexual instincts and the sex; the desire for wealth and external property, etc. St. Paul replies, that all those external objects are truly lawful sources of gratification; yet the unrestrained gratification is limited by the law of the **expedient**, and that limits the *right*. The injurious is wrong, the truly beneficial alone is right. And so we are truly restricted not only to the right object, but also to that object in the right degree.

The interpretation given by the great body of commentators—"all indifferent things are lawful"—seems not only itself an empty truism, but involves perplexity in carrying a consistent meaning through the paragraph. Our interpretation perhaps justifies itself by its clear results.

**12** 'All things are lawful unto me, but all things are not *'expedient*: all things are lawful for me, but I will not be brought under the power of any. **13** *'Meats* for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but *'for the Lord*; and the Lord for the body. **14** And

<sup>4</sup> Chap. 10. 22.—<sup>1</sup> Or, *profitable*.—<sup>2</sup> Matt. 15. 17; Rom. 14. 17; Col. 2. 23.—<sup>3</sup> Verses 15, 19, 20; 1 Thesa. 4. 8, 7.—<sup>m</sup> Eph. 5. 23.—<sup>n</sup> Rom.

**12. All things**—All gratifying objects. We are endowed with natural appetites, desires, and preferences by our very constitution. Innumerable objects are, correspondently, endowed with the quality to gratify and satiate all those our internal appetences. The world is thus to us a storehouse of enjoyments. And this, being God's own constitution, is **lawful**. **Unto me**—St. Paul, as a fellow-Christian with those using this reasoning, uses it as applicable to himself. **Not expedient**—However gratifying to our appetences many of these objects, yet most of them, unless rightly used, become injurious to body or mind. So that the universality becomes immensely reduced. **Under the power**—As we may sin, and ruin ourselves by selecting the wrong object, so we may do the same by accepting and using the right object *in excess*. And that excess often enslaves us to the *power* of the object. Food is lawful for the stomach, but gluttony is unlawful.

**13. Meat... belly**—An instance of the above mentioned correspondence or correlation between the internal appetite and the external object. Food and the stomach were made for each other. **God shall destroy**—This correlation between appetite and supply, the stomach and the food, though divinely established, is transient. Death will demolish it; and in the reorganization at the resurrection it will be omitted from the glorified body. **Body... fornication**—If there are correlations there are also repugnances. The stomach and the due food are rightly correlated; the body and the harlot are fearfully oppo-

site and repugnant. **For the Lord**—The true transcendent, spiritual, eternal correlation is between the sanctified body and the Lord. **Lord for the body**—The correlation between the appetite and the food is earthly and transient; the correlation between our body and the Lord is heavenly and eternal, being, as shown in verse 14, carried up into the resurrection. It springs from the fact that our glorious Lord will glorify our bodies. Here, as in chapter xv, Paul bases our hope of a future life, not distinctly on the immortality of the soul, but upon the resurrection through Christ.

<sup>6</sup> 5. 8; 8. 11; 2 Cor. 4. 14.—<sup>o</sup> Eph. 1. 19, 20.—<sup>p</sup> Rom. 12. 5; chap. 12. 27; Eph. 4. 12, 15, 16; 5. 30.—<sup>q</sup> Gen. 2. 24; Matt. 19. 5; Eph. 5. 31.

**14. And**—In accordance with this correlation between our *bodies* and the *Lord*. **Raise up us**—So that while the correlation between the stomach and the food **God will destroy** at death, the correlation between our **body and the Lord**, God will renew in the resurrection.

**15.** The nature of this last blessed correlation he will now declare. **Know ye not**—As you seem, by your easy dealing with the fornicator, not to **know**. **Members** of the mystical body of Christ—A oneness foreshadowed in the Church below, but to be gloriously disclosed in the Church of the resurrection. **Members of a harlot**—Under this awful conception (explained in next verse) St. Paul opens to his Corinthians the intense opposition of Christianity to the characteristic vice of their city.

**16. One body**—He holds the transi-union to be, as it were, a brief Satanic marriage, in which the whole being of the guilty pair is lawlessly iden-

be one flesh. **17** But he that is joined unto the Lord is one spirit. **18** Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. **19** What! know ye not

<sup>17</sup> John 17. 21-23; Eph. 4. 4; 5. 30.—<sup>18</sup> Rom. 6. 12, 13; Heb. 13. 4.—<sup>19</sup> Rom. 1. 24; 1 Thess. 4. 4  
—<sup>20</sup> Chap. 3. 16; 2 Cor. 6. 16.

tified, and the members of each are members of both. **Saith he**—Saith God. St. Paul quotes words originally applied to holy marriage.

**17. One spirit**—With the Lord.

**18.** The apostle now breaks out in direct address. **Flee**, O ye Corinthians, your destroying vice, **fornication**. **Flee**—As Joseph fled from the wife of his master; for, as St. Anselm says, "other vices are best conquered by fighting, this by running away." **Without the body**—Extra of the body. That is, every sin is really committed by the soul, through the will, and the body is only the instrument. **Against**—Rather, *into*. Fornication differs not from other sins touching its being committed by the soul; but pre-eminently of all it pours the sin *into* and throughout the body. And this striking of this sin through the whole body consists not merely in its withering, and wasting, and destroying power upon the body, but in something deeper, more awful, and more truly eternal. As the whole being is satanically unified with the harlot, so the whole body becomes, in its uncleanness, the perfect opposite of the pure person of Jesus the pure. How awfully incapable, then, of coming into mystic oneness with him. And from these views it would seem to follow that lawless love is really more truly opposite to Christ than even lawless hate. Our Corinthians may now infer how detestable is that religion with which their city so abounded, and of which debauchery was one of the consecrated rites.

**19. What!**—A term of indignant surprise at his Corinthians not having realized this in their easiness with the fornicator. **Body**—Your soul is the resident of the body as its home;

that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? **20** For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

<sup>17</sup> Rom. 14. 7, 8.—<sup>20</sup> Acts 20. 26; chap. 7. 33; Gal. 3. 13; Heb. 9. 12; 1 Peter 1. 13, 19; 3 Peter 2. 1; Rev. 5. 9.

while the Holy Ghost consecrates it as his temple. Materialistic philosophers of the present day have reproached Christianity with endeavouring, in its effort for exalting the soul, to depreciate the real worth and dignity of the body. Popish monasticism has, indeed, done so. The macerations, and flagellations, and other cruelties inflicted by Romish monkery on the body of its devotees are not drawn from the New Testament, but borrowed from the Buddhisms and Brahmanisms of the East. On the contrary, true Christianity, by its doctrines of the incarnation and resurrection, puts an honour upon the body of which materialistic philosophy knows nothing. **Not your own**—Ye walk on earth as beings belonging to the holy God, pervaded by his indwelling Spirit.

**20. With a price**—Directing their thoughts to the blood of the atonement. **Therefore glorify God**—Honour, and spread the honour, of the holy God by the spirit of purity in your body. So that holiness is not confined to the soul. It must reign in the body and act forth in its actions.

## CHAPTER VII.

PAUL'S THIRD RESPONSE:—TO THE QUESTIONS CONCERNING MARRIAGE, vii. 1-40.

Meyer here enters into a prolix discussion as to *which party* among the Corinthians raised this question. He decided that, as Peter was married, it could not be the Petrites; and as the Christines appear not to have cherished any idealism, it was not they; but as Paul was not then in the married state, and the chapter favours celibacy, (verse 7,) it was probably the Paulines. We suppose that the episto-

## CHAPTER VII.

**N**OW concerning the things whereof ye wrote unto me:

a Verses

lary inquiry was the result of a conflict of opinions.

There were probably *three* tendencies of thought among the Corinthians on the subject of marriage. 1. The Jewish view regarded marriage as a duty, so that the celibacy of a man beyond twenty was a sin. 2. The Roman opinion, in whose schools of philosophy it was a standing topic of debate whether a wise man should marry. Those who decided from self-interest, arguing from the temper of women, the cares of living, and the responsibility for children, took the negative. Those who argued from the public good, the order of society, the restraint from licentiousness, and the need of posterity, maintained the affirmative. 3. Ascetics, who held all sin to lie in matter, who condemned all bodily indulgences, forbade meats, denied our bodily resurrection, and some of whom even questioned the corporeity of Christ. See our note on Acts viii, 9. No wonder, then, that Paul's converts resorted to him by letter for decision between the three.

**1. Advisory counsel as to marriage and celibacy, 1-9.**

1. **Concerning**—This *concerning* is repeated at verse 25, viii, 1, and xii, 1, as commencing responses to the several written queries. **Good**—Καλόν, proper to a Christian man; the reverse of αἰσχρόν, shameful, improper.

Paul here compares celibacy and matrimony, not in respect to their *intrinsic holiness*, but in respect to the *comparative probability that a given person will be holy in one or the other*. If persons have not the gift of continence they are not likely to be holy in celibacy; and they had better prefer the chance of being holy in marriage. If they have the gift of continence they had better remain celibate, as they would thereby be free from the moral dangers of marriage. That is, some persons can be most holy in celibacy, others most holy in marriage. And

*It is good for a man not to touch a woman. 2 Nevertheless, to avoid fornication, let every man have his*

8, 26.

here comes in the suggestion of Stanley, that marriage and the family constitution stand on a much higher moral plane in these later European Christian ages than in the old Orient. Paul's reasoning would land him in far stronger matrimonial conclusions in our day than his own. Protestantism prefers, for many good reasons, that even her foreign missionaries should be married.

That the apostle sees no superior holiness in celibacy is plain. 1. He utters no rapturous eulogy upon it, like later monastic writers; advocates no vows of virginity; proposes no convents nor monasteries. Celibacy is holy only if one is holy in it. 2. Marriage, with Paul, has a holy ideal, being typical of the unity in the Trinity, (1 Cor. xi, 13,) and of the union between Christ and his Church. Eph. v, 25, 32. Similarly St. John (Rev. xiv, 4) honours the virgins, but yet makes the glorified Church to be "the bride, the Lamb's wife." Rev. xxi, 2. Says Jeremy Taylor: "Single life makes men in one respect like angels; but marriage, in many things, makes the chaste pair be like Christ."

**Touch**—A term of modesty (equivalent to the Latin *tangere*) to express any contact with sexual purpose or feeling. Same word in Gen. xx, 4.

St. Jerome, "in his heat against Jovinian," as Fulke (*Confut. of Rhemish Test.*) says, argued, "If good not to touch a woman, it is evil to touch; for nothing is contrary to good but evil." And again the same ascetic saint argued, in a similar "heat," "If, as Paul commands, we must always pray, we must never serve marriage; forso often as I render due to marriage I cannot pray." This last logic would equally forbid sleeping. And as for the inference from the contrariety of "evil" to good, St. Paul holds that celibacy and marriage are not the one good and the other oppositely evil; but each to be good or evil according to the case.

**2. To avoid fornication**—The translators have inserted *to avoid*, as



own wife, and let every woman have her own husband. **3** Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. **4** The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. **5** Defraud ye not one the other, except *it be* with con-

sent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. **6** But I speak this by permission, *and* not of commandment. **7** For I would that all men were *even* as I myself. But every man hath his proper gift of God, one after this manner, and another after that. **8** I say

*b* Exod. 21. 10; 1 Pet. 2. 7.—*c* Joel 2. 16; Zech. 7. 2; Exod. 19. 16; 1 Sam. 21. 4, 5.—*d* 1 Thess.

2. 5.—*e* Vers. 12, 25; 2 Cor. 8. 9; 11. 17.—*f* Acts 26. 29.—*g* Chap. 9. 5.—*h* Matt. 19. 13; chap. 12. 11.

the italics show; but incorrectly. The Greek means, *Nevertheless, on account of the fornications*; that is, the prevalent licentiousnesses, as in Corinth. **Own wife**—A clear implication against polygamy. Indeed, through the whole chapter the Christian law of one with one is assumed. The present words of the apostle at once abolish the ascetic view, which holds all sexual union as based in unholy corporeal matter to be unholy. Romish monasticism, which was really based in that view, is hereby invalidated from its very foundations. Stanley notes the different phrases of the apostle's Greek for **his own**, *τὴν αὐτοῦ*, and **her own**, *τὴν ἑαυτοῦ*. The former Greek phrase is not, in the New Testament, interchangeable with the latter; intimating, apparently, a deep difference between the proprietorship of the husband from that of the wife.

**3. Due benevolence**—The best reading omits **benevolence**. Let each party, instead of an ascetic abstinence, render to the other the conjugal due.

**4. Hath not power**—Or rightful authority. The original vow, as well as the nature of the institution, presupposes this concession.

**5. Defraud**—Deprive. **Consent**—Not by the sole will of one alone. **For a time**—Says Olshausen, "Probably it was an early custom, previous to the festivals, especially before Easter, for people to devote a lengthened time to solitary prayer, in which beautiful custom originated Lent." **Fasting**—Omitted, according to the best authorities. Indeed, it is remarked by Stanley that this chapter has an un-

sually large number of false readings, interpolated by ascetics, to whom the apostle did not seem rigid enough. **Come together again**—Greek, *ἐν τῷ αὐτῷ ἔτῳ*, *be at the same ordinary habit of matrimony*. **For your incontinency**—Rather, *through your incontinence*, or incapability of self-control.

**6. But**—Although this is often a proper course. **This**—The temporary abstinence prescribed in verse 5. **By permission**—It is a divinely allowable but not commanded suspension of the command in verses 3, 4.

**7. For**—Greek, *but*. This verse does not assign a reason for the last verse, but adds a qualification. I cannot command this suspension of marriage intercourse, *but* I wish that, in some way, suited to each case, every man may attain my standard of Christian perfectness, a standard which I have attained in the way of continent celibacy. **As I**—Whether Paul was a widower or a bachelor there is nothing to decide. But this phrase implies that at this writing he was in the unmarried state. **Gift of God**—A natural gift in the person's constitution as the base, and a gracious gift superadded by the Spirit. For God suits his special gracious gifts to the natural qualities of a man's mind and body. Paul's blended gift, both natural and gracious, were perfect continence. **This manner**—Of temporary abstinence, as in verse 5, or of permanent abstinence, as Paul himself. **Another after that**—In the order and condition of matrimony, as in verses 2-4. Each in his own way may be *re completely perfected as I myself*.

therefore to the unmarried and widows, <sup>1</sup>It is good for them if they abide even as I. <sup>9</sup> But <sup>2</sup>if they cannot contain, let them marry: for it is better to marry than to burn.

<sup>10</sup> And unto the married I command, <sup>1</sup>yet not I, but the Lord,

<sup>1</sup> Verses 1, 26. — <sup>2</sup> 1 Tim. 5, 14. — <sup>3</sup> See verses 13, 25, 40.

The power of continence may or may not be an admirable quality. It may be a happy physical balance; it may be a physical defect; it may be a strong power of will, able to subject itself to reason; and it may, finally, be a complete subordination, through the Spirit, to the will of God, aided more or less by the natural qualities. Through it Paul attained his Christian development; but he does not prescribe it to all others as the only way. For he now proceeds to show how others, in their own way, and after their **proper gift** and calling, may attain their own best Christian state. The **unmarried**, (8, 9,) the married, (10-12,) the married with the unchristian, (13-16,) each and all, **as God hath distributed**, (17,) may become holy in their own way as Paul has in his way.

8. **Unmarried**—Bachelor or maiden. **Widows**—The feminine *widows* are named as the more obvious, and the widowers are simply implied. **Good**—More conducive to holy life for the possessor of the **gift** than marriage; as *marriage is more so to those* unendowed with the **gift**. Marriage, as well as celibacy, has its complex temptations and avenues to sin.

9. **Cannot**—The **cannot** is not in the apostle's Greek. The true rendering is, *If they do not be continent*—if experience shows the certainty of failure. **Burn**—An ordinary figure, expressing both the intensity and consuming power of lust. Relief from the burning impulse allows the soul, by cultivating the other virtues, to attain as high a piety as celibacy would afford. The very exaggeration of the virtue of celibacy in the post apostolic age of the Church had, no doubt, the good effect of almost recreating the

<sup>11</sup> Let not the wife depart from *her* husband: <sup>11</sup> But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife. <sup>12</sup> But to the rest speak I, <sup>2</sup> not the Lord: If any brother hath a wife that believeth not, and she

<sup>m</sup> Mal. 2, 14, 16; Matt. 5, 32; 19, 6, 9; Mark 10, 11, 12; Luke 16, 18. — <sup>n</sup> Verse 6.

lost virtue of chastity in the Roman empire. It was the restoration of the balance of the virtues, as presented here by Paul, since the Reformation, that has, as it were, brought the family virtues to a lustre of development unknown to former ages.

2. **Law and counsel as to separation of married parties**, 10-17.

10. **Not I**—By my own authority. **But the Lord**—By his recorded command in Matt. v, 31, 32, and xix, 3-12, where see our notes. It is not at all improbable that Paul was acquainted with Matthew's gospel; yet, no doubt, both pure verbal traditions (see our vol. ii, p. 5) and authentic documents (see our note on Luke i, 1-4) furnished to him the words in which the Lord laid down this law. Mark x, 12, (which gospel was not now published,) states the law for both men and women. But one side is stated here; perhaps, as Alford suggests, because it was the Corinthian *women* who were conscientiously most inclined to hold celibacy as obligatory on all.

11. **If**—A provision both for cases of separation already existing, and for separations from unavoidable causes. The party must then remain single, or if a resumption of the connexion be practicable, it must be made.

12. **To the rest**—The rest of the Corinthian inquirers; namely, those intermarried with Jews or pagans. Christianity does not dissolve the tie, but ennobles it, and seeks to make it the instrument of salvation. **Speak I**—With an apostolic and inspired authority, supplementing what **the Lord** has in express words said. It is a very mistaken perversion of the apostle's words which imputes a mere human authority to his injunctions, in con-

be pleased to dwell with him, let him not put her away. **13** And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him. **14** For the unbelieving

husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. **15** But if the unbelieving depart, let him de-

o Mal.

2. 15.

trast with the Lord's words. His real antithesis is between the Lord's *recorded* words, and his own apostolic words given by the Lord's inspiration.

**12, 13.** A Christian man must not **put away** a pagan wife; a Christian wife must not **leave** a pagan husband. **Put away**—Applied to the man because he alone, by Jewish law, could divorce; the wife could only **leave**. **Believeth not**—By Hebrew law, if a Jew married a pagan he was desecrated; his marriage was void, and his children illegitimate, as not pure Jews. See Ezra ix, 11–15; x, 10–44; Neh. xiii, 23–28. Hence the inquiry would arise, especially among Jewish converts, What is the law of Christianity regarding intermarriage between Christian and unbeliever? The answer of St. Paul on this, as on other points, while expressed in analogy with Jewish law, emancipates believers from its trammels.

**14. Sanctified**—A Jew marrying a pagan is desecrated, and his marriage a sin, and so void; but, reversely, if a Christian marry an antichristian his sacredness is conceived as extending to and covering the unbeliever, so far, at any rate, that the marriage is still “holy matrimony,” and the tie must not be broken. **Unbelieving**—If under Christianity, as under Judaism, the infidel desecrated the believer by marriage and the marriage was void, then, by parity, the children would be illegitimate, and by inheritance, infidel. **Now**—Under the Christian law. **Holy**—Undesecrated and legitimate.

During the old dispensation the pagan child had, under the common atonement of Christ, the same *right* to circumcision that the Jewish child had; but his misfortune was, that not being born within the chosen seed, where the institution was imperative, he failed to inherit it as a performed rite, with the

accompanying nurture that followed. He was, therefore, ritually not **holy**. Under the new dispensation, similarly, all children being under the common atonement have an equal right to baptism. They stand in a common justification and salvability, which baptism now, as circumcision of old, does not create, but *recognises*; holding the infant as a virtual believer. The child of Christian parents inherits, as did the child of the Jewish, not a special *right* to baptism, but a special inherited *probability of receiving the rite*, with its consequent recognition by the Church as being her nursing, to be embodied into her full membership when, at responsible age, the responsibilities of such a membership are properly accepted. Hence, by parity, the child of Christian parents, like the child of Jewish parents, may be called **holy**. Yet the child under the new dispensation has this advantage over the child of the old, that under the latter the infidelity of *either* parent disfranchised him.

It will be seen that the words **sanctified, holy, and unholy**, are here used, not in reference to inward holiness of heart, but in the sense that Jerusalem is called the **holy city**, that the temple, and even its consecrated vessels, were called **holy**, and even the Jewish race was **holy**; namely, in the sense of sacred, chosen, consecrated to a special divine purpose. So St. Paul says, “If the root be holy, so are the branches,” (Rom. xi, 16;) a holiness which, in view of ultimate restoration, he considers as still inherited by the Jewish race. The child of Christian parents is here called **holy** in the same sense that the child of the Jew was **holy**, namely, as providential heir, and probable recipient, of the consecrating ordinances of the Church.

**15. If the unbelieving depart**—The Christian may not desert the infidel

part. A brother or a sister is not under bondage in such *cases*: but God hath called us *unto* peace. **16** For what knowest thou, O wife, whether thou shalt *save thy* husband? or *how* knowest thou,

ρ Rom. 12. 18; 14. 19; chap. 14. 33; Heb. 12. 14.  
1 Greek. *in peace*.

del; but suppose the infidel desert the Christian? **Let him depart**—Use no legal obstacles to prevent his going. **Is not under bondage**—Literally, *is not enslaved*; but the question now is, How far is the Christian emancipated? Different replies have been given, as, 1. That the Christian is released from the duty of compelling the unbeliever to remain in cohabitation; but to this the obvious replies are, *first*, that no such duty of compulsion to cohabit can have been supposed to exist, and, therefore, no emancipation from such duty was needed: and, *second*, it is a very awkward interpretation to make the apostle say, that the Christian is not *enslaved* to the duty of *enslaving* the opposite party. 2. That the Christian is required to let the infidel depart rather than give up Christianity in order to retain him. But, surely, Paul could not have understood any Corinthian believer as inquiring whether he should not apostatize in order to save the marriage cohabitation! Obviously, therefore, the only meaning is, that though the Christian may not dissolve the marriage tie, the infidel may. **To peace**—But the Christian calling *to peace* forbids the so conducting as to induce the unbeliever to depart. On the contrary, the Christian spirit should be most earnestly exerted to induce the unbeliever to remain, with the hope, expressed in the next verse, of a conversion to Christianity.

**16. For**—Assigning as a reason for **peace**. **Whether**—The Greek word usually means simply *if*. And as there is no negative so as to make *if not*, so Stanley, Alford, and others make the apostle ask, *How knowest thou that thou wilt convert the infidel party?* And then the question gives a reason to let the party go without interposing any legal obstacle. Let him go, for you

O man, whether thou shalt save *thy* wife? **17** But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And *so* ordain I in all churches.

q 1 Peter 3. 1.—2 Greek. *what*.—r Chap. 4. 17; 2 Cor. 11. 23.

know not that you shall convert him. We reject this view. For, 1. The *not* is not necessary in order to indicate that a question implies an affirmative hope. Dr. Hodge rightly quotes 2 Sam. xii, 22; Joel ii, 14; Jonah iii, 9. Take the first passage. David fasted and prayed in the hope of his child's life being spared, asking, "Who can tell *if* the Lord will be gracious, that the child may live?" Thus David conducts, as Paul would have the married Christian conduct, in the hope expressed by the interrogative *if*, that a favourable issue might result. 2. The meaning given by Alford is very un-Pauline. It makes Paul, by emphatic repetition, very earnest to expel the hope of saving a soul, and very earnest to prevent action for that purpose! The Christian could not, indeed, *know* that the opposite party would be converted, and it would be very superfluous for Paul to so inform him. But there often might be a *hope*; and it would be very unlike Paul to deny that such a hope should be a ground of action to save a wife or husband from infidelity, sin, and death. To act from such *hopes*, where he did not *know* a favourable result, was one of the fundamental purposes of Paul's life.

**17. Distributed**—*Allotted*. This new Christianity does not intend, as some aspiring spirits are inclined to fancy, to break up the order of society, but rather to make every man stay where he is, and perform the duties of his place in the very best way. Nay, it considers every man's position rather a providential *allotment*, a *calling* which he should retain and adorn. And this maxim Paul now enforces, both by illustration and repetition. Verses 20, 24. **Ordain I**—Implying that an apostle possesses authority to supplement the ordinances of Christ. **All churches**—So that the Corinthians

**18** Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. **19** Circumcision is nothing, and uncircumcision is

nothing, but the keeping of the commandments of God. **20** Let every man abide in the same calling wherein he was called. **21** Art thou called being a servant? care not for it: but if thou mayest be

• Acts 15. 1, 5, 19, 24, 28; Gal. 5. 2.—† Gal. 5. 6;

6. 15.—u John 15. 14; 1 John 2. 8; 3. 24.

need not feel themselves specially burdened by this injunction. It is the law for universal Christianity.

**3. Counsel, generally, as to abiding in present calling, 18-24.**

**18. Circumcised**—The first illustration. **Uncircumcised**—Put off his Jewish relationships. The physical circumcision could be undone, or at least modified, by a surgical operation. See 1 Macc. i, 13-15.

**19. Is nothing**—It has no moral or religious significance. It has become by Christianity a mere condition of the body. **Keeping of the commandments**—Holy living, regardless of the physical fact, is the condition of acceptance with God.

**20. Same calling**—This calling does not imply what is theologically called an "effectual calling," excepting so far as the agent's voluntary acceptance has made it "effectual," and so his regular and permanent calling. See our note on Rom. i, 1. **He was called**—A play upon words. Let every man remain in the secular calling wherein he was when the Gospel gave him a successful call to its blessings.

**21. Servant**—As opposed to **freeman** in verse 22; the word, doubtless, here implies a slave. **Care not for it**—Care not in the sense of repining. You have a divine freedom; let that inspire you with a free contentment with your condition. That fully obeys the law of *abiding* stated in verse 20. **But**—A limitation now comes to the extent of that law of abiding. **If**—In the Greek *ei kai*, if also; that is, if, in addition to, or over and above this Christian uncarefulness, thou art able to become a freeman, for such is the Greek reading. **Use it rather**—The question is to what the it here refers. Some refer it to δουλεία, slavery, implied in the word **servant** or **slave**. Others refer it to

ἐλευθερία, freedom, as is implied in the words **made free**. Stanley considers the grammatical question between these two as remarkably evenly balanced, assuming that there is no third supposition. We think, on the contrary, that it refers to neither. Beyond reasonable doubt, we think, it refers to the chance of being free implied in δύνασθαι, art able. (Whilst revising these notes for the press we find, with satisfaction, that Dr. Fairbairn suggests the same reference. Our own notes stand precisely as they were written months before seeing his work on the "Pastoral Epistles.") Alford maintains that the meaning is, use slavery, and supports it elaborately by a series of arguments which we think to be so many mistakes.

1. He argues that *also* implies an additional thought in the same direction with the antecedent thought. This is true, and our interpretation, as above, provides for it. The antecedent thought is the moral freedom of Christian quietude, and the *also* implies an additional thought in the same direction, namely, the actual chance of emancipation. 2. But the position of this *also*, (*καί*), he says, ought, by the interpretation he opposes, to be not before, but after *art able*. That is true, we reply, if freedom is supplied as the reference of it; but if, as we suppose, the chance implied in *art able* is the reference, the *also* is placed just right. 3. The *but*, he says, expresses too strong a contrast. Assuredly not. The contrast is between remaining a contented slave and the becoming a freeman; a contrast justifying a very strong *but*. 4. The absence of a supplied objective after *use* (it is supplied by the translator, as the italics show) flings us back, not on the secondary subject of the sentence, freedom, but the primary, slavery. But

made free, use *it* rather. **22** For he that is called in the Lord, *being* a servant, is 'the Lord's 'freeman: likewise also he that is called,

*John 8. 36; Rom. 6. 18, 22; Philem. 16.—*  
**3** *Gr. made free.—u Chap. 8. 21; Gal. 5. 18;*

our interpretation makes it refer to neither *slavery* nor *freedom*, but to the *being able* to be free; and that is the subject of the entire sentence after the *but*; *if thou hast a chance to be free use it in preference*. 5. Our interpretation, Alford says, is inconsistent with the context; for the context tells the Christian to remain as he is, and the interpretation tells him to change his position. But Alford entirely misconstrues the context. Paul does not, as Dr. Hodge well says, forbid a man to "better his condition." He does not forbid a journeyman mason becoming a boss mason: or an *employé* laying up money and becoming a capitalist and an employer; or a rail splitter's behaving himself well and becoming president. What he is forbidding is, the expectation that Christianity is to break up the social order and fling every believer out of his position in the general system. The direction, therefore, to the *slave*, to remain a free-hearted slave, or to become *free* in accordance with social order, is truly telling him to remain in the system as he is. 6. But our interpretation, he says, makes the apostle "turn out of his way to give a precept of merely worldly wisdom, that a slave should become free if he could." But is the direction to rise, if possible, from slavery, "a precept of mere worldly wisdom?" For a man to remain a voluntary slave when he might be free is a base self-degradation, an endorsement of the enslavement of others, and thereby a heinous wickedness. It is none the less this because, under the Mosaic law, a slave might prefer slavery, and so have his ear bored as a token of perpetual bondage; for that, like polygamy and free divorce, was on account of the hardness of the hearts of that age. A perverted state of society may, no doubt, exist under pagan despotism, where all are virtual slaves, in which emancipa-

*being* free, is "Christ's servant. **23** \*Ye are bought with a price; be not ye the servants of men. **24** Brethren, 'let every man,

*Eph. 6. 6; 1 Pet. 2. 16.—x Chap. 6. 20; 1 Pet. 1. 18, 19; see Lev. 25. 42.—y Verse 20.*

tion may bring no higher wellbeing, moral or economical, especially for some individuals. But as Christianity asserted the law of marriage, so it could not but assert the moral obligation of every man to be free, unless the social state held him fast. The Christian was morally bound to be a freeman if possible. And in the day when a government becomes Christian—when right and progress are understood principles, slave laws and fugitive-slave laws are crimes and have no validity—then it is the duty of the slave, according to the law of revolution, when the opportunity arrives to assert his freedom by war and blood. Short of that it is his right, if possible, to escape; and the "underground railroad," that aids his passage, is no unrighteous institution. 7. Finally, Alford asserts that the Greek for *use* is better suited to the word for *slavery* than for *freedom*, and he quotes so old an author as Herodotus to justify his criticism on the New Testament. All this has nothing to do with our position; which is, that neither *freedom* nor *slavery* is the object of *use*, but the *chance of emancipation*. And it is conclusive to our purpose for us to say that every instance in the New Testament of the Greek word for *use* has for its object a *means* to an end. And here it means to use the *chance of emancipation* as a *means* to the end of becoming a freeman.

**22. For**—Assigning, now, a reason for the precept just given for both contentment in necessary slavery and use of means for emancipation. The slave is the Lord's freeman, and, therefore, can be content. The freeman is Christ's servant, and should, therefore, choose to be not the slave of man.

**23. Bought**—Carrying out the metaphor of the slave; but it is still used to show that, as purchased by Christ, they are wrongfully bought and sold and owned by men. **Be not ye**—By

wherein he is called, therein abide with God.

**25** Now 'concerning virgins 'I have no commandment of the Lord: yet I give my judgment, as one 'that hath obtained mercy of

y Verse 28.—e Verses 6, 10, 40; 2 Cor. 8, 10.  
a 1 Timothy 1. 16.

any consent of your own. If slaves you are by compulsion of **men**, the crime is that of **men**, not yours. But whether you are compulsory bondsmen or not, be in soul so completely the liege of Christ that you are freemen as to **men**. There is every reason to believe that slaves formed a large part of the first Christian Churches. Says Mr. Withrow, in his *Catacombs of Rome*, p. 487.

"The condition of the slave population of Rome was one of inconceivable wretchedness. Colossal piles built by their blood and sweat attest the bitterness of their bondage. The lash of the taskmaster was heard in the fields, and crosses bearing aloft their quivering victims polluted the public highways. Vidius Pollio fed his lampreys with the bodies of his slaves. Four hundred of these wretched beings deluged with their blood the funeral pyre of Pedanius Secundus. A single freedman possessed over four thousand of these human chattels. They had no rights of marriage nor any claim to their children. This dumb, weltering mass of humanity, crushed by power, led by their lusts, and fed by public dole, became a hotbed of vice in which every evil passion grew."

Yet how Christianity ignored degrading distinctions is thus shown by the records on their tombs. "Out of eleven thousand Christian inscriptions of the first six centuries, scarce half a dozen make any reference to a condition of servitude, and of these, as Dr. Northcote remarks, two or three are doubtful. Yet of pagan epitaphs at least three fourths are those of slaves or freedmen. The conspicuous absence of recognition of this unhappy distinction is no mere accident. We know that the Christians were largely drawn from the servile classes, but in the Church of God

the Lord 'to be faithful. **26** I suppose therefore that this is good for the present 'distress, *I say*, 'that it is good for a man so to be. **27** Art thou bound unto a wife? seek not to be loosed. Art thou

b Chap. 4. 2; 1 Tim. 1. 12.—4 Or, necessity.  
c Verses 1, 6.

there was no respect of persons."—*Catacombs*, p. 485.

**4. Response on marriage under pressure, especially of maiden daughters, 25-40.**

The response of Paul concerning marriage thus far is applicable to the proper cases in all ages. Through the remainder of the chapter his advice is given in view of the *present pressure*; namely, the impending persecution, apparently apprehended from the increasingly cruel character of the Emperor Nero. To that persecution Paul himself fell a victim; but whether it really reached Corinth, so as to fulfil the gloomy anticipation, is not historically certain.

**25. Virgins—Unmarried females.** Yet the advice given would, by analogy, be in some degree applicable to males. **No commandment of the Lord—**That is, no recorded or traditional words of Christ. Note verse 10. **My judgment—**Note verse 40. **Faithful—**Not only *persevering*, as a believer, but *trusty*, as God's dispenser of inspired truth.

**26. The present distress—**Present *ἀνάγκη*, *compulsion*. Necessities of the times *compelling* a caution against forming ties, for such ties would involve **trouble**, verse 28. Alford absurdly explains this **distress** as referring to the second advent, then *imagined* by Paul to be *at hand*. In refutation of which we esteem it sufficient at present to say, that the Greek word here rendered **present** is, in 2 Thess. ii, 2, the very word which is translated **at hand**, and is denied to be predicable of our Lord's **coming**. **So to be—**Just as he is.

**27. Loosed—**The word seems naturally to imply a previous marriage, and hence, in some periods of the Church, second marriages have been

loosed from a wife? seek not a wife. **28** But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

d Rom. 13. 11; 1 Peter

disfavoured. But the word **loosed** is adopted by Paul as merely an antithesis to **bound**, and means *unbound*. See note on 1 Tim. iii, 12.

**28. If thou marry**—There doubtless were those in the Corinthian Church "forbidding to marry as a sin." While Paul, on prudential grounds, advises celibacy for the present, he discountenances the depreciation of the sacred institution as if it were an unholiness. **Trouble**—Rendered, in Matt. xxiv, 21, "tribulation." **In the flesh**—In our temporal circumstances. **Spare you**—From dwelling on a topic so unpleasant as your coming troubles and the privations they demand.

**29. But**, though I thus "spare you," yet **this I must say**. There is a truth that must be declared. **The time is short**—We may note three different interpretations put upon this sentence: 1. That of Alford, Stanley, and many German commentators, which makes it affirm that **time is short** before Christ's second advent, and imply, positively, that that event would cut short the earthly life of Paul and his Corinthian brethren. This interpretation we peremptorily reject. It makes Paul affirm a positive untruth under inspiration. It makes him contradict what a short time previous he had said to the Thessalonians, denying the impending advent: 2 Thess. ii, 1-3, where see our notes. We can freely grant that Paul, even under inspiration, knew neither the day nor the age when the advent is to take place. But to make him claim to know and to tell the age, under inspiration, is quite a reverse thing. This prurieny for making every expression in the apostolic writings expressing the *transitory duration of human probation* signify the *end of the world*, does most unwisely make it difficult for the sacred writers to describe earthly time as it

**29** But 'this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; **30** And they that weep, as though they wept not; and they that rejoice,

4. 7; 3 Peter 3. 8, 9.

truly is. 2. The interpretation of Grotius and others, which makes it mean that the **time** before the impending persecution is **short**; and so, in view of possible martyrdom, we must hold to earthly things as not permanently possessing them. This is more plausible, but we reject it in our note on verse 31. 3. That of Barnes, Hodge, and others, that the **time** of our probationary existence is **short**. This is, no doubt, essentially the correct view. **Short**—Or, rather, *contracted*; that is, *made short* by our Creator, for a purpose soon to be stated. **It remaineth**—By most commentators the Greek for this phrase, *τὸ λοιπὸν*, is joined, more properly, perhaps, to the previous sentence, so that it would read, **the time is contracted as to the future**; that is, our remaining sublunary **time** is brief: our day is nearly past, and our future is abbreviated. **That**—So that.

**29-31.** The brevity of sublunary time renders us but transient tenants of worldly things. We must own them as not owning them. The patrimonies, the matrimony, the griefs, the joys, the traffics, in short, **the world**, must, doubtless, in the general, all be gone through with; but their reality must be held as an unreality, in comparison with the reality that lies above and over them all. The eternal is the sole real.

**30. Weep**—Weeping must be done. The sorrow has its actual existence; and, when looked at by itself, has its reality. But when surveyed in comparison with the eternity within a step's distance, it becomes—nothing. Weep, then, as weep you may; but weep as realizing that your weeping has its nothingness. **Rejoice**—For joy is becoming in our finite sphere. Even on these low grounds of earthly existence there is a round of pleasant-



as though they rejoiced not; and they that buy, as though they possessed not; **31** And they that use this world, as not abusing it: for the fashion of this world passeth away. **32** But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: **33** But

he that is married careth for the things that are of the world, how he may please his wife. **34** There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her

8 Chap. 9. 18. — Psa. 82. 6; James 1. 10; 4. 14; 1 Pet. 1. 24; 4. 7; 1 John 2. 17.

9 1 Timothy 5. 5. — 5 Greek, of the Lord, as verse 34.

nesses that may prompt the smile and the gratitude. But forget not that there is a higher, an eternal joy, that dwarfs this earthly rejoicing to nothing. **Buy**—Trade, labour, literature, politics, all have their place as duties and engagements of an earthly life; but there is a life whose interests are so stupendous as to shrivel them all to insignificance.

Men boast of worldly greatness. Statesmen, warriors, and princes, figure proudly in human history. And these will and must exist—accomplish their programme—and amaze and fill the minds of men. But it is only by forgetfulness of eternity that they are great. One thought of the infinite truth empties them, like a pricked balloon, of all their swell.

**31. Use this world**—For every man must, in his sphere, use his little share of this world. **Not abusing**—Rather, *overusing it*; that is, grasping it as hard as if it were not only a reality, but the only reality, and our own full possession forever. That is the way men do *use, overuse*, and so *abuse the world*. The apostle's next sentence exposes their mistake. **Fashion**—The scheme, present phase. The word seems figuratively drawn from the change of scenes in a theatre. **Passeth away**—And we, as part of its *scheme*, pass with it. How great the folly of those who *use the world* as if it was the only permanent thing!

**32. But**—Rather, *and*, as he states a wish in accordance with the previous context. **You**—This pronoun is emphatic. The Thessalonians (2 Thess. iii. 6–12) who were neglecting their tempo-

ral affairs in false expectation, perhaps, of the approaching advent, he ordered to attend to their own business; but to the overworldly Corinthians he gives directions that they, in view of impending trouble, present distress, should remember the transitoriness of the world, and keep from too deeply involving themselves in its complex cares. **Without carefulness**—With that freedom from care which celibacy affords. Paul does not, by this, favour a mere contemplative, inactive piety, dwelling in the luxury of its own emotions. That is the truest inner life which produces the purest and most energetic outer life. He desired for his Corinthians an exemption from secular cares, that they might consecrate themselves to a life of holy well-doing.

**33. Please his wife**—And there is a sad chance that the things that please his wife may not please the Lord. Hence there is a danger in every marriage; but a danger which in many a marriage turns out a safeguard.

**34. Is difference**—The difference stated by Paul between a wife and a virgin is not that virginity is intrinsically holier than marriage, as Romanism teaches, but that it affords advantages for a more exclusively religious life. **Married careth... world**—In the practical duties of married life her style of Christian character may nevertheless be perfected; yet if all are married, the style of usefulness which celibacy affords is lost. **Please her husband**—Dr. Poor, on the passage, (in Schaff's Lange,) well says: "This is not charged upon her as a sin, but it is a part of her obligation of marriage,

husband. **35** And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord with-

and is, therefore, expected of her. And if she has married in the Lord, then even this very effort to please her husband may be a part of the service she renders unto the Lord. Yet, while this is so, the obligation of the husband, it must be confessed, not unfrequently presents a temptation to a divided service; and in her endeavours to gratify his wishes, especially if he is of a worldly, or even partially sanctified spirit, is often betrayed into acts which militate against her piety, and interfere with her higher obligations. This is how it happens that many a Christian woman comes to be found absenting herself from the place of prayer, frequenting the ball-room, giving parties on the Sabbath, and in other ways compromising her conscience, to her own spiritual injury and the discredit of her profession. And it is to the danger of such evils, incurred by marriage, that the apostle points."

**35. A snare**—A lasso by which, being thrown, an animal is caught in its noose; figuratively, a fetter by which one is hampered and burdened. Paul would not lay fetters upon the Corinthians by these injunctions, requiring them to be celibates against their will. His object is their **profit**. The apostle's condensed (Greek is difficult to be given in exact parallel English, and so our translators have paraphrased it. We translate: *I speak not that I may throw a lasso upon you, but in behalf of the becoming, and well-beside-sitting to the Lord, undistractedly*. And now our English will need translating about as much as St. Paul's Greek.

He alludes, we think, to Luke x, 38-42, where see our notes upon the relation between outward and inner piety. Both passages have several of the same peculiar Greek words, and the comparison conclusively proves to our own mind that Paul had read Luke. The word which we literally render *well-beside-sitting*, has a close parallel

out distraction. **36** But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what

with the Greek of Mary's *sat at Jesus' feet*. But among manuscript critics there was a curious contest (see Bloomfield's *Recensio Synoptica*) whether the true reading is *εὐπρόσδρον*, *well-beside-sitting*, or *εὐπρόσθεν*, *well-toward-sitting*. Anciently the suppliant was accustomed to sit *εὐπρόσθεν*, with face toward the altar, and the pupil with face toward the rabbi or sophos; and so we should have expected that Luke would make Mary sit (as our English translation really does) facing Jesus; whereas his real words are *παρὰθεσείσα*, *beside-sitting*. **Without distraction**—Produced by worldly cares.

**36-38.** Paul here treats the case of a parent having maiden daughters. By ancient law and custom the parent had absolute disposal of the child in marriage, and Paul speaks as assuming such to be the case. Among the Jews it was a disgrace to parent and daughter for her to pass her marriageable age unmarried. Hence in Ecclesiasticus (Apoc.) xlii, 9, it is said, "The father waketh for the daughter when no man knoweth, and the care for her taketh away sleep while she is young, lest she pass the flower of her age." This last clause includes the very word Paul uses in verse 36. If the best good of the daughter require it (36) her marriage is right. But if no proper obstacle to her celibacy offer (37) he does well to retain her unmarried. Her marriage would, then, be well, but her celibacy would be better (38). Paul throughout speaks in reference to the established custom that a father had absolute right of decision in the case.

**36. Behaveth himself uncomely**—Either by bringing upon her the discredit of celibacy, or exposing her to the danger of incontinence by disregarding her inclinations. **Pass... flower**—And so the plea of immaturity is past. **So**—Refers to **marry** at the close of the verse. A closer rendering would be, *ought so to become*. St.

he will, he sinneth not: let them marry. **37** Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. **38** So then he that giveth *her* in marriage doeth well; but he that giveth *her* not

▲ Heb. 13. 4.—† Rom. 7. 2.—‡ 2 Cor. 6. 14.

Paul, though recognising the absolute legal authority of the parent, holds that the daughter's wishes, character, and happiness should be the paramount consideration in the Christian parent's decision. **Let him do what he will**—What Paul assumes from these considerations will be the father's purpose. **Let them**—May mean the daughter and her suitor; or it may refer to daughters, generally, in such circumstances.

**37. Nevertheless**—St. Paul now presents the reverse supposition; and the clauses are well explained by being contrasted with each other. **Standeth steadfast**—Instead of suspecting that he is *behaving uncomely*. **In his heart**—Wordsworth well says: "The virgin daughter's resolves are blended in one with her parents; but the parent (in his decision) gives expression to them. **Power over his own will**—Opposed to the **need so require** of the preceding verse. No **need** or requirement controls his **will**, so that he can rightly and freely decide for celibacy. **Decreed**—Rather, *judged* from the circumstances. **Keep his virgin**—Instead of giving her to her suitor.

The Jewish custom condemned celibacy in all cases; the oriental pagan customs, imported from Buddhism and Brahmanism, assuming the necessary impurity of all matter and all corporeality, condemned marriage. Paul, Christianity, and truth agree with neither, but decide that the propriety of marriage depends upon the facts of the particular case.

**38. Doeth well**—For he avoids the evils of celibacy, though he incurs the evils of matrimony. **Doeth better**—For he is secure from the evils both of celibacy and matrimony.

in marriage doeth better. **39** The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; <sup>1</sup>only in the Lord. **40** But she is happier if she so abide, <sup>1</sup>after my judgment: and <sup>2</sup>I think also that I have the Spirit of God.

† Verse 25. —‡ 1 Thess. 4. 8.

**39. The wife . . . bound**—And by parity, doubtless, the husband is under the reciprocal law. Death or adultery is the only dissolution of the tie by the law of Christ, however it may be by the law of any State. The looseness of human laws can justify no laxity in the Church or the individual Christian. To marry in the Lord is either to marry a Christian, or one whom the conscience is assured will not hinder the Christian life, and may become a Christian under connubial Christian influences.

**40. Happier**—More safe and blessed. **So abide**—As a widow. St. Paul assumes her power of continence in the case. **I think**—A modest reserve of language, with, perhaps, delicate reference to the Corinthian party who denied his authority. Yet we receive the inspired validity of the apostolic writings not on the authority of the writers themselves solely, but on the concurrent authority of the apostolic Church which accepted them. A charismatic Church sympathized with the inspired apostles, and from the concurrent witness of the two, under the authority of Christ, did the New Testament Canon grow into existence and authority. See notes at the close of chap. iv. **Have . . . God**—A single man has often falsely supposed himself inspired; but the miraculous Church, founded by the Son of God, guided by apostles whom he selected, could not be mistaken in accepting the inspiration of St. Paul. **I have the Spirit of God**—An expression of amazing energy. The divine Spirit is within the human spirit, so that the outward utterance is the expression of both the divine and the human spirit.

## CHAPTER VIII.

**N**OW <sup>as touching things offered unto idols, we know that we all have <sup>b</sup>knowledge. <sup>c</sup>Knowledge puffeth up, but charity edifieth. 2 And <sup>d</sup>if any man think that he knoweth any thing, he knoweth nothing yet as he</sup>

<sup>a</sup> Acts 15. 20, 29; chap. 10. 19.—<sup>b</sup> Rom. 14. 14, 22.—<sup>c</sup> Rom. 14. 3, 10.—<sup>d</sup> Chap. 13. 8, 9, 13; Gal. 6. 8; 1 Tim. 6. 4.—<sup>e</sup> Exod. 33. 12, 17; Nah.

ought to know. 3 But if any man love God, <sup>e</sup>the same is known of him. 4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that <sup>f</sup>an idol is nothing in the world, <sup>g</sup>and that <sup>h</sup>there is none other God but one. 5 For though

1. 7; Matt. 7. 23; Gal. 4. 9; 2 Tim. 2. 19.—<sup>f</sup> Isa. 41. 24; chap. 10. 19.—<sup>g</sup> Deut. 4. 39; 6. 4; Isa. 44. 8; Mark 12. 29; verse 6; Eph. 4. 6; 1 Tim. 2. 5.

## CHAPTER VIII.

PAUL'S FOURTH RESPONSE:—TO THE QUESTION CONCERNING EATING IDOL SACRIFICES, viii, 1-13; x, 14-xi, 1.

St. Paul is informed by letter that cultured Corinthian Christians, having full **knowledge** that an idol and an idol temple are a nothing, feel that they may eat meat offered to idols as they would any other meat, and eat it in an idolatrous temple just as they would anywhere else. He, in reply, reprehends this **knowledge**, that is so unloving as to override the tender conscience of the less knowing and more scrupulous.

1. Assuming the first verse to introduce a passage from the Corinthian letter to the apostle, we would print it somewhat thus: Now concerning idol sacrifices, "we are convinced," [you say,] "that all have **knowledge**." **Knowledge**, [I reply,] **puffeth up**; it is **love** that buildeth up; and if any man imagine he knows any thing, he knows nothing as he ought to know." Were the words on both sides *spoken*, not written, we would suppose Paul to cut short their soft, apologetic words rather abruptly, with a firm expression of countenance, softened by a smile, showing that his was a rebuke of love. **Knowledge**—*Γνωσις*. *Gnosis*—*knowledge*—is the word whence the Gnostics drew their title, and designates what claimed to be a *deep insight* into a profound subject, requiring a penetrative mind. And upon this their pet word, *knowledge*, the apostle plays with a covert sarcasm through the chapter. Verses 2, 3, 4, 7, 10, 11. Its arrogance was a quality largely belonging to the sect which assumed it as their title.

**Puffeth up**—An unloving **knowledge**, even where it is real **knowledge**, often results in haughty assumption, and in scorn of humbler minds. Knowing perfectly the nothingness of idols, the proud believer might be reckless of the difficulties and dangers of feeble minds. **Charity**—An unfortunate rendering of the Greek for LOVE. St. Paul affirms that it is *love*, mixed with **knowledge**, which perfects **knowledge** into true wisdom. **Edifieth**—*Buildeth* the possessor into a true Christian *edifice*. If **knowledge** be the bricks of the *edifice*, *love* must at least be the mortar.

2. **Any man**—Destitute of this love, and with *gnosis* alone. **Nothing**—He that knows every thing with his brain, but nothing with his heart, fails of true wisdom. Satan is the model of intellect without love.

3. **Love God**—As no one does who does not love his brother man. **Known of him**—He who loves God, and so man, is **known** of God as so loving. And that, be sure, is a **knowledge** worthy of being the object of.

4. **We know**—We have, indeed, this **knowledge**. **Nothing in the world**—A literal rendering would be: *There is no idol* (that is, *idol-god*) in the world. The definition *idol-god* is given to the Greek word *εἰδωλον* in Robinson's N. T. Lexicon, and sustained by quoting Sept. of Num. xxv, 2, 2 Kings xvii, 33, and other texts. The import of the *gnosis*, therefore, is, that there is no statue or image with any divinity or other important significance in it. *An idol is a nothing in the world*, expresses the true, contemptuous idea of Paul, both as a Jew and a Christian. But the more exact verbal rendering

there be that are <sup>1</sup>called gods, whether in heaven or in earth, as there be gods many, and lords many, **6** But <sup>2</sup>to us *there is but one God, the Father,* <sup>3</sup>of whom *are all things, and we* <sup>4</sup>in him; and <sup>5</sup>one Lord Jesus Christ, <sup>6</sup>by whom

<sup>1</sup> A John 10. 34.—<sup>2</sup> Malachi 2. 10; Ephesians 4. 6.—<sup>3</sup> Acts 17. 23; Romans 11. 36.—<sup>4</sup> 1 Or. *for him*.—<sup>5</sup> John 12. 18; Acts 2. 36; chapter 12. 3;

preserves more clearly Paul's antithesis: *There is no idol-god in the world, none other God but one.*

**5. Called gods**—The world is full of pantheons and mythologies of gods, so called by their worshippers. **In heaven or in earth**—Chrysostom says, that in **heaven** means the sun and stars, worshipped by Persians and others; **on earth**, the gods and demi-gods in human form, as in the Greek mythology. Yet the phrase refers, perhaps, to the name of God as above, and to Christ as manifest on earth. **There be**—In men's estimation and worship.

**6. To us**—Emphatically **to us** Christians. St. Paul now takes occasion to lay down the positive Christian creed on the subject, cleansing our moral sky of all mythologies, and giving us alone God in heaven and our Lord Christ on earth. **God, the Father**—Father here used not of his divine paternity of us, but in relation to the Son. **Of whom**—As himself the unrevealed background of Deity. **One Lord**... **Christ**—The divine Manifestation on earth of the hidden Infinite in heaven. **Lord** as being the executive of the divine power and grace immediately upon us, on earth. Idolatry was the unregenerate effort of fallen man to frame an earthly representative of God. Christ is the true living representative, humanizing the divine, and bringing the Infinite into finite sympathy with us. The idol-lord is therefore a false, fabricated, rival to the true **Lord**. It must be abolished in order that He may stand supreme and alone. **God**, therefore, is not here so styled God as to exclude Christ from the Godhead, any more than **Christ** is styled **Lord** to exclude God from the Lordship. One is distinctly God and

are all things, and we by him. **7** Howbeit *there is not in every man that knowledge: for some* <sup>1</sup>with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is <sup>2</sup>defiled.

Ephesians 4. 5; Philipplians 2. 11.—<sup>1</sup> m John 1. 3; Colossians 1. 16; Hebrews 1. 2.—<sup>2</sup> n Chapter 10. 23, 24.—o Romans 14. 14, 23.

the other Lord, yet both are both God and Lord. And St. Paul thus states the true Christian *gnosis* as abolishing the idol as a **nothing in the world**.

7-13. The two preliminaries, the knowledge and the monotheism, now being settled, St. Paul takes up the vital topic of sacrificial eating. He denies that all possess the true *gnosis*, affirming that there is, on the contrary, a class of tremulous Christians with whose weakness it is a bounden Christian duty to sympathize.

**7. Howbeit**—Nevertheless. Whatever you Corinthians may say in your letter, (verse 1,) it is certain that **not in every man is that *gnosis***. He denies the full accuracy of their statement. **Some**—Who were doubtless Gentile converts, who could not expel their old habits of thought so but that the impression of the reality of the idol-god would impress their minds. This was, doubtless, a large class of persons. It was impossible for the more sound-minded Christians to eradicate their life-long tendencies; and to trample upon them with cool philosophic indifference might be a desolating course. **Conscience of the idol**—One reading with a *habitation of the idol*: that is, with their habitual view of the idol, contracted from paganism. **Conscience**—With a *consciousness*, intellectual and moral, that recognises it as an idol-god, and not a mere nothing. **Being weak**—Still under the power of old pagan associations of thought. **Defiled**—Induced by Christian example to eat, and yet trembling with fear for the imaginary guilt of their own act, they really transgress their own conscience, and are thus condemned; and, perhaps, learn to brave conscience and thus become wicked. Note on Rom. xiv, 23.

**8** But <sup>9</sup>meat commendeth us not to God: for neither, if we eat, <sup>10</sup>are we the better; neither, if we eat not, <sup>11</sup>are we the worse. **9** But <sup>12</sup>take heed lest by any means this <sup>13</sup>'liberty of yours become <sup>14</sup>a stumbling-block to them that are weak. **10** For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not <sup>15</sup>'the conscience of him which is weak be <sup>16</sup>'embold-

<sup>9</sup> Rom. 14. 17.—<sup>9</sup> Or, *have we the more*.—<sup>10</sup> Or, *have we the less*.—<sup>11</sup> Gal. 5. 13.—<sup>14</sup> Or, *power*.—<sup>15</sup> Rom. 14. 13, 20.

**8. But**—This verse, as being repeated by Paul from the Corinthians' letter, might also be included in quotation marks. It is in continuation of their apology for free eating of idol sacrifices. Their first position was, (verse 1,) we all have a *gnosis* that an idol-god is a nothing; this, their second, is, that meat being a physical substance is not impregnated with any moral quality, and so can make a man neither better nor worse. Paul grants this last position, and yet shows that it does not secure the safety of the practice.

**9. But**—Nevertheless; there is still a drawback. **Take heed**—Paul's reply to the Corinthian statement of the last verse. **Liberty**—*Ελευθερία*, right, prerogative. Paul grants the existence of the intrinsic right to eat.

**10. If any man**—Scarce firmly converted from idolatry. **Knowledge**—The bosted *Γνωσις* of verse 1. **Sitting**—Greek, *reclining*, as was the ancient custom at meals. See note on Matt. xxiii. 6. **Idol's temple**—Greek *Εἰδωλεῖον*, an idoleum. The word, Stanley says, "is only used by Jewish writers, apparently to avoid designating heathen temples by the sacred word *ναός*, *naos*, used to express the temple of Jerusalem. 1 Mac. i. 47; x. 83. It is a kind of parody on the names of temples, as derived from the divinities to which they are dedicated." Similar words are *museum*, *lyceum*. **Emboldened**—Built up. The beauty of the apostle's word is lost; it being the same Greek word as for *edified*, in verse 1. The weak-

ened to eat those things which are offered to idols; **11** And <sup>12</sup>'through thy knowledge shall the weak brother perish, for whom Christ died? **12** But <sup>13</sup>'when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. **13** Wherefore, <sup>14</sup>'if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

<sup>9</sup> Chap. 10. 28, 32.—<sup>5</sup> Gr. *edified*.—<sup>1</sup> Rom. 14. 15, 20.—<sup>11</sup> Matt. 25. 40, 45.—<sup>12</sup> Rom. 14. 21; <sup>13</sup> Cor. 11. 29.

ling is *built up*, but in a bad direction, to a proud wrong-doing.

**11. And**—The Greek is *for*. This particle in Greek often refers to some omitted phrase, easily understood by the context. The true rendering, with the omitted phrase supplied, with the verb *perish* brought into its true present tense, and the spurious interrogation point removed, is this: [*Alas that it should be so,*] *for the weak brother perishes by thy knowledge*. See note on Rom. xiv. 15. **Christ died**—A pathetic and forcible argument, drawn from the depths of Christian truth and Christian feeling, and possible for a Christian solely to adduce. Will you not suffer a privation in behalf of the soul for which **Christ died**?

**12. Sin against Christ**—By destroying the fruit of his death. This was a new argument in the world, drawn from a new source, and in behalf of a new virtue, namely, tenderness for the souls of men.

**13. Offend**—Note on Matt. xviii. 7. **I will eat no flesh**—Mark how delicately the apostle passes now from the second person plural, *ye*, to the first person singular, *I*. He enjoins upon them a somewhat burdensome **take heed**; but when it comes to the intensity of perfect self-denial *he takes it upon himself*. It is a sublime, nay, a daring height of self-consecration, rising to the level of an *apostle*, and that apostle, *Paul*. And, as in other high things, there is some danger in it. Note Rom. xiv. 16, 21. We may by obeying an-

# AM CHAPTER IX. "I not an apostle? am I

a Acts 9, 15; 13, 2; 26, 17; 2 Cor. 12, 12; Gal. 2, 7, 8; 1 Tim. 2, 7; 2 Tim. 1, 11.

other man's false conscience confirm his self-conceit, encourage his tyranny, or establish a false morality, and make it a part of the present Christianity. Against this last danger Paul specially here provides. While he complies with the weak brother's error he openly proclaims that it is an error, and that he complies, not for truth, but from tenderness. He yields to the unsound conscience; but nothing would induce him to admit that the conscience was sound. While temporizing with the weakness, he takes all care for the abolishment of the error.

At this point St. Paul suspends, not terminates, his discussion of the idol sacrifices, and resumes it at chapter x, 14-xi, 1. He suspends it in order, through an extended and interesting digression, (ix, 1-x, 18,) at once to illustrate this principle of resigning one's rights for others' good, and to defend himself from the charge of depreciating his own apostleship in making such surrender. Though a digression, and a long one, it is so full of the noblest sentiments and loftiest piety that none should wish it shorter.

## CHAPTER IX.

**PAUL'S FIFTH RESPONSE:—TO THE QUESTION AFFECTING HIS APOSTOLICITY,** ix, 1-x, 13.

The intense purpose of sacrificing his own rights in regard to eating meat, expressed so vividly in the last chapter, (see note on the closing verse,) suggests to St. Paul a parallel sacrifice of his own apostolic rights which he had thus far practiced through his whole mission. Fully maintaining the right of an apostle to be maintained by the Church, he had abdicated that right in his own case, and had earned his living by the skill of his own hand and the sweat of his own brow. His Christian calumniators, so far from appreciating this magnanimity, made it the ground of a charge against him, that he did not claim his maintenance

not free? have I not seen Jesus Christ our Lord? are not ye my

b Acts 9, 13, 17; 15, 9; 22, 14, 19; 23, 11; chap. 15, 2.—c Chap. 8, 6; 4, 15.

because he was conscious of not being a true apostle. He was not one of the twelve. He had never seen the living Christ. He was no brother or kinsman of Jesus. He was, therefore, a spurious apostle, and not worthy the pay he dare not claim. Paul now replies, and replies *here*, because this self-sacrifice of his lies in direct line with the self-sacrifice expressed at the close of the last chapter. The following is his train of self-explanation.

1. He asserts his apostolic freedom and prerogative, 1-6. 2. Maintains the minister's right to pecuniary support from the Church by the law of compensation, 7-14. 3. Declares why he renounced that right, namely, because his glory and his reward were a *gratis gospel*, 15-19. In accordance with this self-sacrifice, 4. He made himself, within the limits of right, all things to all men, in order to win them to Christ, 20-22. 5. Thus to attain the final prize, like an athlete, he earnestly disciplines and subdues himself that he may not become at last a **cast-away**, 23-27. 6. Precisely in continuance with this train of thought, in the next chapter he charges the Corinthians, *not in the image of an athlete*, but *by the example of Israel in the wilderness*, to escape a like **cast-away** finality, x, 1-14. Then the digression being closed, (as noted in our last note on chap. viii.) he resumes the topic of idol sacrifice.

**1. Assertion of his apostolic right and prerogative, 1-6.**

**1. Am I not free?**—By the best readings this question stands first, and forms the hinge from the previous topic to what follows. Do I thus subject myself to privation for others, even of food, because I am not truly a free man like yourselves? Nay, more, **am I not an apostle?**—And so entitled to the apostle's maintenance, which I decline to receive? And as his apostleship is questioned, he adds a running interrogative assertion of it.

work in the Lord? **2** If I be not an apostle unto others, yet doubtless I am to you: for 'the seal of mine apostleship are ye in the Lord. **3** Mine answer to them that

do examine me is this. **4** \*Have we not power to eat and to drink? **5** Have we not power to lead about a sister, a 'wife, as well as other apostles, and as 'the brethren of

d 2 Cor. 8. 2; 12. 12.—e Verse 14; 1 Thess. 2. 6; 2 Thess. 2. 9.

1 Or, *woman*.—f Matt. 18. 55; Mark 6. 8; Luke 6. 15; Gal. 1. 19.

**Seen Jesus**—The requisite qualification for being an apostle. See our notes on Luke i, 2; Acts ix, 3. **Ye my work**—This *practical* proof convinced the council of Jerusalem of Paul's apostleship, (notes on Acts xv, 4, 6, 12,) as Paul more fully asserts to the Galatians, ii, 7-9.

**2. I am to you**—A direct *argumentum ad homines*. Whoever else could gracefully question his apostleship the Corinthians could not. If they were true Christians, he was a true apostle. **Seal**—A seal on a document is a voucher for its genuineness and validity. The Corinthians converted by Paul, and their Church by him founded, were as a confirmatory seal upon his apostolic diploma. **In the Lord**—Note on Rom. ix, 1. Christ is the very embodiment of spiritual Christianity, and whoever is deeply centred in that is centred in Christ.

**3. Them that do examine me**—A judicial term, and may be rendered, *my triers*. It alludes to a class of Corinthian detractors who are brought into the foreground, and more fully answered in the second epistle. **This**—Followed by a period, and properly referring to the answer just given, not to what follows. His answer as to the validity of his apostleship is now complete. What follows is to assert that he is free.

**4. Power**—Rightful authority. The change from the I of the previous verses to the *we* of this doubtless anticipates the mention of Barnabas, verse 6, as included in the question. **Eat... drink**—Of the contributions of the Church.

**5. Lead about**—Implying an itinerancy, not a settled pastorate. **A sister, a wife**—A sister of the Church, who is a wife of the apostle. The English version gives the exact verbal Greek, except that the latter

word may signify either *wife* or *woman*. That here, however, the word does not mean *woman* is plain, for a *sister* is of course a *woman*, and the latter word would be superfluous. If *sister* express a *relation*, so must the latter term. Dr. Wordsworth, however, renders it, as do some of the Greek and Roman fathers, a *Christian woman*. But the word *sister* alone would express that meaning. Wordsworth's rendering assumes that the apostles took upon their circuits female attendants of suitable character, who should perform those Christian offices, such as baptism for females, who were in that age inaccessible to the male minister. But of this practice there is no trace in the New Testament or earliest Church history. Nor is the case of those women who upon occasions ministered to our Lord at all parallel. This erroneous view of the text was probably the occasion of the later introduction into the Church of an order of women called after this passage *οὐκισσαι*, which led to such immoralities that it was abolished by the Council of Nicea. The Rhemish (Romanistic) version unscrupulously transposes the terms, and reads a *woman, a sister*, which would give the same sense as Wordsworth, liable to the same objection. Tradition (which Romanism usually presses upon us as a binding authority) asserts, as this passage also implies, that several of the apostles were married, and Matt. viii, 14 asserts that Peter (claimed as the first pope) was. Paul declares that "a bishop must be the husband of one wife." When Orientalism became more fully developed in the Church, about the middle of the second century, virginity began to become an exaggerated virtue. As the popedom developed itself, the celibacy of the clergy, contrary to the above quoted express



the Lord, and "Cephas? 6 Or I only and Barnabas, have not we power to forbear working?

7 Who 'goeth a warfare any time at his own charges? who 'planteth a vineyard, and eateth not of the fruit thereof? or who 'feedeth a flock, and eateth not of

σ Matt. 8. 14. — A 2 Thess. 3. 8, 9. — 4 2 Cor. 10. 4; 1 Tim. 1. 18; 6. 13; 2 Tim. 2. 3; 4. 7. —

Scripture, was found to be a powerful aid to the central despotism. Separated from all other ties, the clergy became, as now, the devotees of absolute ecclesiastic power. Hence the pope has been the most violent advocate of celibacy, and the late enactment of the infallibility of the pope renders the dogma of clerical celibacy absolutely immutable. **The brethren of the Lord**—Who were not of the twelve apostles, but who, after the Lord's resurrection, became apostolic men. See note on Matt. xiii, 55. **Cephas**—Mentioned here specially as the high authority with the Judaizers whom Paul is answering.

6. **Barnabas**—Note on Acts xv, 39. It would appear that though Barnabas never visited Corinth, yet his name was familiar there. This is, indeed, probably true of most of the personages mentioned in the preceding verse. Indeed, the Corinthians seem to have been lively and critical canvassers of the eminent Christian leaders. Probably the fact that Barnabas was commissioned by the Gentile Church of Antioch (Acts xiii, 2) at the same time with Paul, would bring his name into the discussion. The Judaizers would maintain that the apostolic authority of both was equally illegitimate, having neither come from Christ nor started from Jerusalem. The inference drawn by some commentators, that Barnabas, like Paul, maintained himself by his own manual labour, is not valid. During the first apostolic tour, in which Barnabas and Paul were associated, their career appears to have been too rapid for such labour, and nothing of the kind is intimated in the narrative. Paul here asserts only Barnabas's *right*; not that he declined to

the milk of the flock? 8 Say I these things as a man? or saith not the law the same also? 9 For it is written in the law of Moses, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? 10 Or saith he it alto-

κ Deut. 20. 6; Prov. 27. 18; chap. 3. 6-8. — I John 21. 15; 1 Pet. 5. 2. — m Deut. 25. 4; 1 Tim. 5. 18.

use the right. **Forbear working**—**Working** at manual labour for our support while we preach a gratuitous Gospel. Is it I and Barnabas alone that must preach for nothing, and support ourselves?

2. **Ministers are entitled to support by the law of compensation, 7-14.**

By this law the soldier, the vintner, the shepherd, nay, the very oxen, are entitled to their recompense.

7. **Who feedeth**—Literally, *who shepherdeth the flock*. **Eateth**—Not the milk, but of or from the milk; that is, food made from the milk.

8. **As a man**—Literally, *after* or according to man, that is, to man's authority; in distinction from, according to God's law.

9. **Doth God take care for oxen**—This passage we have lately seen quoted in a beautiful sermon on tenderness to brutes (by a "liberal" Christian preacher) as inhuman language. He understands the apostle as affirming, contrary to many beautiful texts of sympathy for the lower creatures, that God has no care for brutes! Darwinism, while it confessedly degrades man, claims to elevate the lower animals and to prompt to mercy toward them—a happy result of error, if real. Sad, if Paul's Christianity were in this below its level!

Alford thus interprets it: "We must not, as ordinarily, supply *μὴν*, *only*, for oxen, and thus rationalize the sentence. The question imports: 'In giving this command, are the oxen, or those for whom the law was given, its objects?' And to such a question there can be but one answer. Every duty of *humanity* has its ultimate ground, not the mere welfare of the animal qua-

gether for our sakes? For our sakes, no doubt, *this* is written: that "he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope. **11** "If we have sown unto you spiritual things, *is* it a great thing if we shall reap your carnal things? **12** If others be partakers of *this* power over you, *are* not we rather? "Nevertheless we have not used this power; but suffer all things, <sup>a</sup>lest we should hinder the gospel of Christ. **13** "Do ye not know that

<sup>n</sup> 2 Tim. 2. 6.—<sup>o</sup> Rom. 15. 27; Gal. 6. 6.—<sup>p</sup> Acts 20. 33; verse 15. 18; 2 Cor. 11. 7, 9; 12. 13; 1 Thess. 2. 6.—<sup>q</sup> 2 Cor. 11. 12.—<sup>r</sup> Lev. 6. 16, 26; 7. 6, &c.; Num. 5. 9, 10; 18. 8-20; Deut. 10. 9;

cerned, but its welfare *in that system of which man is the head*, and, therefore, *man's* welfare. The good done to man's immortal spirit by acts of humanity and justice infinitely outweighs the mere physical comfort of a brute which perishes." Our own view is, however, that the question is an argument *à fortiori*: Cares God for oxen in this law? Much more cares he for men, and for ministers who work like **oxen**. If the law of compensation includes even the honest labouring cattle, it surely includes us apostles.

**10. Altogether**—*Παύτως*, wholly; not meaning that the law speaks *exclusively* for men, but *completely*, and without defect of application. **Plougheth**—In God's *spiritual* husbandry, as appears from the following verse. **In hope**—Sustained by the Church, the minister is cheered in **hope** of a blessed result of his labours. **Thresheth**—Both the earlier and the later labourer in the spiritual field. **In hope**—Cheered by the same anticipation as the plougher, the thresher should be **partaker of his**, the plougher's, **hope**—namely, the *crop*.

**11. Carnal things**—That is, secular goods.

**12. Others**—The parties, for instance, mentioned in verse 5. **We**—As in verse 6: **I only** and **Barnabas**. **This power**—The right of mainte-

they which minister about holy things "live *of the things* of the temple? and they which wait at the altar are partakers with the altar? Even so "hath the Lord ordained "that they which preach the gospel should live of the gospel.

**15** But "I have used none of these things: neither have I written these things, that it should be so done unto me: for "it *were* better for me to die, than that any man should make my glorying void. **16** For though I preach

18. 1.—2 Or, *seed*.—<sup>s</sup> Matt. 10. 10; Luke 10. 7.—<sup>t</sup> Gal. 6. 6; 1 Tim. 5. 17.—<sup>u</sup> Verse 12; Acts 18. 3; 20. 34; chap. 4. 12; 1 Thess. 2. 9; 2 Thess. 3. 8.—<sup>v</sup> 2 Cor. 11. 10.

nance by the Church. **Hinder**—By burdening the poor and subjecting ourselves to the charge of being mercenaries. St. Paul, now rising above the analogical argument for compensation drawn from labourers and oxen, quotes the analogy of the Jewish Levites and priesthood.

**13. They which minister**—Alluding to the Levites. **Wait at the altar**—The priests.

**14. Even so**—The third and conclusive argument—the command of Christ. Matt. x, 10; Luke x, 7. Another instance indicating, probably, Paul's acquaintance with the gospels of Matthew and Luke.

**3. Reason why Paul renounced his right of Church maintenance—because his glory and pay was a gratis gospel**, 15-22.

**15. But I**—Omitting all others, Paul drops his **we** and comes down to his own personal **I**. **So done**—That I might be maintained by the Church. **Better . . . die . . . than . . . glorying void**—Since that **glorying** is the salvation of souls and the honour of Christ.

**16-18.** St. Paul here declares that a simple preaching of the gospel, as being a duty, on the lower plane of moral *compulsion* yields no **glory**; it has not the special higher **reward** he courts. His **reward**, the result of renouncing

the gospel, I have nothing to glory of: for "necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! 17 For if I do this thing willingly, \*I have a reward: but if against my will, a \*dispensation of the gospel is com-

ec Rom. 1. 14.—a Chap. 3. 8, 14.—y Chap. 4. 1; Gal. 2. 7; Phil. 1. 17; Col. 1. 26.

his rights, consists in this very conferring of a gratis gospel, embracing all the good which that is sure to include.

16. **For necessity...woe**—A divine requisition, enforced by a penalty of **woe**, obligated him to **preach the gospel**. But this was upon the level plane of absolute duty, while his holy ambition aspired to a Christian **glory** from higher self-denial and emprise. Barely to escape the **woe** did not suffice.

17. **For**—Literally translated—*For if willing I do this, I have a reward; if unwilling, with a stewardship am I intrusted.*

By *willing*, here, is meant a willingness not enforced by the **necessity** and the **woe**, but free and enterprising, ready to sacrifice rights and perquisites. By *unwilling*, is meant a reluctant and obligated consent from fear of penalty. **A reward**—For the heartiness and the sacrifices resulting. **A dispensation**—*A stewardship*; an obligation sustained by penalty to discharge the sacred office remains, with a correspondent low blessing upon him.

18. **What...reward**—Of this eager and self-sacrificing willingness, at the expense of a livelihood, **what is my reward?** The answer to this question is not, as Stanley and others give it, "My reward is, that I have no reward!" By no means. His reward is a gratis gospel to the people, with all the blessedness embraced in that glorious fact. His *service* is willingness for any sacrifice; his **reward**, his **glory**, dearer than life itself, is that unpaid yet priceless gospel. If Paul's commentators cannot see that this is a **reward**, he could see it to be so; a reward pregnant with salvation to unnumbered souls, and with the richest bless-

mitted unto me. 18 What is my reward then? *Verily* that, \*when I preach the gospel, I may make the gospel of Christ without charge, that I \*abuse not my power in the gospel. 19 For though I be \*free from all *men*, yet have \*I made

s Chap. 10. 28; 2 Cor. 4. 5; 11. 7.—a Chap. 7. 31. b Verse 1.—c Gal. 5. 12.

ings of his divine Master on his own soul. This view is confirmed by the entire following context, 19-22; where he declares that for various self-abnegations, the reward is that he might **gain more, save some**. An earnest will is the antecedent; the gospel's rich success is the consequent **reward**. Not that he fails to include in this **reward** all the resultant blessedness to others and himself. Such inclusion is proved 23-27, where he claims, as in the result, the being **partaker with you, the final prize an incorruptible crown**. It is in the vigorous faith of the apostle to lump all the **glory** of this eternal future in the present and the future immediate. **Make the gospel...without charge**—Literally, *I may present an expenseless gospel*. Such an attainment Paul holds to be a **glory and a reward**. **That**—To the end, or result, that. He makes the gospel expenseless, terminating in the fact that he has underused his **power in the gospel**.

In full accordance with the magnanimity with which St. Paul renounced pecuniary support did he also renounce his own preferences, tastes, and conveniences, in order that by conceding to others he might win them to Christ. That in this accommodation he never surrendered the *right* and the *true*, he does not consider it necessary to say. That might be assumed as of course. The history of his own conduct on that point, as given by Luke, is a better statement of his most delicate discrimination on this point than any profession of his own. Note on Acts xv, 6; xxi, 24.

19. **Free...made myself servant**—Greek, *ἐλευθὴρ ἐδοῦλωνα*. *Free from all, I have enslaved myself to all*, is his terse, antithetic language. It presents his independence of soul and body

myself servant unto all, <sup>19</sup>that I might gain the more. **20** And <sup>20</sup>unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; **21** <sup>21</sup>To <sup>21</sup>them that are without law, as without law, (<sup>21</sup>being not without law to God, but under the

<sup>d</sup> Matt. 18. 15; 1 Pet. 3. 1.—<sup>e</sup> Acts 16. 8; 18. 18; 21. 20, 22.—<sup>f</sup> Gal. 3. 2.—<sup>g</sup> Rom. 3. 12, 14.

by nature; the enslavement of both to all by grace. Yet in that very enslavement he finds a dignity, a reward, a glory. Gain the more—A prize above all other earthly gain. To submit to the whim and caprice of others is a hard trial to the flesh and spirit. It reduces a high-spirited man from a freeman to a slave. If done for self-interest, it is a sordid debasement. If so done as to sacrifice truth and righteousness it is a crime. If by such conformity we confirm a caprice, a falsity, a superstition, it is an error and a danger. But if done for a high moral purpose, with careful limitations for rectitude, with the aim of delivering from falsity and superstition, then it is a high attainment, worthy the chief of the apostles. This is a renunciation of self, not of a mere mystic kind, or that shows itself in self-mortifications or self-flagellations, but in renouncing self-gratification for human good. It is thus that Paul, Luther, and Wesley have become the objects of reverence to mankind.

**20. Became as a Jew**—Not *became a Jew*. In circumcising Timothy Paul became as a Jew; in refusing to circumcise Titus he refused to become a Jew. Them that are under the law—But not born Jews; namely, the proselytes to Judaism. His adjustment to these “he proved by non-observance of the law, by the rejection of circumcision, by intercourse with the Gentiles, or by accommodation to their language and arguments, as in Acts xiv, 16, 17; xvii, 28; 1 Cor. viii, 1-7; ix, 24-27.”—*Stanley*.

**21. Them... without law**—Gentiles. Note on Rom. ii, 14. Not with-

out law—For the being as a thing is not being the thing itself. Paul defines his position as showing that the gospel emancipation from law is still submission to the law of Christ. Paul, as Bengel says, is neither lawless nor anti-law.

**23. And this I do for the gospel's sake, that I might be partaker thereof with you.** **24. Know ye not that they which run in a race**

<sup>A</sup> Chap. 7. 23.—<sup>t</sup> Rom. 15. 1; 2 Cor. 11. 29.—<sup>t</sup> Chap. 10. 33.—<sup>t</sup> Rom. 11. 14; chap. 7. 16.

out law—For the being as a thing is not being the thing itself. Paul defines his position as showing that the gospel emancipation from law is still submission to the law of Christ. Paul, as Bengel says, is neither lawless nor anti-law.

**22. To the weak**—The weak in faith, of which the *weaklings* of Rom. xiv, where see notes, and 1 Cor. viii, 10, are classes. Paul studied and sympathized with their weakness in order to save and bring them from weakness to strength. **All things**—Transforming himself, as it were, to all the shapes of character he met, yet without hypocrisy or partaking in sin, in order to save those to whom he accommodated himself.

**4. These various self-denials are undergone for an eternal future prize, 23-27.**

**23. Partaker thereof**—Partaker, that is, of the gospel, embracing therein all the blessings, temporal or eternal, in the included gospel. Note on verse 18. This gospel includes the prize of verse 24, the *incorruptible crown* of verse 25. **You**—In italics; it is not in the Greek. Literal rendering, *be a fellow-partaker of it*; that is, a sharer with, not only you, but all the glorified, of the blessed results wrapped up in the gospel. So a blissful eternity is ever present to the faith of Paul, being included in the very gospel he preaches.

**24. Know ye not**—They had abundant chance to know, from the exhibitions at the Isthmian stadium, near their city. **A race**—Here, for the first time in the New Testament, occurs an

allusion to the ancient games. They are mentioned neither in the gospels nor in the Old Testament. The solemn Hebrews never practised them; and when introduced, with theatres and other spectacles by the Herodian family, they were the abhorrence of all earnest Jews. In the days of his bigoted Judaism Paul would, probably, never have used them as a religious illustration.

But with the Greeks these games, traceable to an heroic age of gods and demigods, were a part of their religion. They were practised to bring the human form to that same idealized perfection as Grecian genius endeavoured to produce in its statues of heroes and gods. They formed a part of the worship of beauty in the human person, as in all other noble forms. Hence the *victor* in those games, at which all Greece was ambitious to be present, was a noblest of the race, a masterpiece of humanity. He was gazed at, as he proudly passed, as a model of manhood. He was the pride of his family, and honoured by his state and city among her great generals and statesmen. From the victory he departed crowned with a garland, was escorted home in a triumphal chariot, and, in some instances, instead of being received through the ordinary gate, a breach was made in the city wall, that he might be received with a unique triumph.

When, a short time before the birth of Christ, Rome conquered the known world, she adopted the games, varying their form, and in every respect debasing them. By the Greeks they were idealized, by the Romans brutalized. They were no longer heroic exercises in which the noblest men engaged for self-perfection, but exhibitions of ferocious and bloody contests by professional or compulsory combatants, for the gratification of spectators gazing from their safe and cowardly seats upon scenes of savage bloodshed of which others were the inflictors or victims. There were beast fights; of men with beasts or beasts with beasts. There were gladiatorial fights of men with men. These sanguinary exhibitions were not, like the pugilistic

fights of our day, followed solely by the baser classes in violation of law, but by the highest aristocracy, and provided for by either eminent individuals or the state itself. The civilization of the age exerted itself in the invention of new ferocities, or in the increased amount of the exhibition. Sylla, the despot of Rome, sent a hundred lions into the arena to be butchered by as many men. But Pompey had six hundred lions and twenty elephants thus slaughtered. Under the Emperor Titus (surnamed "The Delight of the human race") five thousand wild and four thousand tame animals, and under Trajan eleven thousand animals, were slain for Roman amusement. Still more ferocious were the gladiatorial fights, in which professional combatants, or captives taken in war, or criminals, were made to slaughter each other. This practice began B. C. 264, and made such progress that Trajan exhibited a bloody fight of ten thousand gladiators on the arena for Roman amusement. These scenes created not bravery in the public heart, but a base and cowardly appetite for blood. They aided in spreading that utter depravity through all classes of society that prepared the empire to sink before the northern barbarians.

With these games in their Grecian form the Corinthians, and St. Paul at Corinth, would be familiar. As he travelled from Athens to Corinth he passed the *stadium*, or race-course, of the celebrated Isthmian games, so called from the Corinthian Isthmus. In the nature of those games he saw the elements of a vivid physical imagery (especially in the *race*) for the illustration of the Christian life. Almost every point of the gymnastic contest he has in some part of his writings brought into use. Gal. ii, 2, v, 7; Phil. ii, 16, iii, 14; 1 Tim. vi, 12; 2 Tim. ii, 5; Heb. xii, 1, 4, 12. In the present passage we have the race, the racer, the prize, the temperance, the garland, the herald, the rejected combatant. At verse 26, by a momentary change, the boxing match is the source of allusion.

run all, but one receiveth the prize? **24** So run, that ye may obtain. **25** And every man that <sup>a</sup>striveth for the mastery is temperate in all things. Now they *do it* to obtain

<sup>m</sup> Gal. 2. 2; 5. 7; Phil. 2. 16; 3. 14; 2 Tim. 4. 7; Heb. 12. 1.—<sup>n</sup> Eph. 6. 12; 1 Tim. 6. 12; 2 Tim. 2. 5; 4. 7.

**Run all**—All the competitors. **One**—Paul here illustrates by contrast. In the Isthmian race there could be but one victor among all the runners; in the Christian race every candidate that rightly runs may win the garland. **So run**—With such applied vigour, with such self-control and concentration, with such increasing persistence, to the end. **Obtain**—Win.

**25. Every man that striveth**—Every *agonistes*, or champion. **Is temperate**—Is self-controlling. Then, as now, the candidate for the race put himself under a long and severe training, in diet, in potations, in exercise, in order to tone himself up to the highest vigour. Even the professional pugilist of our modern execrable prize-fights will, in order to obtain victory, put himself upon a regimen of strict temperance, making himself an example of physical virtue for better men. He is a practical proof that strict abstinence from intoxicating drinks is, ordinarily, a requisite condition to the highest health and vigour. He shows, too, that the most profligate of men are amply able to discover and recognise the severest truths, when they have even a sordid interest in knowing them. Would the pugilist be as wise, as keenly searching after the truth, as energetic and as self-denying in pursuing the eternal prize as he is the temporal, he could not fail to win. But Paul uses a Greek word that covers more than bodily temperance. It includes self-denial of every kind, and is used by him in reference to his own self-denials in eating idol sacrifices, (viii, 13,) in refusing Churchly maintenance, (verse 15,) and in all the self-mortifying compliances of vv. 19–22. And this reference runs through to the end of the chapter; nay, even to the end of the next chapter.

a corruptible crown; but we <sup>a</sup>an incorruptible. **26** I therefore so run, <sup>p</sup>not as uncertainly; so fight I, not as one that beateth the air: **27** <sup>a</sup>But I keep under my body,

<sup>o</sup> 2 Tim. 4. 8; James 1. 12; 1 Pet. 1. 4; 5. 4; Rev. 2. 10; 3. 11.—<sup>p</sup> 2 Tim. 2. 5.—<sup>q</sup> Rom. 8. 13; Col. 3. 5.

It is a thread of which the reader should not for a moment lose hold who would completely understand St. Paul. **Crown**—From the pine groves contiguous to the *stadium* the Corinthians would gather the branches, and wreath a garland for the brow of the victor, amid the applauding crowds of spectators. It was an evergreen; a not unfitting emblem of that earthly immortality of renown which it indicated that the wearer had attained. But, alas! this emblem of imperishability was itself perishable. The lyrics of the poet Pindar are almost the sole mementos of the victors, but they, too, in time will perish.

The most eminent emblematic garland of victory was the *laurel*. It was said that Apollo, after having slain the dragon Python at Delphos, wreathed his brows with the *laurel*, and established his oracle at the Castalian spring issuing from the cave at Delphos. At the Olympic games they used the wild olive; at the Nemean, the parsley. **An incorruptible**—Our Christian life is the race, crowned with everlasting triumph at its close. St. Paul, as he drew near his martyrdom, beautifully styles it the **crown of righteousness**. 2 Tim. iv, 8.

**26. Uncertainly**—Making sure work; leaving nothing to chance. **So fight**—As a boxer. **Beateth the air**—Alluding, not to the mock-fight (*σκιοπαια*, *shadow-fight*) used by combatants beforehand for practice, but to the missing his antagonist and striking into vacancy. It stands parallel to **uncertainly**. Both in his race and his battle Paul did a sure business. In the battle for eternity there is an infinite difference between winning the crown and becoming a castaway.

**27. I keep under**—Viewing his body as ready, with its fleshly appetites,

and 'bring it into subjection: lest that by any means, when I have

† Rom. 6. 12, 13.

(the reverse of the **temperate** of verse 25,) to break the certainty and surety of his running, he beat it to discoloration. Note on Luke xviii, 5, where the same Greek word is used in a slightly different sense. The term is a pugilistic one; literally, *to black-eye* one. Paul refers not, as the Romanists pervert the word, to any bodily flagellation, any more than **beateth the air** refers to a muscular blow. Nor, as Mr. Alford well says, does it refer even to "fasting and prayer," but to the self-subduing and self-denial, as we have specified in note to verse 25. **Bring it into subjection**—Literally, *enslave it*. **Have preached**—*Have heralded*. The Greek word for preacher in the New Testament is *κηρυξ*, *herald*, and to preach is to *herald*, (the word used here,) that is, to proclaim, to announce, to call. In the games the herald was one who made the proclamations; so that Paul happily uses the word in its double sense. So Chrysostom, quoted by Wetstein, says: "Tell me, I pray you, at the Olympic contests does not the *herald* stand proclaiming strong and high, 'Does any one charge that this candidate is a slave? a thief? a man of bad morals?'" **A castaway**—A rejectee, or reprobate, who could not stand the double scrutiny. The first scrutiny was to decide whether he was worthy to enter the games: the second was to decide whether he had so run, honourably and according to rule, as to be entitled to the evergreen chaplet. If not, he was rejected as a reprobate and a **castaway**. It is by only an apparent confusion that Paul here makes himself play the part both of herald and athlete. In fact, the Emperor Nero did once play both these parts. He was combatant, victor, and chosen herald to proclaim his own triumph.

This elaborate illustration of the Christian life from the Isthmian games, for the first time drawn by Paul, must have formed a striking picture to the Corinthians, who were so familiar with

preached to others, I myself should be 'a castaway.

‡ Jer. 6. 30; 2 Cor. 12. 5, 6.

the animating spectacle. Henceforward the sight of the *stadium* would awaken higher thoughts. It had a lesson to inspire them to new earnestness in the Christian race to make sure work of winning the **incorruptible crown**.

## CHAPTER X.

CONTINUANCE OF RESPONSE TOUCHING PAUL'S GENUINE APOSTOLICITY, 1-13.

The picture of the Grecian games closing the last chapter, (vv. 24-27,) and this picture of the wilderness history of Israel, (vv. 1-13,) are beautiful counterparts of each other. The former (applied by Paul specially to himself) draws from Grecian life, and the latter (which includes the Corinthians with himself) from Hebrew memories, a vivid illustration of the Christian life. The former would appeal to the feeling of Paul's Gentile readers; the latter, more especially to the Jewish; but nevertheless assumes that the Gentile converts are becoming familiar with that dispensation which was specially preparatory to Christianity. Hence both classes recognise the Jewish ancestry as spiritual fathers. Verse 1.

From all this parallelism the reason will appear why we consider this paragraph as a continuance of Paul's response in regard to his own apostolicity, yet now including his Corinthian brethren as typified with himself. The race from startingpoint to goal, and the pilgrimage from Egypt to Canaan, each furnishes an image of our transit through and from earth to heaven. The former, however, is upon a small scale, and is the immediate creation of the apostle's own conception; the latter is extended, filled with symbolical details, and is not a mere momentary product of the apostle's individual fancy, but an established *type*, recorded for the very purpose of admonition. The two passages should be read together as parallels, and as both lying

## CHAPTER X.

**M**OREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under <sup>a</sup>the cloud, and all passed

<sup>a</sup> Exodus 13, 21; 40, 34; Numbers 9, 18; 14, 14; Deuteronomy 1, 33; Nehemiah 9, 13, 19; Psalm 78, 14; 106, 39. — <sup>b</sup> Exodus 14, 22; Numbers 33, 8;

in the line of thought illustrating the duty of Christian self-restriction. The general principle is undoubtedly true, that the Old Testament dispensation was, in its great structure, a type of the new. Under this general typism countless analogies and illustrations would arise in minute details of history. These minute resemblances, however, are rather illustrations than types. They are such as the conception of the individual author traces out, not organic and divinely fixed prefigurations.

**5. Israel's wilderness-sojourn a type of the Christian race, 1-13.**

**1. I would not that ye should be ignorant**—Or that ye should ignore what you so well know. **All**—This word occurs five times in the passage, (1-4,) and stands in contrast with the **many** of verse 5. **All** started from Egypt, but only Caleb and Joshua, with perhaps a few others, arrived in Canaan. So in the last chapter **all** run, but only one wins. **Under the cloud**—The miraculous pillar of cloud by day, which was a pillar of fire by night, in which "the Lord went before" Israel. Exod. xiii, 20-22. In the passage of the Red Sea this cloud removed, and so went behind the camp of the Israelites as to hang between them and the Egyptians. The cloud thus between the two shed at once darkness upon the Egyptians and light upon Israel. In passing from front to rear of the Hebrew camp it may have so passed over it that the people were literally **under the cloud**. At any rate they were **under its protection**. Of course it was not a water cloud, and no rain or sprinkling can be supposed to have dropped from it. **Passed through the sea**—In safety. Exod. xiv, 29, 30.

**2. Were baptized**—Greek middle voice, *baptized themselves*; that is, accepted the virtual baptism. Their own

through <sup>b</sup>the sea; **2** And were all baptized unto Moses in the cloud and in the sea; **3** And did all eat the same <sup>a</sup>spiritual meat; **4** And did all drink the same <sup>a</sup>spiritual

Joshua 4, 23; Psalm 78, 13.—<sup>a</sup> Exodus 16, 15; Nehemiah 9, 15, 20; Psalm 78, 24.—<sup>d</sup> Exodus 17, 6; Numbers 20, 11; Psalm 78, 15.

will concurred with the divine act. **Unto Moses**—Greek, *eis, into* Moses; into that religion of which Moses was representative. So Rom. vi, 3, **baptized into Christ**. In the cloud—As overshadowing them. In the sea—The sea, like the flood in 1 Pet. i, 2, suggests the baptismal element from which the simile of baptism takes its start. No definite image of the form of baptism, whether by affusion or immersion, is framed in either case.

Satan is our Pharaoh, Christ is our Moses, the pass of the sea is our baptism, the Holy Spirit is our guiding, protecting, separating, and consecrating fiery-cloudy pillar.

**3, 4. All...same**—The same baptism, the same spiritual meat, the same spiritual drink were shared by **all**. And all shared the same faith. The people feared the Lord, and believed the Lord and his servant Moses. This emphatic repetition of the same spiritual state of **all** deserves a more marked attention than has usually been bestowed upon it. Israel was now the complete Church, in which all had the same faith, baptism, and, consequently, the same regeneration. Yet the large majority of them apostatized utterly and totally, and under divine wrath their carcasses strewed the wilderness. Here not the bare possibility of apostasy is affirmed, but *its actual reality*. The racers all start in the same Christian race alike. The Israelites all start alike through regeneration for the promised land. Yet they fail of both the earthly and the heavenly Canaan. **Spiritual meat...** **spiritual drink**—Of which the manna and the water from the smitten rock are the suggestive similes. Like the bread and wine of the sacrament, the manna, the water, and even the rock, are all emblematical of the body or



drink; for they drank of that spiritual Rock that <sup>1</sup>followed them: and that Rock was Christ. **5** But

1 Or, *went with them*, Deut. 9. 21; Psa. 105. 41.

blood of Christ. Hence all Israel partook not only of the manna, but of the **spiritual meat** of which the manna was the emblem. **Spiritual drink**—The water of life, of which the water from the smitten rock was an emblem. **Spiritual Rock... Christ**—Hence it is not the rock smitten by Moses that St. Paul calls the **spiritual Rock**; but **Christ**, typified by the smitten rock, is the real **spiritual Rock**, of which they all **did drink**. Dr. Hodge and most other commentators involve themselves in inextricable confusion by making Paul call the material manna, water, and rock **spiritual**. **Rock that followed them**

—Rabbinical tradition affirmed that either the rock smitten by Moses, or the water flowing from it, followed the Israelites through all their journey from Rephidim to Canaan. If, as Dr. Hodge interprets, it is the material manna, water, and rock, that Paul means, then it follows conclusively that Paul endorses the tradition as true. And Alford not only carries the physical interpretation through, but he affirms that it is violence not to agree that Paul actually affirms the truth of the tradition! But when Paul tells us that the **Rock was Christ**, it is inadmissible to make him say that the material rock, or the stream from it, **followed them**.

That Christ was the Jehovah of the Old Testament, the angel-Jehovah, has ever been a scriptural maxim in the Christian Church. Dr. Hodge well says: "Our Lord said, Abraham saw his day, for he was before Abraham. John viii, 58. John says, (xii, 41;) Isaiah beheld his glory in the temple; Paul says, the Israelites tempted him in the wilderness, (1 Cor. x, 9;) and that Moses suffered his reproach. Heb. xi, 26. Jude 5 says, the Lord, or (as Lachmann, after the ancient versions and manuscripts, reads) Jesus, saved his people out of Egypt." Hence there was a rock and a stream that fol-

with many of them God was not well pleased: for they <sup>2</sup>were overthrown in the wilderness. **6** Now

e Num. 14. 29, 33, 35; 26. 64, 65; Psa. 106. 26; Heb. 3. 17; Jude 5.

lowed Israel all their journey through; but that **rock** was not the rock of Horeb, as the rabbins fancied, but **Christ himself**.

Schoettgen quotes a Jewish writer thus: "There was a rock, shaped like a beehive, globular, and it rolled itself and went with them in their journeyings. When the camps stopped at their stations, and the tabernacle stood still, this rock came and placed itself in the threshold of the tent. Then came the princes, and, standing near it, said, Spring up, O well, etc., (Num. xxi, 17,) and it sprung up."

Dr. Wordsworth says, that as there were clouds to rain manna all their journey through, so there were rocks (generically, *rock*) to supply water. "He clave the *rocks* in the wilderness, and gave them drink as out of the great depths." Psa. lxxviii, 15. "He opened the rock, and the waters gushed out; they ran in the dry places like a river." Psa. cv, 41.

**5. Many**—All ate and drank sacramentally of **Christ**, but **many** apostatized. **Overthrown**—Rather, *strown*; their carcasses lying on the desert surface. This refers not to the myriads who died a natural death, but to the numbers that were slain by divine sentence for sin.

6-13. Thus far the apostle has typically endowed the Old Church with the sacraments, from Christ, of the New; he will now warn the New to beware of the typical sins, apostasies, and deaths, of the Old. Here note,

1. The sins specified by Paul are, first, that general **lust** from which proceed 1) idolatry, 2) fornication, 3) presumption, 4) murmurs. 2. This enumeration of sins is rightly interpreted as those peculiarly besetting the Church at Corinth. 3. They are to be interpreted as sins through which apostasy and destruction were likely to result. Hence Paul warns them (verse 12) against a **fall**, yet assures them (verse 13) that

these things were <sup>3</sup>our examples, to the intent we should not lust after evil things, as <sup>4</sup>they also lusted. **7** <sup>5</sup>Neither be ye idolaters, as *were* some of them; as it is written, <sup>6</sup>The people sat down to eat

<sup>2</sup> Gr. *our figures*.—<sup>3</sup> Num. 11. 4, 28, 34; Psa. 106. 14.—<sup>4</sup> Ver. 14.—<sup>5</sup> Exod. 32. 6.—<sup>6</sup> Chap. 6. 18; Rev. 2. 14.

God ever makes apostasy unnecessary. **4.** For all their sins, falls, and deaths, the Corinthians may find in the wilderness-history of Israel, as in a mirror, the warning types.

**6. Examples**—Literal Greek, *types*. Yet not divinely-established *types*, to which we are to conform; but figures of wrongs which we should avoid. **Lust**—As the mental source whence sins, especially of the sensuous kind, proceed. Literal Greek, *That we be not lusters of evil things*. It was to these sensuous sins, especially, that Christians in the licentious, idolatrous, and heaven-daring city of Corinth were liable.

**7. Idolaters**—Lust, or sensuous desires, in Corinth as in Israel, craved after idolatry. The revels and feasts of the *golden calf* were the very type of those wanton rites by which Paul's Gentile Christians were lured to idolatry. **People sat down**—At the banquet of sacrifice to the golden calf; held by them to be an image representative of Jehovah, yet made in disobedience to the second commandment of the decalogue. Precisely so the Corinthians were liable to join in idolatrous banquets under supposition that the compliance was in perfect allegiance to Jesus. **To play**—To dance, and other antic sports, tending to but not necessarily including lasciviousness.

**8. Let us**—Paul, perhaps, reverts here to the first person from delicacy. **Fornication**—Any illicit sexual connexion. This caution well follows next after that against idolatry; for the idol rites consisted largely of debauchery, as is illustrated by the case to which Paul now refers. **Committed**—While the Israelites yet sojourned on the east side of the Jordan, the Moabite women first invited them to their sacrificial

and drink, and rose up to play. **8** <sup>1</sup>Neither let us commit fornication, as some of them committed, and <sup>2</sup>fell in one day three and twenty thousand. **9** Neither let us tempt Christ, as <sup>3</sup>some of them

<sup>1</sup> Num. 25. 1; Psa. 106. 29.—<sup>2</sup> Exod. 17. 2, 7; Num. 31. 6; Deut. 6. 16; Psa. 78. 18, 56; 95. 9; 106. 14.

banquets, and thereby seduced them to whoredom. Num. xxv. The worship of the Corinthian Venus was of precisely the same kind; in which debauchery was consecrated as a religious rite. How liable the Corinthian Christians were to that sort of seduction the case of the incestuous man indicates. **Three and twenty thousand**—The Old Testament (Num. xxv, 9) says, four and twenty thousand. Scholars generally admit that Paul wrote as this present text stands; and many, as Alford and Kling, treat it as a failure of apostolic memory. Alford considers it discreditable to maintain any other view. Grotius reconciles the contradiction by supposing that the twenty-three thousand were slain by the plague and one thousand by Phinehas and his fellows. Wordsworth supposes that Paul gives the number who fell in the *single day*, while Numbers gives all that fell in consequence of the crime. Bengel supposes, that both accounts giving only the round numbers, the exact count might be between the two, and so both numbers be equally correct. Of course no moral truth is affected by the variance.

**9. Tempt Christ**—Some manuscripts read *the Lord*, instead of Christ. The meaning would then be the same, but the analogy of verse 4 and of Heb. xi, 26 is convincing proof that **Christ** is the true reading. **To tempt the Divine Being** is to provoke and dare his wrath by a persistence in presumptuous sin. The allusion is to Num. xxi, 4-6, where Israel is described as provoking God by reproaches for bringing them into the desert and feeding them upon manna. So the Corinthian Christians might rebel at their separation from the pagan social world, and their restriction under the severe

also tempted, and <sup>9</sup>were destroyed of serpents. **10** Neither murmured, as <sup>10</sup>some of them also murmured, and <sup>11</sup>were destroyed of the destroyer. **11** Now all these

<sup>9</sup> Num. 21. 6. — <sup>10</sup> Exod. 16. 2; 17. 3; Num. 14. 2, 29; 16. 41. — <sup>11</sup> Num. 14. 37; 16. 49. — <sup>12</sup> Exod. 12. 28; 2 Sam. 24. 16; 1 Chron. 21. 15.

morality of Christ. In this way myriads of professing Christians have tempted Christ, have apostatized from his religion, and died of the fiery bite of the old serpent or his "infernal brood."

**10. Murmured**—Korah and his company murmured against Moses and Aaron, (and so against God,) and more than 14,000 of the people were destroyed. Num. xvi, 49. By analogy this warns the Corinthians to beware of those who would excite a captious rebellion and schism, not only against the gospel and the Church, but against the authority of Christ's true apostles. **Destroyer**—In the pestilence following the crime of Korah and his company no personal destroyer is mentioned; but one is presupposed as executing that divine judgment, perhaps from the analogy of Exod. xii, 23, where the destroyer, the divine executioner of death for sin, is mentioned.

**11. For ensamples**—Greek, *typically*; that is, illustratively. **The world**—World in the Greek, here, is plural, making ends of the worlds. The word signifies *age* or *dispensation*; implying a cycle of time in which some great round of Providence is accomplished. Hence, if the word here be rendered world, it must be understood to signify not *κόσμος*, *cosmos*, the material world, but a world-period, or time-world. These *ages* or *time-worlds* of sacred history can be variously measured. We may reckon the antediluvian period or world; the patriarchal; the Mosaic and the Christian. In Matt. xxiv, 3 the Greek for end of the world is *της συντελειας του αιωνος*; literally, *the together ending of the age*, or present time-world. The term *together ending*, or *consummation*, implies the converging of several threads of providential events to a common close. Similarly, here we

things happened unto them for <sup>12</sup>ensamples: and <sup>13</sup>they are written for our admonition, <sup>14</sup>upon whom the ends of the world are come. **12** Wherefore <sup>15</sup>let him that think-

<sup>12</sup> Or, *types*. — <sup>13</sup> Rom. 15. 4; chap. 9. 10. — <sup>14</sup> Chap. 7. 29; Phil. 4. 5; Heb. 10. 26; 1 John 2. 18. — <sup>15</sup> Rom. 11. 20.

have the (plural) *endings*, convergings to one close, of all the previous ages into the present final age. The age of the Messiah is the age for which the previous ages, or time-worlds, were framed. Heb. i, 2. Hence the wilderness-histories of Israel find their anti-type in the present history of the Church, and so were written for our admonition. We are heirs to all the past.

**12. Wherefore**—As a deduction from the wilderness-history, Paul draws this inference: *beware of apostasy*. And as this whole passage (1-14) is parallel to ix, 24-27, so this warning against apostasy (12-14) is parallel to Paul's avoidance of becoming a castaway, chap. ix, 27. **Thinketh**—Each one's own consciousness must decide for himself whether he standeth on the Christian journey-ground or not. But the exhortation of persons not to fall, in this and all other cases, must presuppose that they are really standing in a state of grace. <sup>1</sup>The presupposition is, that if they stand as they are they will be saved. If, as some maintain, they are false professors, either by hypocrisy or self-deception, the sooner they cease to stand the better. Hence all exhortations not to fall are made on the assumption of the possibility and practical liability to fall from a true state of grace, or they are absurd. **Take heed**—By believing it possible and guarding against it. **Fall**—From a state in which, if he persevered, he would be saved.

To all this it cannot be wisely replied that, although there is danger of a Christian's fall, yet the danger will never result; the very warning will be successful and prevent the falling. For in the present case the warning is based on the historic fact that thousands of Israel did fall; and we must

eth he standeth take heed lest he fall. **13** There hath no temptation taken you but such as is 'common to man: but 'God is faithful, 'who will not suffer you to be tempted above that ye are able; but will with the temptation also

4 Or, *moderate*.—*1* Chap. 1. 9.—*4* Psa. 125. 8; 2 Pet. 2. 9.—*5* Jer. 29. 11.

not fall as they DID. We are exhorted not to fall from a true state of grace as they fell from a true state of grace. And Paul has taken great pains to declare and show, in verses 1-4, how they were *all, all, all* a true part of a true Church, baptized and sacramented, so that their final perdition was a true and fearful fall; a type for true Christians carefully to avoid. If they never truly stood, they never fell; and if they fell, they once stood. If their fault and ruin was in actually *falling*, then their salvation would have been in actually standing—standing just as they were.

**13. There**—But your falling from grace, though possible, is by no means necessary. God, on his part, has done every thing for your perseverance if you do yours. He will keep you, none can pluck you from his hand, he will provide your *escape* from every temptation; only you must consent to be kept, to stay in his hand, and to *escape* by the *way* he provides. Sinners and apostates can defeat all the provisions of God's grace. See our Note on Romans viii, 35-39. **Common to man**—A prolix but correct rendering of the Greek word *ἀνθρώπωνος*, *human*. No temptation not ordinary in the level of human probation. Whether to idolatry, to fornication, to presumption against Christ, or to murmuring against his Church, all are no greater than Israel suffered before you and others will suffer after you. **To escape**—Even if force compels a mechanical wrong act the will may refuse consent, and the deed is guiltless. If there were *no power of escape*, these would (unless we have wickedly destroyed our own power) be irresponsible for yielding to the temptation. **Able to bear**—Thus far does God's grace go. No power of

'make a way to escape, that ye may be able to bear it.

**14** Wherefore, my dearly beloved, 'flee from idolatry. **15** I speak as to 'wise men; judge ye what I say. **16** 'The cup of blessing which we bless, is it not the

10 Verse 7; 2 Cor. 6. 17; 1 John 5. 21.—*11* Chap. 8. 1.—*12* Matt. 26. 26-28.

motive will oblige our wills to apostatize or sin. When we choose to sin, it is not because we have not the power of contrary choice, but because we do not use it, or have guiltily forfeited it. On the other hand, no divine efficiency or decree—no motive force—will oblige us to use the *way of escape*. When God purposes to leave our free wills to act on trial, he does not destroy the trial by previously fixing the way we shall choose. From the very nature of trial or probation that would be to upset his own divine purpose.

**Resumption** (from viii, 13) of the response touching the eating of idolatrous sacrifices, x, 14-xi, 1.

**14. Wherefore**—As an inference from all the above warnings, ix, 24-27, and x, 1-13. **Idolatry**—Which resumes the thread of thought from viii, 13, touching idol offerings, and continues it to xi, 1.

**15. Wise men**—In the apostolic Church there was, in spite of every shortcoming, an inspired wisdom, responsive to the inspired teachings of the apostles, and ratifying them as the true doctrine of Christ. **Judge ye**—For the statement of the true nature of the holy communion he relies on their full knowledge of its history and character. All this shows that the evangelical history was familiar both to apostle and Church, and is full proof of its truth and reality.

**16. Cup of blessing**—Note on Matt. xxvi, 26. **Communion** is the common ownership of an undivided property; *participation* or *partaking* is the taking of a part of the common property for individual use. The Church in common possess the sacramental cup and bread; thereby the Church is one, as the cup and the bread are one. **Is it not . . . blood**—Note Matt. xxvi, 26.

communion of the blood of Christ? \*The bread which we break, is it not the communion of the body of Christ? 17 For we being many are one bread, and one body: for we are all partakers of that one bread. 18 Behold Israel after the flesh: are not they which eat of the

sacrifices partakers of the altar? 19 What say I then? \*that the idol is any thing, or that which is offered in sacrifice to idols is any thing? 20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have

<sup>a</sup> Acts 2. 42, 46; chap. 11. 28, 34. — <sup>c</sup> Rom. 12. 5; chap. 13. 27. — <sup>b</sup> Rom. 4. 13; Gal. 6. 16. — <sup>c</sup> Rom. 4. 1; 9. 3, 5; 2 Cor. 11. 18.

<sup>d</sup> Leviticus 8. 3; 7. 15. — <sup>e</sup> Chapter 8. 4. — <sup>f</sup> Leviticus 17. 7; Deuteronomy 32. 17; Psalm 106. 37; Revelation 9. 20.

17. **One bread**—The bread is one, not by being a single loaf, as some suppose, but by being one species or substance, and so one emblem. We are **one bread**, as all the particles of the bread are one composite whole. **One body**—Being members of an organic whole, which is Christ's body. **Partakers**—Note on verse 16.

18. This unity and communion Paul now illustrates from the Jewish system, where partaking of the sacrifices rendered all adherents of the common altar. **Israel after the flesh**—In distinction from *Israel after the spirit*. Note Rom. ix. 8. **Partakers of the altar**—If the altar be an idolatrous one, the partaker is an idolater; if it be an altar of Jehovah, then he acknowledges Jehovah. Such may not be the intention of the partaker, but such is the established and public import of the act.

19. **What say I then?**—**What** is the import, then, of what I am now saying? Do I attribute any real existence to the imaginary gods and demigods represented by the idol, as Jupiter, Venus, Apollo? Or that the sacrifice is any thing more than a fiction?

20. **But**—On the contrary, what I say is that, etc. **Devils**—Demons. Note on Luke x. 17. Our translators should never have confounded *devil* and *demon*. In pagan mythology a *demon* was intermediate between gods and men. One class were supposed to be the spirits of dead men, either good or evil, according to their character in life. Another class were beings of supernatural origin, somewhat like the angels. They might be good, like the *demon* which Socrates claimed to be his supernatural monitor; and it is

singular to note how wonderfully many of the attributes of the Pythian Apollo prefigured Christ! They might be evil, as held by the wisest philosophers, and send diseases and pestilences to men and animals, and supply temptations to wrong.

In the Septuagint the word *demon* is used to designate, generally, an evil supernatural spirit, or whatever evil living reality there was to appropriate the service of pagan worshippers. So Psa. xcvi. 5. All the gods of the pagans are *demons*; Deut. xxxii. 17, they sacrificed unto demons, and not unto God. It is clear from verse 22 that the apostle has this passage in mind. Josephus uses the word *demons* to denote the surviving spirits of wicked dead men, who often possess the living, and are to be expelled by exorcisms and fumigations.

In the New Testament the word is always used in a bad sense. There is but one Satan, one *devil*, and his *angels*, (Matt. xxv. 41,) and his angels are doubtless identical with the *demons*. There is no intimation in Scripture that they are the surviving spirits of the wicked dead. Wherever in our translation the plural word *devils* is used, the Greek is *demons*. Paul denies that there is any real god or goddess in paganism, but Satan's spiritual emissaries may so impersonate those imaginary beings as to appropriate the honours of the worship, and keep the worshippers in paganism. Notes on Mark v. 2, and Acts xvi. 16, 18. **Not to God**—They belong to the idolatrous and infernal, and antagonize the true religion and the true God. **I would not**—And this would not, he shows next verse, involves a cannot.

fellowship with devils. **21** "Ye cannot drink the cup of the Lord, and <sup>b</sup>the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. **22** Do we <sup>i</sup>provoke the Lord to jealousy? <sup>a</sup>are we stronger than he? **23** <sup>1</sup>All

o 2 Cor. 6. 15, 16.—<sup>a</sup> Deut. 32. 38.—<sup>i</sup> Deut. 32. 21.—<sup>b</sup> Ezek. 22. 14.—<sup>1</sup> Chap. 6. 12.

**21. Cannot**—Ye can do one or the other; but ye cannot do both. It is a cannot arising from the incompatibility of the two things. It was the contrariety of the kingdoms of light and of darkness, and the apostle solemnly warns them to beware on which side they stand. **Cup of the Lord**—The Jehovah of the Old Testament, who was at war with all idolatries, the Christ of the New Testament, who is establishing the kingdom of light on earth. **Cup of devils**—This refers to the festal cup at the pagan sacrifices, from which the libations were poured forth, symbolizing the treating the god with wine. "Wherefore," says Eneas in Virgil, "come forth, O youths, and in honour of so much excellence, wreath your foreheads, bring forth the cups, invoke the common deity, and present your wines." Whatsoever Jew drank of these cups or ate the meats was denounced as an apostate. **Lord's table**—The Rhemish (Romanistic) commentator makes here a desperate effort to show that St. Paul sustains the doctrine that in the sacrament of the Lord's supper there is a living victim, Christ, repeatedly and literally sacrificed upon an altar. His opponent, Dr. Fulke, very truly replied that neither the word victim, sacrifice, or altar is once used. The Christian holy sacrament is simply selected as the opposite image to the heathen sacrificial feasts, to present strongly the contrast by which the Christian is forbidden to be sharer in the other.

Doubtless as being the successor of, and substitute for, the sacrifices of the old covenant to figure one real sacrifice, once and for evermore offered, the broken bread may be viewed as a symbolic sacrifice. It sustains the same relation that baptism does to circumcision, and

things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. **24** "Let no man seek his own, but every man another's wealth. **25** "Whatsoever is sold in the shambles, *that* eat, asking

m Rom. 15. 1, 2; verse 33; chap. 13. 5; Phil. 2. 4, 21.—n 1 Tim. 4. 4.

that our Sunday holy-day does to the Jewish *sabbath*. Hence very beautifully did the Council of Ephesus say, "We celebrate in the Churches the unbloody service of the sacrifice." And here, as the Council by the word "unbloody" recognises that the wine is no literal blood, so it follows that the sacrifice is of no literal victim.

**22. Provoke the Lord**—As we have above intimated, St. Paul has in mind Deut. xxxii, 17-26, and this is an allusion to verse 21. **Stronger than he**—So as to meet all the threatenings of Deut. xxxii, 21-26.

**23. All things**—All natural gratifications are, in their proper kind and degree, lawful. See note on vi, 12, 13. **But**—This primitive all has its limitations. **Not expedient**—And so, being unprofitable and injurious, may thereby become unlawful. And now he proceeds to lay down some of the moral expediences and prudences by which the eating of meats must be regulated.

**24. His own**—Advantage or gratification. **Another's**—Regulating your practice, not solely by your own convenience, but for another's spiritual safety. And he proceeds now to specify how this is to be done.

**25. Whatsoever is sold**—The meats of idol sacrifices were often exposed to sale in the *shambles*, especially by the priests, when they had on hand a surplus above their own consumption. To the Christian this was intrinsically as lawful as any other meat. **Shambles**—Not markets, nor buildings; but meat stalls in the market. In view of this lawfulness, therefore, without any questions for conscience' sake, even if well knowing that a pagan priest had just exposed it for sale, the believer might purchase and eat.

no question for conscience' sake: **26** For 'the earth is the Lord's, and the fulness thereof. **27** If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake. **28** But if any man say unto you, This is

offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience' sake: for 'the earth is the Lord's, and the fulness thereof: **29** Conscience, I say, not thine own, but of the other: for 'why is my liberty judged of another man's conscience? **30** For if I by 'grace be

o Exod. 19. 5; Deut. 10. 14; Psa. 24. 1; 50. 12; verse 28.—p Luke 10. 7.—q Chap. 8. 10, 12.

r Deut. 10. 14; Psa. 24. 1; verse 28.—s Rom. 14. 16.—t Or, *thanksgiving*.

**26. The Lord's**—This meat is like any thing else in the Lord's earth made for man's use so far as it is usable. **Fulness**—All with which the earth is filled. The passage is quoted from Psa. xxiv. 1. It was used by the Jews in their thanksgiving before meal. It probably formed part of the eucharistic blessing, and indicates that the meat so eaten was consistent with the sacramental communion.

**27. If**—St. Paul has thus far stated the rule for the market; now comes the rule for the table. **Bid...feast**—A Christian is invited by a pagan friend, not to a temple banquet, but to a feast at the latter's residence. **Disposed to go**—Though a pagan, he may still be a dear friend, and Christianity requires not that the innocent tie be broken.

**28. Any man**—The word *idols*, in the remark of this **any man**, being contemptuous, shows that it is not uttered by the host or any other pagan. Nor is it uttered by a Jew, since such never ate with Gentiles. It is, therefore, from some fellow-Christian, who hesitates not to attend a pagan's feast, but is scrupulous to pick out and reject all idolatrous meats. This brother is weak; but your example of eating may either lead him to be unscrupulous and low in his Christian life, or to condemn the religion that keeps not (as he thinks) its followers unspotted from idolatry. **His sake**—As he is in danger. **Conscience' sake**—Which is ever a most sacred thing.

**29. Of the other**—St. Paul is here particular to reiterate that it is not his conscience that weakly objects, but the inquirer's; and that it is by his conscience you must avoid being con-

demned. **Judged**—Condemned. The meaning, then, is: For why incur by my license a condemnation from my fellow-Christian's conscience? It must be a doubtful, perhaps a reckless, use of my liberty, which is indulged in disregard of his judgment. Better offend against a man's tastes, or his wishes, or even his temporal interests, than so transgress against his conscience as to endanger his soul. **Not thine own**—When you yield external compliance you do not yield also the secret convictions of your own conscience. The conscientious principle you still hold in your own heart, that the eating is not unlawful, in the expectation that when superstition and prejudice have passed away the truth will predominate. **Of the other**—Externally, you spare his conscience; internally, you retain your own. **My liberty**—Which is judged and approved by my own conscience. **Judged**—So as to displace my own decision. **Of another man's conscience**—The unalienable rights of the individual conscience, the private judgment of every man, is here conclusively maintained against all usurpers, whether priests, popes, or potentates. No other man's conscience can be for me a substitute for my own. St. Paul would have, in delicate regard for his neighbour's conscience, avoided eating meat in his presence, but nothing could have compelled him to declare that the eating of it was intrinsically a sin.

**30. For**—In enforcement of this view of the rights of his own conscience. **By grace**—And, therefore, rightfully. **Give thanks**—In a devout and conscientious spirit. **Why**

a partaker, why am I evil spoken of for that 'for which I give thanks? 31 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 32 'Give none offence, neither to the Jews, nor to the 'Gentiles, nor to 'the church of God:

<sup>f</sup> Rom. 14. 6; 1 Tim. 4. 3, 4. — <sup>u</sup> Col. 3. 17; 1 Pet. 4. 11. — <sup>v</sup> Rom. 14. 13; chap. 8. 13; 2 Cor. 6. 3. — <sup>g</sup> Gr. *Greeks*. — <sup>w</sup> Acts 20. 28; chap. 11. 22;

...evil spoken of—For I act in accordance with my own moral and religious nature.

We have given what we think to be clearly the sense of vv. 28–30. But there are several other interpretations, of which we need notice but two. 1. That maintained by Stanley and others, which makes the two verses to be the objection of others, perhaps contained in the Corinthian letter, to Paul's doctrine of compliance with the weak brother's scruples on the ground that it is consenting to be judged by another's conscience. The view is plausible, but it is not easy to see that the following verse (31) aims to be any reply to such an objection. On the contrary, the *therefore* seems to imply a conclusion drawn in accordance with vv. 29, 30. 2. The view of Alford, after Meyer, which makes verse 29 mean: For why incur by my license a condemnation from my fellow-Christian's conscience? It makes verse 30 also say that I must not induce my good procedure to be evil spoken of. Such an interpretation accords well with the train of thought. But it cannot easily be forced upon verse 30, for that verse is clearly the utterance of one who is sure he is right, and therein ought not to be maligned by another.

31. *Therefore*—As a concluding rule from the whole of vv. 23–30. *Eat, or drink*—At feasts or elsewhere. *Glory of God*—As a servant of God, willing ever to bring honour to his law and name.

This does not require that in every motion or deed we make God's glory a distinct object of thought. It requires that we should plan and order our whole life in accordance with God's

33 Even as 'I please all *men* in all *things*, 'not seeking mine own profit, but the *profit* of many, that they may be saved.

## CHAPTER XI.

**B**E 'ye followers of me, even as I also *am* of Christ.

1 Tim. 3. 5. — <sup>u</sup> Rom. 15. 3; chap. 9. 19, 22. — <sup>v</sup> Verse 24. — <sup>u</sup> Chap. 4. 18; Eph. 5. 1; Phil. 3. 17; 1 Thess. 1. 6; 2 Thess. 3. 9.

law, and with the gospel of his Son. This supreme purpose should control the whole scheme, and be so carried out that our life, in whole and in all its parts, should be a lesson to men, inspiring them to glorify our Father which is in heaven.

32. *None offence*—No scandal. *Jews*—The apostle ever avoided offence to his kinsmen after the flesh. *Gentiles*—Crossing none of their prejudices where God's law does not require it. *Church of God*—Endeavouring to maintain its purity and peace by purity and peace on his own part.

33. *Please all*—That is, in purpose and effort, whether with successful result or not. *Be saved*—His compliances and subserviences were neither for flattery nor self-interest, but for the eternal good of his fellow-beings. In this direction he was the most complying of men; in all others the most independent. In all these things he would have the Corinthians, according to the first verse of the next chapter, (where see note,) his followers.

## CHAPTER XI.

1. *Followers*—This verse belongs to the close of the last chapter, and should be read in continuation. *Of Christ*—He would have followers, not as being original and independent, but as he was imitator and follower of the divine model.

**PAUL'S SIXTH RESPONSE:—REGARDING THE HEAD-COSTUME OF THE DIFFERENT SEXES IN RELIGIOUS SERVICES, xi. 2–16.**

Stanley well describes the intense religious significance of modes of dress in ancient times. In earlier Greece the



2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you. 3 But

b Chap. 4. 17.—c Chap. 7. 17.—1 Or, *traditions*. 2 Thes. 2. 15; 3. 6.—d Eph. 5. 23.

length of the garment decided whether a man was an Ionian, with one set of gods and rites, or a Dorian, with another. But it was in the religious duties that the dress of the head possessed a marked import. The Jews, as Grotius says, were accustomed to perform the services of the temple with the *head covered*, assigning as a reason for the symbolic act that their unworthy eyes might not behold the majesty of God. This mode of reverence they transferred to the synagogue; so that, following Hebrew custom, St. Paul would have required men as well as women to worship with covered head. The ancient Greeks, on the contrary, sacrificed with bared heads. In ancient Italy, before the Roman age, the Greek custom prevailed; but Æneas, it is said, brought from Troy the custom of sacrificing with covered head; the assigned reason being, that the eyes of the man might not, in performing the holy rite, chance to fall upon any unholy or ill-omened object. This became the permanent custom for all ages of pagan Rome. So that Paul, rejecting the covered head of both Jerusalem and Rome, enjoined the bared head of Greece upon the males of the Corinthian Church. This uncovered head symbolized holy cheer and boldness before men in worship according to Christ. Hence Tertullian tells the Pagans, "We Christians pray with *outspread hands*, as harmless; with *uncovered heads*, as unashamed; without a prompter, as from the heart." The custom prevalent in modern Europe, derived from the ancient Germanic races, of baring the head in reverence to a superior, though it is the idea most obvious to an American Christian, has no actual place here. That custom presupposed that princes and nobles, wearing a crown as symbol of rank, would retain it on the head on all occasions of etiquette, and require an in-

I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ

e Gen. 3. 16; 1 Tim. 2. 11, 13; 1 Pet. 3. 1, 5, 6.—f John 14. 26; chap. 3. 28; 15. 27, 28; Phil. 2. 7-9.

ferior's head, as a reverse symbol, to be bare of any cover whatever; so that the bared head and the bow of the head are now the universal symbols of deference.

Equally various, among different tribes and times, was and is the mode of wearing the hair. The ancient Greeks wore the hair long; and "flowing-haired Achæans" was one of the customary epithets applied to them by Homer. But in Paul's time the hair was uniformly cut, except upon religious vows. The long hair of a male, done up in elaborate style, was a symbol of base effeminacy, belonging to men of prostituted manhood. The Burmese, both men and women, wear long hair, and the Chinese wear long hair braided into a pigtail.

It will be seen, perhaps, in the course of our notes, that Paul's directions were based, partly upon symbolic reasons, temporary in their character, partly upon the natural sense of beauty, and partly upon fixed divine law. It is in this last case only that the direction is specially permanent in its nature; in the other cases the maxim might apply, "The rule ceases when the reason of the rule ceases."

2. Now I praise you—Softening the warnings of the previous chapters. *That*—Literally rendered, *All of mine ye have remembered, and all the deliverances I have delivered ye receive*. This is to prepare the way for his now prescribing the methods of worship. *Ordinances* usually imply doctrines handed down from generation to generation; here, the *directions personally imparted*.

3. Head of every man—Of every *Christian*, says Grotius. Yet in the redemption Christ has a headship of the race. See notes on Rom. v. 12-21. Here, however, as a harmonious ruling and obeyed headship is implied, Grotius's limitation is correct. Of every man, by Paul addressed, the Head was Christ.

is God. 4 Every man praying

or prophesying, having his head

of Chap. 12. 10, 28;

14. 1, &c.

The headship of our Lord over the Christian man is a headship of divine authority, in which, however, when complete and perfect, the authority merges into a blessed spontaneity and concurrence of wills. Such is the apostle's view of marriage, of which the union of Christ and his Church is the type. A divinely-constituted headship similarly belongs to the husband in the family; but the true idea of the family is a unity of love, in which the command is the expression of the common happiness, and obedience is a loving concurrence of wills. If the realization of the idea is seldom complete, that is true of all subhuman constitutions, arising from the jars of sin. **The man**—That to the masculine side of humanity (as of all other living races of beings) belongs the *force*, the *executive* endowment, and the consequent *headship*, is plain to every eye that looks at male and female through all animated nature as they are created. It is shown in every quality of their respective human frames. Size of brain and body; strength of bone, fibre, and nerve; tendencies of instinct, feeling, and will; all proclaim that man should bear the brunt of the battle of life, and, therefore, must plan the campaign and order the particular manoeuvres. To talk of *equality* here contradicts God and nature. It is one of "the rights of woman," as it is one of the instincts, to retire to the rear of the fight, and live under the protection of a stronger arm than her own. It is one of her "rights" to lean on that arm for aid, and to look to that head to plan for her well-being. And to this it is the noblest instinct of man that responds. It is the thought of wife and children, rather than thought of self, that prompts the soldier to the fiercest bravery, or the labourer to his cruellest toil. *He* can bear any thing; but how subject the tender ones at home to hardship, disgrace, or disgust. To win for her at home honour, ornament, and happiness, is the crown of his own enjoyments. The whole

history of civilization shows that the robust thought and toil are man's. The pyramids, the temples, the capitolums, the city walls and towers, the aqueducts and bridges, the railways and telegraphs, are all the products of man's hand and brain. The battles by him are fought, and by consequence to him belong (save in exceptional instances) the diplomacies, the senates, the cabinets, and the executive chairs. In short, to man belongs, by nature and by God, the national as well as the domestic *rule*. If in a free government woman should ever possess the right of suffrage, it would be (like her consent or her veto in accepting or rejecting an offered husband) rather the particular right to choose her ruler than a power to rule.

4. **Every man praying... covered**—Either from the Corinthian letter or the messengers that brought it Paul learned that the Christian rule of worship was unsettled. Men following the Hebrew or Roman custom probably prayed with the head **covered**. Women, doubting what under the Christian system was the law for their sex, in what they perhaps considered Christian freedom removed the customary hood from their heads. The notion of Ruckart and others, that the motive of these uncovering women was to *display their beauty*, has not one syllable in the apostle's rebuke or argument to sustain it. On the contrary, his whole force of reasoning goes to show that a proper subordination truly belongs to the female sex; and it is solely a questioning of this truth which his argument presupposes. It does not appear that any real disorders occurred. They were holy women, endowed with spiritual gifts, who would need these directions from the higher authority of their founder apostle.

Paul gives *caution to the men* first here and in verse 7. The ancient commentators held that St. Paul wrote to check the men as well as the women; but later writers, as Ruckart, Alford, and Stanley, say that he refers to the

covered, dishonoureth his head.  
**5** But <sup>1</sup>every woman that prayeth

or prophesieth with *her* head uncovered dishonoureth her head: for

Acts

xi. 2.

men merely, in illustration of the case of the women. We hold that the former are clearly correct. As we have shown, different customs for men on this subject prevailed among the different nationalities and religions which were now promiscuously crowded into Corinth. Jewish and Roman converts would be predisposed to pray with heads covered, while the Greeks would uncover. The fact that Paul treats the case of woman so much more fully is because it was a question of *propriety*; and of the proprieties and refinements of life, woman, being the special guardian, needed to be very fully set right. From all this it is clear that St. Paul decides for the covered head, not from any divine command, or any immutable propriety, but because, in the existing state of customs, the covered head was the symbol of modesty. It is the *modesty* that is the permanent principle; the covered head is the transient expression of the principle. **Dishonour-eth his head**—Stanley makes **head**, here, possess a double reference, namely, to Christ and to the man's own head. The latter, however, is doubtless Paul's real meaning; the former can be brought in only by inference. Josephus says, "Izates, throwing himself to the earth, and *dishonouring his head with ashes*, fasted calling upon God." To the Christian man belonged a triumphant, unblushing worship. Christ, **his head**, not being visibly present, there was no mere humanity before which it became him to cover. See note verse 7. In modern times men are uncovered in Christian worship in *consequence* of Paul's rule, but not for his *reason*. It is now rather the uncovering of reverence for the Divine presence, or respect for the congregation or service, which a Jew expressed by putting off his sandals. To the universal modern Christian practice of bared heads in church, Stanley says that "Holland is the only exception. In Dutch congregations, men uncover their heads during the psalmody only."

**5. Every woman that prayeth...**  
**prophesieth**—Grotius thus comments: "So in the Old Testament women were prophetesses, as Miriam, sister of Moses, Exod. xv, 20; Deborah, Judges iv, 1, 5; the wife of Isaiah, Isa. viii, 3; Huldah, 2 Kings xxii, 14; so also in the New Testament, the daughters of Philip, Acts xxi, 9, and others. Such were accustomed also to expound the sacred prophecies publicly, as appears from the passages above quoted from the Old Testament. Wherefore Paul's prohibition of women from performing the office of teaching, is to be understood with this exception, unless they have the special commandment of God."

Wetstein says, similarly: "It was not permissible for women to teach or lead prayers in the congregation, (xiv, 34,) unless, for an exceptional reason and in a special manner, they were impelled to so doing by the Spirit of God. Acts ii, 17; xxi, 9; Luke i, 41, 42; 1 Sam. x, 5, 10; 1 Chron. xxv, 1-3; 2 Chron. xxix, 30; xxxv, 15." It is sometimes denied that any female prophet ever prophesied in public. But in Judges iv, 4, Deborah is styled "a prophetess" who "judged"—that is, ruled—Israel in peace and led her army in war. Her "judgment," (Judg. iv, 5,) her generalship, and her chant of triumph, were all public. Her judging itself was by divine mission and impulse; and so was, strictly, in the biblical sense, *prophecy*. Her chant was *prophecy*, for 1 Chron. xxv, 1-3 shows that music and psalm came under the head of prophecy. It is ludicrous to suppose that it was in accordance with feminine modesty for Deborah to judge the people and command an army in public, but a violation of that virtue to utter a supernatural sentence in a religious assembly! Miriam's rhythmical prophecy was uttered with timbrel before Israel's whole camp. Huldah was installed in the prophetic college, and it was **permitted** her to teach a body of men sent to her by the king, including the

that is even all one as if she were

4 Deut.

high priest. These cases completely negative the doctrine that an inspired or gifted woman was unauthorized to speak in public. To make Paul forbid a woman's public prophesying is to make him nullify some of the most striking facts of Old Testament history.

Both the above eminent commentators (with whom Wesley concurs) maintain that Paul in this passage assumes the right of women in the proper exceptional cases to pray or prophesy in the congregation, and maintain that in xiv, 34 he forbids the mass of women to interrupt the service with their noisy chatter. Alford, Stanley, and others, maintain that Paul, in xiv, 34, not only forbids the uncovered head in these services, but forbids the service by women at all. Thus Calvin is quoted as saying: "In here disapproving of the one, he does not approve of the other. Paul attends to one thing at a time." But the "one thing" which this makes him "attend to" seems a very unwise "thing." Why should he forbid praying uncovered when he condemns and prohibits their praying at all? Such a view vacates this whole paragraph of sense, rendering it so much blank paper. The Corinthian query clearly was, *Ought women to have the head uncovered in their public prophesying?* And St. Paul's brief, plain answer should have been, *There is to be no women's public praying or prophesying at all.* Prohibiting the incident permits the main thing. It assumes that if the incident is set right, the whole thing is right. Both Grotius and Wetstein hold that feminine prophecy is "for exceptional reason," and *by divine specialty*. Hence it is often said that the female at the present day must, in her own case, in order to be accepted, be able to show an express divine authorization to *prophesy* or preach. To this, however, it may fairly be replied, that even the male prophet must individually profess to be "moved by the Holy Ghost," to his office. Such a "call," in either case, is not miraculous, but is supernatural and individual. In the case of

shaven. 6 For if the woman be

21. 12.

the man, it is in accordance with the nature of man, and with the ordinary rule of Providence. In the case of the woman, it is less accordant with the feminine nature, and is more extraordinary and special; especially where it implies the exercise of authority over both sexes.

**With her head uncovered**—Before the gaze of masculinity it often is at once the modesty and the dignity of woman to veil herself. That unrestrained gaze is often profane; and it is a divine reserve that shrinks and conceals from it. In that reserve is contained even the proudest and noblest self-respect; so that under the forms of humiliation resides woman's exaltation. Thereby she becomes, to man's idea, a something sacred and imperial. Let her forfeit that ideal and she de-thrones herself, and becomes an unlovely being. By most divine law each sex is confined to its own nature. It is equally shameful for manhood to become effeminate, and for womanhood to become masculine. **All one as if . . . shaven**—One in shamefulfulness, for both are an unwarrantable exposure, but different in degree; for the former is a beginning and the latter is the consummation. The covering of the head as a sign of womanly modesty before man was a rigid point with the Jews. And noblest was the woman that carried it out most nobly. "The lady Kimhith bore seven sons, of whom each one attained the high priesthood. They inquired of her what she had done to accomplish so great a felicity. She replied: "At no time did ever the ceilings of my house behold the locks of my head."—*Quoted by Wetstein.* Doubtless this, however, was but a sample of the tone of her character on all other points. This energy of self-control and severity of obedience to law is the very essence of a lofty moral nature. No wonder the woman of such a nature should give a line of high priests to the world; she is a born high priestess.

Of course the apostle at the present day would not consider the hood as

not covered, let her also be shorn: but if it be <sup>a</sup> shame for a woman to be shorn or shaven, let her be covered. 7 For a man indeed ought not to cover *his* head, forasmuch as <sup>1</sup> he is the image and glory of God: but the woman is the

glory of the man. 8 For <sup>2</sup> the man is not of the woman; but the woman of the man. 9 <sup>3</sup> Neither was the man created for the woman; but the woman for the man. 10 For this cause ought the woman <sup>4</sup> to have <sup>5</sup> power on *her* head

<sup>a</sup> Num. 5. 18; Deut. 22. 5.—<sup>1</sup> Gen. 1. 26, 27; 2. 1; 3. 6.—<sup>m</sup> Gen. 2. 21, 22.—<sup>n</sup> Gen. 2. 18, 21, 22.

<sup>o</sup> Genesis 24. 65.—<sup>2</sup> That is, a covering, in sign that she is under the power of her husband.

possessing any religious significance. Women now sit or stand before men with heads uncovered, not only in the social circle, but in large assemblies; nor is it any religious obligation that requires her to wear a bonnet in church, or forbids her to speak or pray with bonnet off. And all this, when the letter of the apostle's language condemns the uncovered head in the most explicit terms. But really, Paul condemned the uncovered female head of his day because it then expressed the moving of woman from her sphere, and suggested a dishonouring association, calculated to bring the purity of the Church into suspicion.

6. **Let her be**—Let her carry out the principle, and see where it will land her. This is, of course, not a real command; the imperative being simply a form of the argument. **Shorn**—As with shears. **Shaven**—As with a razor. **Be covered**—The obvious impropriety alike of either of the three exposures brings to the conclusion that she should be **covered**. The shaving of the woman's head assimilated her, in the existing state of customs, to the disreputable class. "The antiquaries and philologists," says Bloomfield, "have proved that all the ancient nations agree in accounting this as the greatest dishonour and disparagement to the person of a woman. Hence it was adopted only as a sign of extreme grief, (see Deut. xxi, 12), or was imposed as a mark of infamy and disgrace." Even among the Germans, as Tacitus informs us, the penalty for the adulteress was to be expelled from her husband's house with a shaven head. A Jewish commentator on the words "uncover the woman's head," (Num. v, 18,) says: "For what reason? Be-

cause it is not the custom of Israelitish women to have their heads uncovered. Wherefore he shaves her and says, 'Inasmuch as thou hast seceded from the manner of the Israelite women, whose custom it is to cover their heads, and hast followed the manners of the Gentiles, who are accustomed to go with the head shaven, lo! it happens to thee as thou hast willed.'"

7. **Image and glory of God**—As God is Lord of the universe, so man is authorized lord in the earth. Gen. i, 27. Hence, as having no visible superior in the world among the creatures of God, modesty never compels him to cover his head before any. **Woman... glory of... man**—As emanating from himself, as he emanates from God, and as a beautiful and wonderful second self, just as he is God's representative or finite second self on earth.

8. **For**—Explaining how woman is man's glory. **Of**, or literally, **from the man**—Woman is, according to the Genesis history, derived from **man**, as the glory is radiated from the luminary.

9. **Woman for... man**—The narrative of Genesis, which derives woman from man, and makes her his feeble and tender yet necessary and mighty auxiliary, if it were not true in history, is true in philosophy and in nature. If man, directly and solely, accomplishes the splendid works of civilization above described, yet it is man with his *helpmeet* for him. She is his complement; and both male and female form the one composite **MAN**, by which all is achieved. Woman works not directly upon these products; but she works upon him by whom they are directly wrought.

10. **Power on her head**—**Power** to which she is subject, not **power**

because of the angels. **11** Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord. **12** For as the woman is of the man, even so is the man also by

2 Eccl. i. 5. 6.

which is subjected to her. And by this abstract word *ἐξουσία*, **power**, Paul plainly designates the *hood* covering her head. It may be that this Greek word was the name of the hood; but there is no other instance of such a use of the term. Olshausen says, that in the Middle Ages *imperium* (a Latin word of the same meaning as this Greek) was certainly the name for a woman's headdress. Similarly Diodorus Siculus says, that a certain queen "had three *royalties* (crowns) upon her head, to signify that she was daughter, wife, and mother of a king." **Because of the angels**—In whose presence the worship of the Church below often is. So 1 Tim. v, 21, "I charge thee... before the elect angels;" as if the angels witnessed the charge and would mark and testify how it was fulfilled. So angels desire to look into the mysteries of redemption, 1 Pet. i, 12; and we are "a spectacle to angels, and to men." 1 Cor. iv, 9. The expedients of commentators to avoid this beautiful meaning are many, but absurd and useless. They are completely given and disapproved by Stanley. The Jewish writers, both before and after Paul, carried out a similar idea to a puerile extent. Rabbi Simeon ben Jochai (quoted by Wetstein) says: "If the hair of a woman is uncovered, the evil spirits will come and sit upon her, and upon all in her house." In a more Christian strain, Chrysostom says: "If you wish to see both martyrs and angels, open the eyes of your faith, and you shall behold the spectacle; for if the air is full of angels, much rather the Church. For that all the air is full of angels hear what the apostle says, admonishing the women to have a veil upon their heads," etc. Again, "If you despise men, at any rate reverence the angels." Perfectly accordant with all

the woman; but all things of God. **13** Judge in yourselves: is it comely that a woman pray unto God uncovered? **14** Doth not even nature itself teach you, that, if a man have long hair, it is a shame

q Gal. 3. 28.—r Rom. 11. 36.

this is Bengel's beautiful thought, that as angels veil their faces before God, so would they require that the female face should veil before men." Harmony and order should prevail in their angelic presence.

**11. Neither... man... without the woman**—Each is indispensable to the other. Neither can exist without the other. Each possesses what the other lacks.

**12. Of, rather, from the man**—By derivation from his side, according to Genesis. **By the woman**—By natural birth. **But all things of God**—By whom the sexes and their relations have been constituted.

**13. In yourselves**—Look into your own breasts and hearken to the dictates of your intuitive feelings. **Man's true nature affirms the truths of God. Comely**—Accordant with an inborn sense of propriety.

**14. Nature itself teach**—Our natural sense of beauty affirms that long and flowing hair (of the Caucasian woman, not of the African) is one of the permanent points of female attraction. To shear it diminishes woman's beauty; to shave it off deforms her, for the naked scalp is ever and by nature a disagreeable object to the sight. On the other hand, for a man to imitate this beauty is effeminate and contemptible. And this effeminacy was especially exemplified by a class of infamous males guilty of unnatural baseness. Note on Rom. i, 24–25. Yet if **nature**—that is, the instinct of propriety—did teach that long hair was a **shame** to a man in Paul's day, it equally taught the Homeric Greeks that it was a pride, and teaches the Chinese at the present day that a pigtail is a dignity to every male celestial. That is, the instinct varies its decisions according to circumstances, to customs and feelings

unto him? **15** But if a woman have long hair, it is a glory to her: for her hair is given her for a 'cover-

8 Or, veil.—1 Tim. 6. 4.

of age and race, and to reasons derived from symbol and sign. Paul radically assumes that Christianity ratifies the authority of the instinct; but he gives the applications and decisions of the instinct as they suited his age and peoples.

**15. A glory to her**—And beauty is the rightful prerogative of womanhood, as force is that of manhood. And this divine gift of beauty it is her right to cultivate within the laws of modesty; and, united with cultured gifts of mind and character, it forms a loveliness which is the true source of her rightful power. **A covering**—The apostle sees, even in the **glory** of the woman's long hair, the symbol of concealment and of modesty. It is nature's sign, suggesting, if it does not require, that art and custom should follow and add a **covering** to the female head.

**16. Contentious**—The whole question had, it seems, been a subject of Corinthian debate. Men, perhaps, maintained, that according to Jewish and Roman custom their heads should be uncovered in worship. Women, perhaps, maintained that Christ had emancipated woman from her reserve and subjection. The apostle replaces the law of propriety and of God in their proper authority. **Such custom**—As these mistaken reformers would introduce. **Churches**—The debate, probably, had scarce extended beyond Corinth. At least propriety and apostolic and churchly authority had elsewhere settled the question. The authority of **the churches of God** in this, the age of the gifted Church, was co-ordinate with the authority of the inspired apostles.

**PAUL'S SEVENTH RESPONSE:—AS TO DISORDERS AT THE LORD'S SUPPER, 17-34.**

The supper of our Lord the night of his betrayal was divisible into three parts: *First*, the proper passover service, according to the law of Moses; *second*,

*ing*. **16** But 'if any man seem to be contentious, we have no such custom, 'neither the churches of God.

† Chap. 7. 17; 14. 23.

an ordinary meal for the natural satisfaction of hunger, according to custom; and, *third*, the eucharistic bread and wine which he then first established as a memorial of his death. Of course the first of the three disappeared at the commencement of Christianity, leaving the other two. Of these two the first became the *agape*, or *love-feast*; the last remained, forever, the Lord's supper.

In Corinth the *agape* seems to have been slightly modified by two Grecian customs. One of these customs was the *erance*, or *symposium*; a banquet to which the guests each brought a portion of the food and drink as in our modern picnic. A master of the feast was elected. Of course the most generous way was, for those best able to bring the most liberal amount, and then spread the whole on a common table for all. The second custom was the Grecian sacrificial feasts, in which an ample supply was furnished, and so moderately eaten that a rich remainder was left for the poor. While Paul remained at Corinth the best qualities of both these pagan customs were exhibited in the love-feasts of the Christians, with some Christian improvements.

Under the presiding presbyter the feast was opened with the washing of hands, and prayer; after which, the Scriptures were read and discussed. Then fraternal intelligence was received and discussed from brother Churches, maintaining the mutual sympathy of the Christian republic. Hereby wants were learned and aid supplied for distressed Churches and individuals. Money was collected for widows, orphans, and the poor. The eucharist was probably performed at the last, closing with the kiss of charity.

After Paul left, a more heathenish spirit gained ascendancy. The meals were divided into different sets, resulting in quarrelsome cliques; the rich, with their plentiful furnishings, arrogated the lion's share, became gluttonous, and left nothing for the poor; so

**17** Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse. **18** For first of all, when ye come together in the church, "I hear that there be 'divisions among you; and I partly be-

<sup>a</sup> Chapter 1, 10-13; 2, 3.—4 Or, *schisms*.—<sup>b</sup> Matt. 18, 7; Luke 17, 1; Acts 20, 30; 1 Tim. 4, 1;

that an institution intended to promote union, equality, and charity, was perverted into a means of division, caste, and insult.

Paul's rebuke upon the Church is divisible into three paragraphs. In vv. 17-22 he states the report of their misconduct in regard to the Lord's supper; in 23-27 he reproduces to their recollection the historic foundation and nature of the supper; and in 28-34 he recalls them to the true reformation of their dealings with so sacred an institution.

#### 1. The Corinthian abuses of the Lord's Supper, 17-22.

**17. This**—Refers, we think, not to what precedes, (as Alford,) but to the paragraph now commencing. **Declare**—Rather, *enjoin*. Alford says, that no injunction or command immediately follows; which is true: but all preceding vv. 23-27, which is injunction, does but state the case upon which the injunction is based. **I praise you not**—As he did in verse 2. **Come together**—Assemble in congregation. **Worse**—Result. Your assemblages do you more harm than good,

**18. First**—But what is the *second* to this *first*? Clearly, as Alford shows, the paragraph upon the Lord's supper (17-34) is the *first*, and the entire subject of spiritual gifts, beginning at the next chapter, is the *second* to it. And Alford's showing on this point shows, also, that **declare** takes in the commencing paragraph. **Divisions**—*ἑτάματα, schisms*. In modern ecclesiastical phraseology *schisms* are secessions from the Church; and *heresies* (next verse) are doctrines contrary to the belief of the Church. Such is not the apostle's use of the words. By *schisms* here he means the separations in feeling produced by the sets and cliques at the Lord's supper. **Partly**—He be-

lieve it. **19** For 'there must be also 'heresies among you,' that they which are approved may be made manifest among you. **20** When ye come together therefore into one place, 'this is not to eat the Lord's supper. **21** For in eating

<sup>2</sup> Pet. 2, 1, 2.—5 Or, *sects*.—<sup>3</sup> Luke 2, 25; 1 John 2, 19; Deut. 12, 2.—6 Or, *ye cannot eat*.

lieves *some* of the report, but cannot quite, in charity, believe the whole.

**19. Must be**—Not from God's purpose, but from man's perverseness. See note on Luke xvii, 1. See also Matthew xxiv, 6, and xxvi, 54. **Heresies among you**—See note on last verse. **Heresies** is derived from a verb signifying to *choose*, and refers to the *willfulness* of Church partisanship. It now includes false doctrine, as being adopted rather by the perverse *will* of the heretic than by any good reason. Church factionists, as Grotius remarks, often concoct some special dogma in order to give permanence to their faction. **Approved**—The divinely approved, upon test and trial. When commotion and secession prevail, the true sons of peace reveal themselves in calmness and firmness. In doctrines, also, error, by reaction, draws out investigation and defence on the side of truth, and renders its evidences more clear and the doctrine itself more defined. The creeds of the Church have thence arisen. They are attempts by the Church to state her doctrines in defence against disputers and gainsayers.

**20. Not...supper**—The performances they came to enact were truly no **Lord's supper** at all, but a burlesque and dishonour upon it, being only their *own supper*. The possessive, **Lord's**, is in the Greek an adjective for which we have no proper English word, as *Lordic*. So the *Lordic supper* and the *Lordic day* (Rev. i, 10) are parallel terms. And the word Church is generally derived from a similar Greek phrase, which might similarly be *Lordic house*. The Lord's supper, though primitively associated with, was distinct from, the *agape*. It usually, but probably not always, succeeded the *agape*.



every one taketh before *other* his own supper: and one is hungry, and 'another is drunken. **22** What! have ye not houses to eat and to drink in? or despise ye 'the church of God, and 'shame 'them that

have not? What shall I say to you? shall I praise you in this? I praise you not. **23** For 'I have received of the Lord that which also I delivered unto you, 'That the Lord Jesus, the *same* night in

*22* Pet. 2:13; Jude 12. — *23* Chap. 10:32. — *24* James 2:6. — *1* Or, *them that are poor?*

*24* Chap. 15: 3; Gal. 1: 1, 11, 12. — *25* Matt. 26: 26; Mark 14: 22; Luke 22: 19.

**21. Every one**—Each one. Instead of spreading a table for a common supper, each one made an *own* supper, of his *own* food, and preoccupied it entire. Thereby separate sets were established, and what was meant for union became disunion. **Hungry**—He whom persecution had made poor was left *hungry*; so that what was meant for liberality became insult. **Drunken**—At the *symposium* (which term was compounded of two Greek words, signifying a *drink together*) even Socrates was said not seldom to have appeared too vinous for a philosopher. The philosopher, therefore, sadly incurred the rebuke of the apostle. Paul, probably, uses as condemnatory a word as truth would allow. It does not necessarily follow from the word, yet it may have been, as Renan says, that some "went reeling from the table of the Lord." The pagan Corinthians would doubtless consider the apostle as an extremist in temperance. Modern temperance reformers would, perhaps, think that Paul had better go further and prohibit the wine from the *agape* entirely; but the existence of more fiery liquors, like brandy and whisky, had not suggested the necessity of the law of entire *abstinence* for all persons from wine. Even now the law of abstinence from wine should be based not upon the intrinsic wickedness of a limited drinking of wine, but upon the obligation to *abstain* as part of a great reformatory enterprise, and as a prudential safeguard from moral danger. On the word *drunken*, see note on John ii, 10. The antithesis to *hungry* would suggest that the opposite word would mean *surfeited*.

**22. Houses**—Homes. If you sink the sacred supper to a secular rank, let the eating be done in a secular place. **Despise ye**—As too proud to eat in

common with the commonalty. **The church of God**—Said emphatically to remind them what this despised commonalty truly was. **Have not**—Alford explains it, *have not houses*. But those who *have not*, is a phrase sometimes in Greek used for the *poor*. The poor and the rich are the *have nots* and the *have alls*. **Praise you not**—And so emphatic a withholding of praise was a strong dispraise and rebuke.

**2. History and nature of the Lord's Supper, 23-27.**

To show the Corinthians what it is they are thus dishonouring, Paul now, with a formal solemnity, repeats the well-known origin of the Lord's supper.

As the Lord's supper was a divine institute, and the *agape* purely a Christian rite, Paul's history shows only the guilt of desecrating the former. The guilt accompanying the latter was the schisms and disorders produced, and which resulted in the desecration of the supper.

**23. Have received of the Lord**—The question is raised whether Paul received from the Lord this narration by immediate revelation from Christ, or only mediately through the narration of eyewitnesses. Alford objects that in that case he would have said *we* rather than *I*. But he uses the first person singular as the founder-apostle of the Corinthian Church—I *received* . . . I *delivered* unto you. It is clear from these clauses that the Corinthians knew all this history, and that Paul is only calling it impressively to their recollection. **Night**—It is wonderful that the large body of Christian brethren who maintain that the word *baptize* signifies solely *immersion*, and that the example of Christ demands immersion, do not also insist that *deipnon*, *supper*, signifies an evening meal, and that the example of Christ requires his supper

which he was betrayed, took bread: **24** And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do <sup>o</sup> in remembrance of me. **25** After the same manner

also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. **26** For as often as ye eat this bread, and drink

8 Or, for a

remembrance.

to be taken at night. And yet this Christian body excludes from that eucharist, which they perform in violation of the meaning of the word and the original example, all those whom they hold to be baptized in violation of verbal meaning and example. With the same persistence, in the same logic in the former as in the latter case, they could prove that a right supper has seldom been performed since Christ died. **The same night**—Full of pathos is the thought that we are re-enacting, the supper scene of the night before the crucifixion. It is an hour for weeping and not for revelry. It demands the purest, calmest thought, instead of the excitement of intoxication. Thought should go back to that solemn hour, should picture to the heart the agonizing scene, and melt us into contrition that our sins have their share in betraying and crucifying Him.

**24.** This and the following verse have so many phrases identical with Luke xxii, 19 as to show them to be the same tradition. In regard to the passover consult our note, Matt. xxvi, 2: in regard to the Lord's supper, notes on Matt. xxvi, 20-30. Yet it must be noted that this epistle and this passage may have been written before the gospel of Luke. Whether this is the earliest existing narrative of the Lord's supper, as Stanley says, may be doubted. At any rate, we believe that the original Hebrew of Matthew's gospel was written before this; and that the Greek Matthew is a translation of that document. **Given thanks**—From this giving thanks, *eucharistia*, the Lord's supper has been called the *eucharist*. **Brake**—Note on Matt. xxvi, 26 Matthew adds "and gave it to the disciples." **Take**—This, with the analogy of the head of the family at the passover, implies that an administrator of the ele-

ments, who would be an apostle or presbyter, is one of the essentials to a proper communion. **Body**—See note on Matthew xxvi, 26. **In remembrance of me**—With the Christian individual this **remembrance** appeals to the heart, touching his feelings with thoughts of Him who spake these words to his own soul—the dying Jesus. With the Church and the world they are an appeal to the intellect to demonstrate the historical truth of Christianity. There are several lines of evidence that fasten the belief to the historical Christ, the existence of which cannot be accounted for except upon the truth of the New Testament history. The rite of baptism can be traced from the present time to John the Baptist. The Christian sabbath forms line from the present to the resurrection of Christ. The succession of Christian bishops carries us, even on the loosest theory, through the great Churches to the apostolic age. These various lines all verify each other: they converge in the Christ history; and no other origin can be assigned. Baptism indicates the beginning of Christ's mission; the eucharist his death; the Sunday-sabbath his resurrection; the line of bishops, the historic Church.

**26. As often**—In some periods of the Church, daily communion has been the practice. But a wiser Christian custom is to consider it as more an extraordinary event than the Sabbath service. The monthly period preserves the medium between making it too ordinary and too uninfrequent. **Bread**—As the bread of the passover was appointed by God with a significant purpose to be unleavened, there was some show of reason for using such bread by the Roman Church, but no show of reason for the Greek and Roman Churches making the use a matter of

this cup, \*ye do show the Lord's death 'till he come. **27** 'Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. **28** But \*let a man examine himself, and so let him eat of *that* bread, and

9 Or. *show ye.*—c John 14. 3; 21. 22; Acts 1. 11; chap. 4. 5; 15. 28; 1 Thess. 4. 16; 2 Thess. 1. 10; Jude 14; Rev. 1. 7.—d Num. 2. 10, 13;

fierce contention. As it is a matter of mere inference, fixed by no definition or command, the Protestant Churches (except the Lutheran) have considered it a matter of indifference. **Cup**—See our note on Matt. xxvi. 27. **Show**—Literally, *ye announce*, as a messenger or herald, to the world. The act, with its surrounding circumstances and utterances, proclaims to the world Christ's atoning death, and the believer's acceptance of its avails. **Till he come**—When the entire system of sublunary Church and probation will be closed. Thus the communion is a chain whose links connect the first and second advents of Christ. This corrects the error of the Quakers, who, aiming at too naked a spirituality, have rejected all ordinances, and have thus made their religion a soul without a body. It is, doubtless, owing to this cause that they are fading from existence as a Christian body. Neglecting the great injunction to **show forth the Lord's death**, they have become (verse 30) **weak and sickly**, and are apparently going to **sleep**.

**27. Eat...and drink**—The *and*, by the best readings, should be *or*. Alford thinks, apparently, that our translators have "unfairly" made it *and* to evade the Romish argument drawn from it in favour of withholding the cup from the laity. But the *or* does not aid the Romish practice. The *or* does make Paul say that dishonouring either one—the bread *or* the cup—renders guilty; but it does not, therefore, say that either one shall be withheld. **Guilty of the body**—That is, it is the body and blood of Christ which he slight or insults. He is **guilty**, not of dishonouring mere bread

drink of *that* cup. **29** For he that eateth and drinketh unworthily, eateth and drinketh "damnation to himself, not discerning the Lord's body. **30** For this cause many *are* weak and sickly among you, and many sleep. **31** For 'if we would judge ourselves, we

John 6. 51, 63, 64; 13. 27; chap. 10. 21.—e 2 Cor. 13. 5; Gal. 6. 4.—f 10 Or. *judgment*, Rom. 13. 2.—g Psal. 32. 5; 1 John 1. 9.

and wine; he is guilty of dishonouring what they represent—Christ's body and blood.

**3. A reform of treatment of the Lord's Supper enjoined, 28-34.**

**28. Examine himself**—The strict meaning is, try himself by tests; such tests as his rectitude of life, his purity of thought, his zeal for Christ. **So**—Either with the approval of his conscience of his spiritual state, or with repentance where wrong.

**29. Damnation**—Not eternal perdition; but, literally, *judgment*. And that judgment Paul seems to have considered as likely to be inflicted upon the body of the Christian offender, as intimated in the next verse. **Discerning...body**—Treating the elements as if they were mere bread and wine in disregard of their holy symbolism.

**30. Weak and sickly...sleep**—Commentators generally agree that Paul here ascribes a then prevalent sickness and mortality in the Church to their desecration of the holy supper. That at a miraculous era the apostolic mind was given to know such to be the case might readily be conceded. The monstrous idea that disease and death were produced *naturally by their excesses* would imply that the apostolic excommunication was quite as much required as in the case of the fornicator. But the word **sleep** seems scarce the term the apostle would use of those dying by judgment of God. It naturally expresses a peaceful repose. We are strongly inclined to prefer understanding Paul as declaring the judicial effect of their dishonouring the communion to be their becoming weakly, sickly, sleeping Christians.

**31. We**—Softening his rebukes by

should not be judged. **32** But when we are judged, ' we are chastened of the Lord, that we should not be condemned with the world. **33** Wherefore, my brethren, when ye come togeth-

g *Pa. 94, 12, 13; Heb. 12, 5-11.—A Verse 21.  
4 Verse 22.*

adopting the first person. **Judge ourselves**—God has given us a judge within our breasts—our conscience—before whose bar, enlightened by Scripture and quickened by the Holy Spirit, we may arraign ourselves and regulate and shape our character. By that judgment we may forestall the divine judgment, and escape the divine condemnation.

**32. We—Christians. Are judged**... **chastened**—Those divine earthly judgments which are wrathful punishments upon the wicked are discipline, severe blessings, to the righteous. **Not be condemned**—The very purpose of these judgments to the Christian is mercy and salvation. **With the world**—A sad assumption, therefore, that the world of that period was lying in wickedness and sinking to death.

**33. Wherefore**—In view of the corrective and saving power of these judgments. **Tarry**—We do not understand the injunction to be to wait until the others had all arrived at the place of meeting. It does not appear that one could not come as early as the other. Nor does the discourteous **take** before of verse 21 refer to an earlier coming and eating before the others had appeared; but to the richer parties refusing to wait for a spreading of all the contributions before the whole company, and their hurrying to the consumption of their own supply. To **tarry**, or **wait**, therefore, would be a social, deliberate placing each share at the common disposal, as if all were one, and had an equal right, irrespective of the amount contributed. But Wordsworth, Bloomfield, and others render the Greek word for **tarry**, *receive, entertain one another*, by a free interchange of provisions. This is a usual meaning of the word, and is far to

er to eat, tarry one for another. **34** And if any man <sup>b</sup>hunger, let him eat at <sup>i</sup>home; that ye come not together unto <sup>11</sup>condemnation. And the rest <sup>k</sup>will I set in order when <sup>l</sup>I come.

11 Or, *judgment*.—*k* Chap. 7, 17; Titus 1, 5.  
*l* Chap. 4, 13.

be preferred, as accordant with Paul's unselfish and whole-hearted spirit of courtesy.

**34. Hunger**—The very name *agape* indicated that these *love-feasts* were for the cultivation of the affections, not the gratification of the appetite, or the sustenance of, at any rate, the well-off class. **The rest**—Referring, doubtless, to other matters in regard to the good order of their assemblages contained in the letter of the Corinthians. From this passage Romanists argue in favour of traditional customs added by them to the institutes of the Church, and especially to the Lord's supper: such as having a thin wafer for bread, withholding the cup from the laity, and the worshipping the wafer as the body of Christ. We may easily concede that the apostles did make regulations in the Church. If any institute can be shown to have been established by apostles for the universal Church, it must, doubtless, be accepted as part of the Christian system. But of most of the peculiarities of Rome we know the date of their origin, and reject them as innovations and novelties. We have known in our own day, in the Romish enactments of the immaculacy of the Virgin, and the infallibility of the pope, how dogmas are manufactured. And in the last dogma we find the amplest power provided for the pope to enact, with a sentence a new Christian doctrine whenever he pleases.

## CHAPTER XII.

PAUL'S EIGHTH RESPONSE:—AS TO EXERCISES OF SPIRITUAL GIFTS, xii, 1-xiv, 40.

This triad of chapters on spiritual gifts (twelfth, thirteenth, and fourteenth) must, in order to be properly comprehended, be read as *one piece*.

## CHAPTER XII.

**N**OW<sup>a</sup> concerning spiritual gifts, brethren, I would not have you ignorant. **2** Ye know<sup>b</sup> that ye were Gentiles, carried away unto these<sup>c</sup> dumb idols, even as ye were led. **3** Wherefore I give you to under-

<sup>a</sup> Chap. 14. 1, 37. — <sup>b</sup> Chap. 6. 11; Eph. 2. 11, 12; 1 Thess. 1. 9; Titus 3. 3; 1 Pet. 4. 8. — <sup>c</sup> Psa. 115. 8. — <sup>d</sup> Mark 9. 39; 1 John 4. 2, 3. — 1 Gr. *anathema*.

In the whole St. Paul speaks of these gifts with reverence, but not with that jubilation which probably many a Corinthian would have expected. It might at first be supposed that inspired persons would, of course, be right; that the divine endowment would secure its own rightful exercise. But if it is a God who bestows, man, who receives and exercises, is a feeble free-agent; and the divine wisdom leaves the freedom undiminished. The danger of error was supplemented by the superintendence of a master apostle, as shown in this triad of chapters. Where no such superintendence exists, the incapacity of the human to harmonize with the supernatural is likely to end in morbid and ungraceful results. The fulness of the Spirit at the pentecost overcame and ruled the human. In the latter day, of which the pentecost may be a type, the harmony between the divine Spirit and the human soul may be so perfected, that the union may be complete and completely beautiful. Man may then realize his own highest earthly ideal. In this first of the three chapters, as Paul sees that the Corinthians most valued the showier gifts, as that of *tongues*, so he directs them to a valuation according to utility. As they were liable to be made a matter of emulation, strife, and of erratic straying from the truth and from the Church, so he struggles to make them a means of binding the Church in a body. And then he is prepared to show, in the next chapter, that there is one gift within the reach of all, to which all other gifts are inferior—the GIFT OF LOVE. The third chapter is occupied in cautions and regulations against the disorderly use of gifts.

stand, 'that no man speaking by the Spirit of God calleth Jesus 'accursed: and 'that no man can say that Jesus is the Lord, but by the Holy Ghost. **4** Now 'there are diversities of gifts, but 'the same Spirit. **5** 'And there are dif-

<sup>e</sup> Matthew 16. 17; John 15. 26; 2 Corinthians 3. 5. — <sup>f</sup> Romans 12. 4, &c.; Hebrews 2. 4; 1 Peter 4. 10. — <sup>g</sup> Ephesians 4. 4. — <sup>h</sup> Romans 12. 6-8; Ephesians 4. 11.

**1. Of gifts—their true place and value, 1-31.**

**a. The source of these varied gifts the One Spirit, 1-11.**

**1. Now**—As there is no reference in this triad of chapters to any inquiries made by the Corinthians, it is probable that this piece is based on information. **Ignorant**—As just-converted Gentiles, with their ideas of Christian morality but imperfectly shaped, little acquainted with the Old Scriptures, and the New not as yet having been fully written, it is no wonder the Corinthians were ignorant. Paul seeks here to efface from their minds some traces of their old polytheism by impressing them with the truth that all their variety of gifts is from one Spirit, the Infinite Unity. Ten times in thirteen verses does he trace their varied gifts to one Spirit.

**2. Carried away**—Literally, *ye were led as ye happened*, (by your priests,) to idols that were voiceless. They were bandied about among a multitude of dead and dumb gods, knowing nothing of the living, speaking One.

**3. Jesus accursed**—The pagans who blasphemed Christ, and the persecuting emperors who required Christians to blaspheme Christ, were under dumb idols, adverse to the one Spirit. **Say**—From the heart and in truth. **Holy Ghost**—Unless the Holy Spirit give the power, Christ can neither be truly received nor savingly confessed.

**4. Diversities of gifts**—Which Paul will soon enumerate. **Same Spirit**—Do not, as of old, suppose that one man is inspired by Apollo to prophesy; another by Minerva to utter the word of wisdom; another by the Muses to give forth a psalm or pour forth the utter-

ferences of <sup>2</sup>administrations, but the same Lord. **6** And there are diversities of operations, but it is the same God <sup>1</sup>which worketh all in all. **7** <sup>1</sup>But the manifestation of the Spirit is given to every man to profit withal. **8** For to one is given by the Spirit <sup>1</sup>the word of

wisdom; to another <sup>2</sup>the word of knowledge by the same Spirit; **9** <sup>2</sup>To another faith by the same Spirit; to another <sup>3</sup>the gifts of healing by the same Spirit; **10** <sup>3</sup>To another the working of miracles; to another <sup>4</sup>prophecy; <sup>5</sup>to another discerning of spirits; to another

<sup>2</sup> Or, *ministries*.—<sup>1</sup> Eph. 1. 22.—<sup>2</sup> Rom. 12. 6-8; chap. 14. 26; Eph. 4. 7; 1 Pet. 4. 10, 11.—<sup>3</sup> Chap. 2. 6, 7.—<sup>4</sup> m Chap. 1. 5; 13. 2; 2 Cor. 8. 7.—<sup>5</sup> n Matt. 17. 19, 20; chap. 13. 2; 2 Cor. 4. 13.

<sup>1</sup> Mark 16. 18; James 5. 14.—<sup>2</sup> Verses 26, 29; Mark 16. 17; Galatians 3. 5.—<sup>3</sup> Romans 12. 6; chapter 13. 2; 14. 1, &c.—<sup>4</sup> Chapter 14. 29; 1 John 4. 1.

ances of tongues. All these, then, are the various breathings from one Power.

**5. Differences of administrations**—Different Church offices, duties, or exercises, in which the gifts were employed.

**6. Operations**—Better, *in-workings*. Divine **operations** within the soul, whereby the exercises referred to were wrought. The apostle having thus enforced the unity of origin, now (vv. 7-10) analyzes the *variety of gifts*, in order still more emphatically (11-13) to trace them all to **one Source**.

**7. Manifestation**—The exhibition in the exercise. **To profit**—Utility is made the test of the rank and value of the *gift*, as in xiii, 19 more fully.

The gifts here mentioned have been variously classified, but not in the order of their mention by the apostle. We propose a classification into gifts of *mind*, of *voice*, and of *action*; thought, word, and deed. Under *mind*, are gifts of wisdom, knowledge, faith, discerning of spirits, and interpretation; under gifts of *voice* or *utterance*, prophecy and tongues; under gifts of *action*, healing and working of miracles.

**8. Word of wisdom... knowledge**—Our knowledge is the amount we know; that is, the mass of facts and principles embraced in our memory. Or, wisdom is the capacity for applying our knowledge in judgments or practice. The **word of knowledge** would draw from the stores laid up in the mind of the Christ-history and the Old Testament records, with the whole mass of Christian truths. **Wisdom** would unfold itself in profound maxims, and sagacious counsels, plans, and courses of conduct.

**9. Faith**—Chrysostom and the current of modern commentators understand the faith of miracles, which can remove mountains. Chap. xiii, 2. But that is included in the **working of miracles** itself, in verse 10. Hodge comes nearest to the truth: "Such a faith as enabled men to become confessors and martyrs, and which is so fully illustrated in Heb. xi, 33-40. This is something as truly wonderful as the gift of miracles." Or, as we should express it, that realization of divine realities by which a powerful and heroic Christian character is formed, shown in maintaining truth resistlessly, and suffering for it unshrinkingly. St. Stephen, both in his contests with gainsayers and his martyrdom, was a striking specimen. Thus there is the faith of miracles and the faith of heroism. **Healing**—See note Acts iii, 4. **Healing**, though usually included under *miracles*, is placed by itself, inasmuch as there were those endowed with the power for this only.

**10. Working of miracles**—Literally, the *in-working* (by God in the man) of *powers*, that is, supernatural or miraculous powers. **Prophecy**—Inspired preaching; either predicting the future, unfolding mysterious truth, or searching the secrets of men's hearts and characters, xiv, 24, 25. **Discerning of spirits**—The power of detecting the hypocrite, as Peter did Ananias; of distinguishing true and false gifts; of recognising genuine inspiration. Traces of this power, more or less active, by spiritual sympathy with true inspiration pervading the body of the Church, enabled it to select the right books for the New Testament canon. The pre-

*\*divers* kinds of tongues; to another the interpretation of tongues: **11** But all these worketh that one and the self-same Spirit, 'dividing to every man severally "as he will.

**12** For 'as the body is one, and hath many members, and all the members of that one body, being

*8 Acts 2. 4; 10. 46; chap. 13. 1.—9 Rom. 12. 5; chap. 7. 7; 2 Cor. 10. 13; Eph. 4. 7.—10 John 3. 8; Heb. 2. 4.—11 Rom. 12. 4, 5; Eph. 4. 4, 16.*

tensions of modern criticism to decide whether one or another book belongs to the canon are often arrogant. On the original pentecostal miracle of **tongues**, see our note Acts ii, 4. In that primal miracle we suppose every individual heard the self-same word each in his own language. But later, as indicated in that note, by decline, only those understanding the one language miraculously spoken took the meaning; later still, a specially inspired interpreter was necessary; and finally, perhaps, the utterance lost all language form, was unintelligible to the utterer himself, being only the emotional-vocal outflow of fervent religious emotion. See notes on xiv, 1-19. Thus there were various **kinds of tongues**. **Interpretation of tongues**. See notes xiv, 27.

**11. One . . . Spirit**—Let there be no strife or rivalry between the possessors of different gifts; but let all in unison trace them up to **one** source, and exercise them in harmony. **Dividing**—It was not that these exercises were a spontaneous welling up of religious excitement, and assuming these forms, but a definite, divine assignment to each individual of his particular charism. **As he will**—*Wills*.

**b. The various gifts should harmonize the Church into one body**, 12-26.

The semblance between the human body and the body politic or social is so striking, and pregnant with so many lessons of loyalty, peace, and patriotism, that it has been popular in all ages. The apologue of Menenius Agrippa, as given by Livy in the early history of Rome, is memorable in literature. The common people, wearied with the tyranny of the aristocracy, and determined no longer to feed its

many, are one body: "so also is Christ. **13** For 'by one Spirit are we all baptized into one body, 'whether *we be* Jews or 'Gentiles, whether *we be* bond or free; and 'have been all made to drink into one Spirit. **14** For the body is not one member, but many. **15** If

*10 Verse 37; Gal. 3. 16.—11 Romans 6. 5.—12 Gal. 3. 28; Eph. 2. 13, 14, 16; Col. 3. 11.—13 Greek, *Greeks*.—14 John 3. 33; 7. 37-39.*

greediness, had seceded from Rome, when Menenius related to them how the limbs of the human body rebelled against the lazy belly, and refused to work for it any longer until want of nourishment and digestion taught them that the refusing to feed the centre was to starve the whole. Applied to the sacred organism, the Church, Paul here uses the same parable to soothe the rivalries between the different possessors of charisms.

**13. One Spirit**—As the vital principle organizes and holds in shapely unity the various elements of a living body, so does the **one Spirit** organize, vivify, and unify the body of the Church. That same divine **One** holds alike the various charisms in harmony and the body in unity. **Baptized**—The descent of the pentecostal Spirit, like the outpouring of baptismal water, consecrated its subjects into the living Church. So the same spiritual outpouring sanctifies the members into one holy Church. **Jews or Gentiles**—Whether formerly worshippers of Jehovah or of dumb idols. **Bond or free**—Irrespective of rank or condition of life. The slave is enlarged into spiritual freedom; the freeman is bound, and yet ennobled, into the service of Christ. **Drink into one Spirit**—*Into* is omitted by the best authorities. In John vii, 37 the Spirit is compared to water which is drank. So that in the first part of the verse the Spirit is applied to us, and in this part we drink the Spirit.

**14. Body . . . many**—The apostle varies the phases of the **body** to meet the complaints of the different cavillers. There were the weaker members met in 14-20, and the stronger in 21-27. The

the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? **16** And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? **17** If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? **18** But now hath God set the members every one of them in the body, as it hath pleased him. **19** And if they were all one member, where were the body? **20** But now are they many members, yet but one

a Verse 22.—b Romans 12. 3;

former would have all equal and essentially identical. But this would destroy the variety of members in the body. The whole body cannot be one limb.

**15.** No one must think he does not belong to the Church because he is a *supporter*, and not an *executive*, of the Church; any more than a foot shall claim that it is **not of the body** because it is not the hand.

**16.** No one must claim that he is not sharer of the Church because he is only a *hearer* and not an *overseer*, any more than the ear is excluded from the body because it is not the eye.

**17. Whole body**—If all are clergy where are the laity? If all are captains where are the privates?

**18. Now hath God**—This variety in unity is established by God. Men are variously endowed to perform different parts in the social organization; and when any part refuses its allotment, it first deranges the system and then destroys itself. **Pleased him**—For it is wonderful to observe how the whole system of nature is an organism in which the unity exists, lives, works, and prospers, by the harmonious working of the individuals.

**19. One member**—All reduced to a monotonous sameness. **Body**—The entire organism would lose its power of operation.

**20-21.** Thus far St. Paul has sought to convince the members envious of others' superiority. He now seeks to

body. **21** And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. **22** Nay, much more those members of the body, which seem to be more feeble, are necessary: **23** And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. **24** For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to

chap. 8. 5; verse 11.—4 Or, put on.

humble the arrogant in their dealings with the humble class.

**21.** The overseer, the eye, cannot dispense with the worker, the hand. The official, the head, cannot spare the membership, the feet.

**22. Nay, much more**—The ruled can do without the rulers even better than the *vice versa*. It is for the ruled that the rulers exist. And often, in some way or other, the ruled are the real rulers. Just as the humblest parts of the human system really rule the rest. **More feeble**—The most delicate nerves and fibres are **most necessary** to vitality.

**23. Less honourable**—The digestive and reproductive systems in the human frame, while, strange as is the problem, propriety shrinks from naming them, are still the objects of our most earnest care. In the apologue of Menenius Agrippa it was the belly that was the aristocracy. The sexual passion, as a sentiment or as an appetite, rules a large share of human life. **Uncomely . . . comeliness**—We make an ornament of that dress which was originally a mere cover; a cover for comfort or for modesty. It is marvellous to note how small a share of the human system propriety allows to be uncovered.

**24. Comely . . . no need**—The ruling parts of the body in active life, the head, the hands, and sometimes the feet, need no concealments nor ornamental dress. **Tempered**—Adjusted.



that *part* which lacked: **25** That there should be no 'schism in the body; but that the members should have the same care one for another. **26** And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

**27** Now 'ye are the body of Christ, and 'members in particular. **28** And 'God hath set some in the church, first 'apostles, sec-

5 Or, *division*.—c Rom. 12. 5; Eph. 1. 23; 4. 12; 5. 28, 30; Col. 1. 24.—d Eph. 5. 30.—e Eph. 4. 11.—f Eph. 2. 20; 3. 5.—g Acts 18. 1; Rom. 12. 6.

**25. No schism**—Paul suggests here the application of the apologue to the *schisms* between the rival possessors of charisms.

**26. One . . . all . . . suffer**—So wonderfully is our nervous system diffused through the body that every part sympathizes with every other part, and the whole with any one part. **All . . . rejoice**—Joy, like pain, experienced in one part becomes the joy of the whole. A striking illustration of the oneness of a true Christian Church.

**c. Of this figurative body the Church is the literal counterpart**, 27–31.

**27. Now ye, the Corinthian Church, are the literal of this body, being as ye are the body of Christ.**

**28. God hath set**—As all are inspired from one Spirit, (verses 1–13,) so all are set by God. **First**—Paul traces the first three in order of rank, the remainder miscellaneous. **Apostles**—Men who had seen Christ, like the twelve (note on Luke i, 2) and like Paul, who were personally commissioned by him, and endowed with plenary powers. **Prophets**—Note v, 10. **Teachers**—Perhaps catechists. Note Luke i, 4. Persons, like Luke himself, profoundly interested in the Christian history, and qualified to educate the young Christian in its first principles. Notes on Luke i, 1–4. **Miracles**—Paul now leaves the officials and takes up the gifts that were not confined to ranks but distributed miscellaneous. **Healings**—Note on verse 9. **Helps**—Assistants or aids to official men in the

ondarily 'prophets, thirdly teachers, after that 'miracles, then 'gifts of healings, 'helps, 'governments, 'diversities of tongues. **29** Are all apostles? are all prophets? are all teachers? are all 'workers of miracles? **30** Have all the gifts of healing? do all speak with tongues? do all interpret? **31** But 'covet earnestly the best gifts: and yet show I unto you a more excellent way.

A Verse 10.—4 Verse 9.—k Num. 11. 17.—l Rom. 12. 9; 1 Tim. 5. 17; Heb. 13. 17, 24.—6 Or, *kind*.—verse 10.—7 Or, *powers*.—m Chap. 14. 1, 59.

subordinate parts of their duties; as deacons and curates. Something like this Mark, Timothy, and Titus were to Paul in his travels. **Governments**—Superintendents over any department; such are stewards and class leaders in John Wesley's system. **Tongues**—Though an order of rank is not, probably, extended through the whole list, yet as *apostles* are placed first, as if in honour, so *tongues* are placed last, probably as least.

**31. Covet**—Earnestly desire and aim at. **Best gifts**—Namely, not *tongues*, but prophecy, the word of knowledge, of wisdom, and others that profited the Church. For though they be the gift of God, they are given to those who are qualified by faith, prayer, piety, and culture. **More excellent way**—Than the attainment of, or the aiming at, spiritual gifts. Said comparatively; for the main purpose of Paul's vivid portraiture of *love*, in the next chapter, is to show the superiority of that one grace of *love* permanently in the Church, over the transient charisms which were but the temporary stagings while the structure was being built.

### CHAPTER XIII.

#### 2. Infinite superiority of Love over Gifts, 1–13.

The central gift of Christianity—not transient but permanent—the diamond excellence of which all other virtues are a phase—is *Love*. And to rouse his Corinthians above their eagerness after the transient, the apostle tasks

## CHAPTER XIII.

**T**HOUGH I speak with the tongues of men and of angels,

all his powers to present the diamond before their eyes in its most attractive brilliancy. All critics view this passage as one of Paul's genuine gems. It has something of the rhythm, as well as the splendour, of poetry. But it is brief and condensed, and not one word is inserted for mere fine writing; for Paul does not one moment forget his argument; the object of which is, to impress his brethren that that one virtue within the reach of all, the permanent heritage of the Church, is divine love. We might call it one of the misfortunes of our English version that the Greek word for love, *ἀγάπη*, has been translated **charity**. But it is rather the fault of the language itself than of the translators. When St. Jerome came to translate this part of the New Testament he could find no word in the Latin language which would properly fit the true Christian idea of divine love. Paganism had not the word, because paganism had never possessed the idea. The word *amor* came most near, but that had degrading associations. He selected the Latin word *caritas*, signifying *dearness*, which has been used in most of the translations of modern Europe. But this word becoming **charity** in English, has sunk to mean mere almsgiving, or favourable construction of others' actions, as when we say a *charitable* opinion. Dr. Hodge says, the Greek word occurs one hundred and sixteen times in the New Testament, and is translated *love* in all cases but twenty-three, and its translation in those passages is arbitrary.

The chapter has three distinct stages or paragraphs. The *first* declares, with intense hyperbole, the absolute worthlessness of every virtue if love be wanting, (1-3;) the *second* draws a brief beautiful picture of love in actual life, (4-8;) the *third* (8-13) traces our progress through transient developments, in contrast with the abiding three graces, faith, hope, and love. Paul, as on other occasions of depreciatory remark, speaks in the first person.

and have not charity, I am become as sounding brass or a tinkling cymbal. 2 And though I have the

a. *All gifts valueless without Love*, 1-3.

Paul traces the gifts surpassed by love as fourfold: **Tongues**, whether of men or angels; **prophecy**, with all its included powers of **knowledge**; miracle-working **faith**; vain-glorious sacrifice of **goods** or **body**. These rise, perhaps, in a series of climax. Love in her divine exaltation treads over them all.

1. **Though I speak**—A case, it is said, which never will happen; but the particle **though**, or *ἴf*, (*eav*.) here used, implies a case objectively possible, and which experience will decide as to its real occurrence.—WINEB, *Grammar*, page 291. See the note on verse 2. **Tongues**—The Corinthians' favourite charism, first mentioned in order to humble it before love. **Of men**—Though my tongue could speak every language of the entire human race. **Of angels**—Whether the gifted Corinthians claimed that one of their charisms was to speak in angel dialect is more than we know. St. Paul himself, (2 Cor. xii, 4,) when caught up into paradise, "heard unspeakable words," apparently the speech of higher natures. The parable of the rich man and Lazarus implies speech of disembodied spirits, so telegraphic as to reach from paradise to hades inferior.

**I am become**—To this, if gifted yet loveless, I am brought. **Sounding brass**—Corinthian brass (a metal formed by the mixture of silver and gold) was proverbially famed for its ringing sound when struck, or blown as a trumpet. **Tinkling**—Clanging is better, as more truly denoting the sound produced. **Cymbal**—Two concave



*gift of* \*prophecy, and understand all mysteries, and all knowledge; and though I have all faith, <sup>so</sup> that I could remove mountains,

α Ch. 12. 8-10, 28; 14. 1, &c.; Matt. 7. 22. — δ Matt.

metallic plates struck against each other, and giving a sound varying with the size of the instrument. Possessing no variation of tone or mellowness, they served as a fit illustration of a vain clatter, while the richer ring of the **sounding brass** indicated the vain-glory of the ostentation of tongues. Cymbals were used (1 Chron. xiii. 8) in the most ancient times, with other instruments, in religious service. The old Egyptians used wooden cymbals, (*crotala*), and the modern Spaniards use *castanets*, so called because made of *chestnut* wood.

2. **All mysteries** — Blessed **mysteries**, such as Jesus indicated, Mark iv, 11, "Unto you it is given to know the mysteries of the kingdom of heaven;" namely, the revelations unfolded by Christianity to man. These mysteries were for ages concealed. Ephes. iii. 9; Col. i. 26. There are also mysteries of iniquity. 2 Thess. ii. 7. **Faith** — A divinely energized power of will, so that it moves external nature as the ordinary volition moves the body. See note on Matt. xvii. 20. **Have not charity** — That miraculous endowments are not confined to the holy is indicated by the cases of Balaam, Samson, and the witch of Endor. Note on Acts viii. 24. The apostle only supposes a possible thing in a most extraordinary degree. **Nothing** — All these endowments put together leave me a moral cypher.

3. **Bestow . . . goods** — It is curious that the word **charity** has come to signify just that alms-giving which Paul here declares may be performed without it. Churches, colleges, almshouses, asylums, may all be founded by loveless men to perpetuate a name, or, vainly, to expiate their sins. **Body to be burned** — Mr. Barnes pertinently remarks that martyrdoms in ancient times were not by burning, but by axe or sword, by stoning or crucifixion. Burning, first introduced by Nero, was

and have not charity, I am nothing. 3 And \*though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and

17. 20; Mark 11. 23; Luke 17. 6. — c Matt. 6. 1, 3

adopted by the Romish Inquisition, and by Queen Mary in England. The words of the apostle were almost prophetic. Yet the fiery furnace was the penalty visited on Shadrach and his comrades in Babylon.

The braving certain death by burning or otherwise is often displayed by men from motives excluding love. There are crises in which men prefer death to life, especially, for instance, when stimulated by a point of honour. For this the North American Indian dares and defies the cruellest of tortures; the Hindu widow mounts the funeral pyre of her dead husband; and the Japanese gentleman executes the *hari-kari* by ripping open his own body in the presence of a public assembly gathered to witness and honour the deed. These actions may have their own proper reward. But in the apostle's sense, if loveless, they **profit nothing** so far as salvation is concerned. Our Lord, in commanding his disciples to flee from persecution, divested martyrdom of its vainglory. Yet in times of bloodiest persecution by pagan powers the expectant victim often rejoiced in the hope of the martyr's crown. There were those who would have rushed to that end by exposing themselves to arrest, but, instructed by our Lord's words, the Christian leaders dissuaded such a course.

b. *Picture of Love in daily life*, 4-7.

The hyperboles of the apostle in the last paragraph rush like a cataract; the descriptions of this paragraph flow like a gentle and limpid stream. He does not describe love in its heroic moods, dying for its loved objects, but in the aspects of ordinary life, and particularly in references to those vain glories and bickers among his Corinthians, of which love would be the corrective. He gives fifteen traits of love. The first three touch the patient kindness of love; the next eight are negatives, describing qualities which

have not charity, it profiteth me nothing. 4 *Charity suffereth long, and is kind; charity envieth not;*

d Prov. 10. 12; 1 Pet. 4. 8.—1 Or, *is not rash*.

love does not exhibit, but which, unfortunately, the tempers of the Corinthians did; then four traits which our apostle's conduct was exhibiting towards them. The passage is no fancy piece, but aims at practical life.

4. **Charity**—The love of the apostle is not merely an emotion, but also a principle and purpose. It is, indeed, more or less grounded in the moral and sentimental feeling, but it often exists in full action in unemotional persons. It is a strong wish, desire, and purpose for the happiness of another or others, and a happiness in seeing that other's happiness accomplished. It is verified by the blessed Spirit; it co-exists with the love of God. The two great commandments are, supreme love to God, and love to our fellow as to ourself. It is the primal virtue, of which all other virtues are but varying forms. This *love*, though unknown to heathendom, was taught in the Old Testament, and appears in full glory in the New, incarnated in Christ and registered in his evangelic law. **Suffereth long**—The stronger that love the greater the suffering it will endure, both for and from its object, and still remain *kind* in feeling and manner. Love is the parent of patience, forbearance, and firmness. **Envieth not**—In the eight negatives now following Paul reprehends the various forms of *selfishness* which lovelessness assumes, namely: envy, braggartism, ostentation, offensiveness, self-interest, irritability, suspicion, injuriousness.

This *selfishness* is not identical with, but is the exaggeration of, that *self-love* or desire of happiness which is the right and duty of every intelligent being. The primal law does not forbid us to love ourself, nor require us to love our neighbour more than ourself. Indeed, duty to ourself, the obligation of self-love, stands first. We owe and must perform duties to ourselves which we cannot perform for

charity *'vaunteth not itself, is not puffed up, 5 Doth not behave itself unseemly, seeketh not her*

e Chapter 10. 24; Philippians 2. 4.

others, nor others for us. This the law of love, the golden rule, presupposes. If we love our neighbour as ourself we will not require him to do for us what we should do for ourself; and we should concede to him the right to perform to himself solely the duties each one owes solely to himself. There is thus an equal circle of right and duty drawn around every individual self. But *selfishness* undertakes to secure one's own advantage in disregard, or at the expense of, the rights of others. It violates the law of equal love for every one. **Vaunteth not itself**—Braggs not of personal superiorities, false or real. **Not puffed up**—Imaginary assumption of personal importance.

5. **Behave...unseemly**—Lovelessness cares not how offensive its demeanour towards others. It cares not how much mortification it creates in other breasts by its coarse, offensive, or haughty style. Even religious people often clothe their religion in a hard, stiff, legal aspect, rendering it unattractive, and producing rejection by those whom it should *win*. On the contrary, true love, brought to the surface, seeks to please, and thereby sheds a *winsomeness* over the manners and character. And it is wonderful how this quality does *win* its way; not by fighting a fierce battle, but by disarming beforehand, and rendering the battle unnecessary. Worldly self-interest, policy, diplomacy, and courtliness often put on this manner. The *gentleman* is a *gentle man*. It is one of the benefits, indeed, of a common interest that it creates a common desire to please, and thus promotes more or less courtesy and cordiality of temper. It is thus that trade and commerce are, as intended by Providence, wonderful promoters of peace, civilization, and humanity. There is a contest between commerce and war, in which the former is gaining a gradual and most hu-

own, is not easily provoked, thinketh no evil; 6 'Rejoiceth not in

*J.Psa. 10.3; Rom. 1.32.—2 John 4.—2 Or. 1044*

mane victory. **Not . provoked**—Not exasperated. For just so far as the exasperation extends love is neutralized. Hence the **easily**, inserted by the translators, without Greek, is unnecessary. But the not being exasperated now and then requires a permanent and perfected love. That is very necessary, indeed, to soothe by anticipation the irritability and prevent the exasperation. This irritability is often a sin of the disordered and sensitive nerves. It is a physiological sin. It requires an immense deal of love to neutralize the sharp sensations that sting the irritable nerves of some persons to fretfulness and exasperated words. This is the trial of some temperaments. And such persons should be careful how they excuse themselves for their sin on the ground of temperament. The moment they do this they are in great danger of giving themselves the privilege of the sin, and so making the sin of the nerves the sin of the will and the consent. We should, like a skilful general, rather concentrate our strongest force at our weakest spot. **Seeketh not her own**—Love may arise from common interest, and even from self-interest. It is provided by God that these should be productive of this good result. But love, just so far as it is pure love, thinks not of itself. It is happy in the happiness of others, having no regard for any happiness of its own, excepting this very delight in the others' well-being. Its very excellence is, that it places its own happiness in the happiness of others. **Thinketh no evil**—An unfortunate translation. Literally, *imputeth not the evil*. Not, as Alford, "the evil which is, but love does not impute it;" but rather *the evil imputation* when the good one was equally probable. For love, as will soon be said, rejoices in the truth. Even love prefers the truth above the friend. But love imputeth not *the evil* construction where truth will permit *the good*.

iniquity, but 'rejoiceth' in the truth; 7 'Beareth all things, be-

*the truth.*—A Rom. 15. 1; Gal. 6. 2; 2 Tim. 2. 24.

6. **Rejoiceth . . iniquity**—The word rendered *iniquity*, properly signifies *injustice, wrong*. And here, as in all the clauses of this paragraph, we must keep the special person or persons loved in mind, and not rise too far into generality. Love sympathizes not in the wrong-doing committed by its object. This, the true and a most important sense, seems to have been lost sight of by the commentators. While love imputes the most favourable construction possible to its object, it does not rejoice in *his* real wrong doing. **Rejoiceth in the truth**—Instead of rejoicing in the wrong, it sympathetically rejoices **in the truth** by which the wrong is reproved, exposed, and corrected. It plainly tells the corrective truth to the loved wrongdoer, as Nathan did to David.

7. In rendering the clauses of this verse we must, with the apostle, keep the loved object in view; as, for instance, his dear Corinthian Church. The verses picture to the life, for example, the persistent love of a mother for an erring son—the most beautiful of all human loves. The **all things** four times said are, of course, to be limited by the law of truth and justice just given, and made appropriate to the verb which each follows in the clause. **Beareth all things**—Rather *covereth all things*. Such is the strict meaning of the Greek word. To render it *beareth* gives the same sense as *endureth* in the last clause. The word *covereth* implies the idea expressed by Pope in his Universal Prayer:

"Teach me to feel another's woe,  
To hide the fault I see;  
That mercy I to others show,  
That mercy show to me."

So does a mother seek to *cover* the faults of her child; so would Paul rather cover than expose the errors of his Corinthians. **Believeth all things**—Favourable to the beloved object. Such is the temper of deep love, limited in action by the laws of truth.

lieveth all things, hopeth all things, endureth all things.

**8** Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. **9** 'For we know in part, and we prophesy in part. **10** But when

4 Chap. 8. 2.—8 Or, *reasoned*.—k 2 Cor. 8. 18; 5. 7; Phil. 3. 12.

**Hopeth all things**—All future good for its object. **Endureth all things**—How often is it said of a mother in regard to a son, "She bears every thing from him." Paul bore countless things from the Corinthians, and sought to correct their faults for their own sake.

**c. The transiency of all charisms contrasted with the permanency and supremacy of Love, 8-13.**

**8. Never faileth**—From divine love in its daily life, Paul now springs at once into its transcendent and eternal nature. The charisms—**prophecies, tongues, knowledge**—are all provisional and partial; soon to be merged in the perfect and the universal.

**9. In part**—Our knowledge and our prophecies, based upon our knowledge, are alike limited and temporary.

**10. The perfect** will in due time supersede these partial gifts and performances. This does not mean that the gifts shall cease in the Church on earth in process of time, though that may be implied; but that they will be outgrown in eternity. Nor does it mean that our knowledge as a faculty will disappear; or that we shall cease to know any thing we now know in the future; but that our knowledge as a special gift, supernaturally bestowed over others, of which some Corinthians were so proud, should disappear. These, like glittering but needless ornaments, would drop off in our advancing stages of existence.

**11. When**—The specialties will all be superseded by eternal things, as childhood toys are superseded by manhood. **Was**—Whately says the emphasis should be placed in reading on **was**, to imply that the playthings of

that which is perfect is come, then that which is in part shall be done away. **11** When I was a child, I spake as a child, I understood as a child, I <sup>1</sup>thought as a child: but when I became a man, I put away childish things. **12** For <sup>2</sup>now we see through a glass, <sup>3</sup>darkly; but then <sup>1</sup>face to face: now I know in

4 Greek, *in a riddle*.—l Matthew 18. 10; 1 John 3. 2.

childhood are suitable and right for childhood. As Pope says,

"Behold the child, by nature's kindly law,  
Pleased with a rattle, tickled with a straw."

It was said by Lord Brougham that the human being learns more during his ten first years than in all his life afterwards. His infantile and puerile sports are but experiments of things by which he gains his first amount of knowledge.

**12. Through a glass**—Not through a transparent glass, as window glass,



but **through** or *in* a mirror. The word **through** is used because the objects seen in a mirror seem to be back of it, and we to look **through** the glass. The mirrors of antiquity were made

part; but then shall I know even as also I am known. **13** And now abid-

not of **glass**, but of polished metal; and hence the image was seen **darkly**. **Darkly**—Literally, *in enigma*. We can no more clearly understand the realities of eternity than childhood can understand the experiences of manhood. No words, however plain, can make him realize them as they really are. And so, to us, heaven and eternity are problems and mysteries, illustrated only by analogies which after all are enigmas. **Face to face**—By direct, clear sight; not in mirror and enigma. **As...known**—As I was known by God in my earthly existence, just so in eternity shall I, with perfect exactness, know the realities.

**13. And now**—As the net result from all these premises. **Abideth**—In endless permanence. **Faith**—Not the transient charism of ver. 12, (where see note,) but the sure reliance on God that will be ever sure in heaven. **Hope**—That even amid the highest good looks for a still higher. We cannot remember any other passage in the Bible that indicates the existence of progress for the soul in heaven than this word in this place. **These three**—In view of the many passages of Paul in which the trinity is shadowed without being fully expressed, we cannot quite reject the opinion of Grotius, that Paul means a trinity of graces. **Greatest...is charity**—Love is not only an eternal grace, but the highest among the eternal. Faith is indeed the condition to our Christian life, but love is its completion. Faith but unlocks the door by which we enter into the blessedness of its superior, love. Other graces contribute to heaven; love constitutes heaven: for a heart of love in a world of love is heaven. If love is a happiness derived from the happiness of others, how rich must be that happiness where countless millions are as happy as the boundaries of their finite natures permit! And this love is but a continuance and enlargement of a grace here possessed. If a spark of God's love beams now in

eth faith, hope, charity, these three; but the greatest of these is charity.

our heart, it is of the nature of heaven. If not, then we have no true **faith**, no well-grounded **hope**, no godlike **love**. **These three** go hand in hand, and never can be separated; nor can one exist without the others.

#### CHAPTER XIV.

##### 3. Management in the use of Gifts, 1-40.

This chapter closes the triad upon spiritual gifts. See Introductory Note to chaps. xii and xiii. Paul, in exercise of apostolic authority, now pronounces the relative rank of the charismatic exercises, and gives rules for their regulation. 1. On the principle of *utility*, tongues are inferior to prophecy, as less building-up the Church, 1-21. 2. This illustrated by a picture of the comparative effects of the two, 22-25. 3. Directions for the most orderly and effective exercise of both gifts, 26-33. 4. And this order must not be disturbed by the garrulity of the women, 34, 35. 5. A silencing conclusion pronounced on all who gainsay these apostolic directions, 36-40.

There belongs to man's nature a side by which he stands in relation to the supernatural world. In different ages and countries, and under various religions, the preternatural dream, trance, ecstasy, revery, clairvoyance, and presentiment, have appeared, especially in seasons of excitement. These indicate the elements in man preparing him for a future state. Even in ages of pure Theism, as in Judea, and also among Mohammedans; or Polytheism, as in Greece; or Pantheism, as in the Neo-Platonists; men self-consecrated to the contemplation of the supernal have found themselves wrapped into preternatural frames, in which they exhibited phenomena impossible to the ordinary human conditions. Socrates not only had his demon, but, as Plato informs us, was subject to the contemplative trance. The Protestants of France, under the bloody persecutions of Louis XIV., abounded in prophetic gifts. Nor is it any wonder that in the powerful excite-

## CHAPTER XIV.

**F**OLLOW after charity, and <sup>a</sup>desire spiritual *gifts*, <sup>b</sup>but rather that ye may prophesy. <sup>c</sup>For he

<sup>a</sup> Chap. 12. 31. — <sup>b</sup> Num. 11. 25, 29. — <sup>c</sup> Acts

ments that aroused these gifts unseemly events should take place. Such took place in Corinth, where the divine Spirit had to struggle with the lower nature of man. That the phenomena here were not merely preternatural but supernatural—that they were not merely the excitement of the human susceptibilities but the touch of the blessed Spirit upon those susceptibilities, inspiring them into action, we know, because we know that the Head of the Church after his resurrection promised such gifts, and declared that he was on high dispensing them to his followers. The susceptibility and the inspiration are correlatives of each other. Man is thereby capable of communion and coöperation with God.

*a. Tongues inferior to prophecy, as less building-up the Church, 1-21.*

1. **Follow after love**—Which all are able to attain, and which is the ordinary, central, permanent grace of the Church. **Desire**—Be emulous for. **Spiritual gifts**—Which are for the few, and are transient.

2. **Unknown tongue**—The word **unknown**, though interpolated by the translator, expresses the truth. The "tongues" were unintelligible to the congregation unless interpreted. And herein they were far inferior to the pentecostal tongues, which spoke to every man in his native dialect. Perhaps we may say that the difference was, that the pentecostal Spirit brought all (save the mockers) into full spiritual communication with the speakers, so that they were all charismatic interpreters.

Dr. Poor, in Schaff's Lange, takes the ground that the Corinthian charismatic language consisted not in speaking foreign languages, but in speaking a speech, "new and clean," formed by the Spirit himself, inasmuch as the foreign tongues of that day were defiled with paganism. But we reply, by the ordinary view the pentecostal tongues

that <sup>a</sup>speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man <sup>b</sup>understandeth *him*; howbeit in the Spirit he

<sup>a</sup> 4; 10. 46. — <sup>b</sup> 1 Greek, *heareth*, Acts 22. 9.

were foreign and pagan. Yet may we not unite his view with our own? Let us suppose that the true new tongue was the Spirit language heard by St. Paul near the third heaven. This language can be received only by those like St. John, (Rev. i, 10,) more or less "in the Spirit." Yet the converse of pure spirits is not through the medium of *sound*, but is the pure and perfect impartation of the *thought* itself. When man receives it into his spirit it tends to take the form of language—sometimes of his own native language; sometimes, by diffusive sympathy, of foreign human dialects; sometimes of vocalities belonging to no known language, yet inherently expressive of the thought. In the latter case the man may lack the power of interpreting the thought into ordinary language, and yet the hearer, brought into sympathy, may perform the office of interpreter, as explained in our note on verse 5. **Unto God**—As his only real hearer. **In the Spirit**—In his own spirit. **Mysteries**—The *mysteries* of the gospel previously unknown to men.

A modern resemblance to the gift of tongues was that in the church of the celebrated Edward Irving. We give the following passage from a witness of the phenomena, which we take from Stanley, p. 252:—

"As an instance of the extraordinary change in the powers of the human voice when under inspiration, I may here mention the case of an individual whose natural voice was inharmonious, and who, besides, had no ear for keeping time. Yet even the voice of this person, when singing in the spirit, could pour forth a rich strain of melody of which each note was musical, and uttered with a sweetness and power of expression that was truly astonishing; and, what is still more singular, with a gradually increasing velocity into a rapidity, yet distinctness, of utterance which is inconceiv-



able by those who have never witnessed the like: and yet, with all his apparently breathless haste, there was not in reality the slightest agitation of body or of mind. In other instances the voice is deep and powerfully impressive. I cannot describe it better than by saying that it approaches nearly to what might be considered a perfect state of the voice, passing far beyond the energies of its natural strength, and at times so loud as not only to fill the whole house, but to be heard at a considerable distance; and though often accompanied by an apparently great mental energy and muscular exertion of the whole body, yet in truth there was not the slightest disturbance of either; on the contrary, there was present a tranquillity and composure both of body and of mind the very opposite to any, even the least degree of, excitement.

"The consciousness of the presence of God in these manifestations is fraught with such a holy solemnity of thought and feeling as leave neither leisure nor inclination for curious observation. In a person alive to the presence of the Holy Ghost, and overwhelmed by his manifestations beside and around him, and deeply conscious that upon his heart, naked and exposed, rests the eye of God, one thought alone fills his soul, one wail of utterance is heard, 'God be merciful to me a sinner.' Nor can the eye be diverted from the only sight that is precious to it, far more precious than life itself, 'The Lamb of God, that taketh away the sin of the world.'"

The following is from a subject of the influence: "I read the fourth chapter of Malachi; as I read the power came upon me, and I was made to read with power. My voice was raised far beyond its natural pitch with a constrained repetition of parts, and with the same inward uplifting, which at the presence of the power I had always experienced. Whilst sitting at home it came upon me, but for a considerable time no impulse to utterance; presently a sentence in French was vividly set before my mind, and under the impulse to utterance was spoken. Then, in a little time, sentences in

Latin were in a like manner uttered; and, with short intervals, sentences in many other languages. Judging from the sound and the different exercise of the enunciating organs, my wife, who was with me, thought some of them to be Italian or Spanish; the first she can read and translate, the second she knows but little of. Sometimes single words were given me, and sometimes sentences, though I could neither recognise the words nor sentences as any language I knew, except those which were French or Latin. . . . My persuasion concerning the unknown tongue, as it is called, (in which I myself was very little exercised,) is, that it is no language whatever, but a mere collection of words and sentences; and in the lengthened discourses is, most of it, a jargon of sounds; though I can conceive, when the power is very great, that it will assume much of the form of a connected oration."—P. 254.

Dr. Bushnell has, in his "Natural and Supernatural," a suggestive chapter on gifts. He relates that in New England, at a place designated as H., at a religious meeting, "After one of the brethren had been speaking in a strain of discouraging self-accusation, another present shortly rose with a strange, beaming look, and, fixing his eye on the confessing brother, broke out in a discourse of sounds wholly unintelligible though apparently a true language, accompanying the utterances with strange and peculiarly impressive gestures, such as he never made at any other time; coming finally to a kind of pause, and commencing again as if at the same point, to go over in English, with exactly the same gestures, what had just been said. It appeared to be an interpretation, and the matter of it was a beautifully emphatic utterance of the great principle of self-renunciation, by which the desired victory over self is to be obtained. The circle were astounded by the demonstration, not knowing what to make of it. The instinct of prudence threw them in an observing, a general, silence; and it is a curious fact that the public in H. have never to this hour been startled by so much as a rumour of a gift of

speake<sup>th</sup> mysteries. **3** But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. **4** He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church. **5** I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edify-

d 1 Tim. 1. 4.—e Verse 26; Eph. 1. 17.

tongues, neither has the name of the speaker been associated with so much as a surmise of the real or supposed fact, by which he would be, perhaps, unenviably distinguished. It has been to him a great trial, it is said, to submit himself to this demonstration, which has recurred several times."—P. 479.

**3. Prophe<sup>si</sup>eth**—As the Spirit selects for its instruments the persons most qualified by nature for its special work, so the individual naturally susceptible to presentiment would be gifted with the prophetic charism.

**4. Edifieth himself**—The very inspiration elevates and delights his spirit, while his own utterance of divine *mysteries* reacts upon and **edifieth himself**. Though he **keep silence**, (verse 28,) he goes not unblest. **Edifieth the Church**—By clear and instructive thought, and, perhaps, supernatural prediction.

**5. I would...all spake with tongues**—Not a mere concession to the prejudices of the Corinthians, but a hearty endorsement of the gift as good in its place. **But rather...prophe<sup>si</sup>ed**—The apostle is wisely utilitarian. He adjudges the palm of superiority to the more useful gift. Catalepsies and trances are viewed with wonder; but that very wonder is not religious or sanctifying, and may take the place of holier thought. Nor has it been found that the subjects of them are the holiest persons in the Church; just as the Corinthian Church, though most exercised by these gifts, was by no means eminent among the Churches for its

ing. **6** Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by *revelation*, or by knowledge, or by prophesying, or by doctrine? **7** And even things without life giving sound, whether pipe or harp, except they give a distinction in the *sounds*, how shall it be known what is piped or harped? **8** For if the trumpet give an uncertain sound, who shall

2 Or, *tunes*.—f Num. 10. 9; Josh. 6. 4, 20.

holiness. And so the existence of this phenomenon in the Irvingite assemblies was no proof of superior holiness. **Except he interpret**—For either the charismatic speaker may follow his utterance with an interpretation, (as in the case adduced by Dr. Bushnell,) or another person gifted with interpretation might interpret. This clause seems to imply that the utterer with tongues could not always explain his own utterance. The inspiration reached the **spirit**, and awakened powerful emotions, but did not quicken the **understanding**; so that the vocabulary, though expressive, was not understood as words by the subject himself.

**6. If I**—St. Paul states, as often, the disparaging supposition as of himself. He makes this supposition in order at some length to unfold the lesser utility of tongues. **Either by**—Some process by which intelligent thought is conveyed. Of the four, **revelation** means some vision or announcement from the spiritual world; **knowledge**; some perception by the discerners of spirits; **prophesying**, some prediction or supernaturally heart-searching discourse; **doctrine**, or teaching, some exposition of the established truths of Christianity or of the Old Testament.

**7-9.** Paul illustrates the inutility of uninterpreted *tongues* by the worthlessness of a signal instrument—as a trumpet signaling the commencement of battle—which has no significant notes.

**7. Distinction**—Into high or low, sharp or obtuse, etc.

**8. Trumpet**—By different notes, or even tunes, upon the military trumpet

prepare himself to the battle? **9** So likewise ye, except ye utter by the tongue words 'easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. **10** There are, it may be, so many kinds of voices in the world, and none of them is without signification. **11** Therefore if I know not the meaning of the voice, I shall be unto him that

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**3 Greek, signifiant.**

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the army was signaled either to advance, retreat, prepare for battle, go into quarters, etc. Sometimes the opposite army learned the signals and were able to use them by stratagem. Sometimes by counter stratagem the enemy was made to believe the signals, and was deceived to his own damage. **Prepare . . . battle**—If the signal should be uncertain the army would be in confusion, not knowing what movement to make.

**9. Words easy to be understood**—The unexplained tongue is like the uncertain trumpet; it communicates no idea, and leaves the hearer no wiser than it found him. **Speak into the air**—Just as the unaiming athlete beateth the air. If your speech be a nothing, your proper hearer is empty space.

**10. So many . . . voices**—So many *speeches*, dialects, or languages. The Jews customarily reckoned human languages to be seventy in number.

**Without signification**—Literally, *none of them (speeches) is speechless*. They all say something; express a signification.

**11. Meaning of the voice**—Literally, *the force of the speech*. **A barbarian**—The Greeks were proud of their own race and of their own language, and the talk of a foreigner was a mere *bar bar*, and so they called the foreigner a *barbaros*, or babbler. Hence **Greek and barbarian**, in Romans i, 14, is an antithesis for all the world, like Jew and Gentile. The antithesis was first founded, as here, on language; but *barbarian* has finally come to signify *uncivilized*.

speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me. **12** Even so ye, forasmuch as ye are zealous 'of spiritual gifts, seek that ye may excel to the edifying of the church. **13** Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret. **14** For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

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**4 Greek, of spirits.**

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**12. Edifying**—Be not by your *tongue* a *barbarian to the Church*, but an edifier, an upbuilder of it.

**13. Pray . . . may interpret**—This has been construed by many commentators to mean *pray* in order *that*, or with the purpose to, *interpret*. This must not imply that the speaking with a tongue was always prayer. For, 1. The pentecostal tongues were rather praise than prayer, and apparently addressed to the people. 2. An interpreter would usually be more suitable for a discourse than for prayer. 3. It is not unworthy of consideration that in Mr. Bushnell's narrative the *tongue* was hortatory; and, 4. We can see nothing in the nature of the "tongue" prohibiting the idea of its being used for every mode of exercise. We render it, Let him so pray that he may be enabled afterwards to interpret his prayer. By that means, as in Mr. Bushnell's instance, he may follow the discourse with an interpretation, and the divine charism gives the discourse a divine authority.

**14. If I pray**—And do not follow with an interpretation. **Spirit . . . understanding**—The former is the religious faculty by which we commune with God; the inner and higher man; the seat of sacred emotions: the latter is the intelligence by which we know and reason about matters presented to our thought. Prayer in an unknown tongue may stir the man's own holy emotions, but no definite ideas are conveyed to the understanding of the hearers. Perhaps his own understanding does not form any distinct and expressible ideas, so that he does not, in

**15** What is it then? I will pray with the spirit, and I will pray with the understanding also: 'I will sing with the spirit, and I will sing<sup>a</sup> with the understanding

<sup>a</sup> Eph. 5. 19; Col. 3. 16.

fact, take the precise meaning of the words he utters. **Unfruitful**—Productive of no distinct ideas which can be remembered and carried away by myself and others.

**15. What is it then**—Compare notes on Rom. iii, 9; vi, 15. This is a question by which the general result of the argument is asked. What is the conclusion of the whole matter? **With the spirit**—My higher spiritual emotional nature. **Understanding also**—With my intellect, so that complete, active thought may be exercised and retained both by myself and others. **Sing**—Paul had no Quaker hostility to sacred music. Very early must the Church have formed some sort of a hymnology. One is, indeed, inclined to wonder why no psalms or hymns have formed a part of the New Testament canon. But this word does not necessarily imply the regularly formed hymn in all cases, but the lofty chant of the charismatic tongue.

**16. Bless**—The explanation given by Stanley is here apposite: "The 'thanksgiving' or 'blessing' of which Paul speaks seems to be that which accompanied the Lord's supper, and whence it derived its name of the 'eucharist.' In answer to this thanksgiving the congregation utter their 'amen.' 'After the prayers,' says Justin, (*Ap.*, c. 65, 67), 'bread is offered, and wine and water, and the president offers, according to his power, prayers and thanksgivings at once, and the people shout the amen. The president offers praise and glory to the Father of all, through the name of his Son and of the Holy Spirit, and at length returns thanks to God for having vouchsafed us to partake of these things. When he has finished the prayers and thanksgivings, all the people present shout, saying, 'Amen,' which is the Hebrew for 'So be it.'"  
**The unlearned**—The Greek word here

also. **16** Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen 'at thy giving of thanks, seeing he understandeth

<sup>a</sup> Psal. 47. 7.—<sup>d</sup> Chap. 11. 24.

(same as in Acts iv, 13, where see note) signifies an unofficial or non-professional man, in antithesis with the official officiating, or professional man. In reference to a priest or clergyman, it signifies a layman; a private man instead of a public man, or a philosopher. Here it signifies the ungifted, in opposition to the gifted. But even the gifted might, while listening to another's charismatic performance, be said to occupy the room of the ungifted. **Amen**—In the Greek with an article, **the Amen**. "The 'amen' thus used was borrowed from the worship of the synagogue, and hence, probably, the article is prefixed as to a well-known form. It was then regarded as the necessary ratification of the prayer or blessing. 'He who says amen is greater than he that blesses,' (*Barashoth*, viii, 8.) 'Whoever says amen, to him the gates of paradise are open,' according to Isa. xvi, 2, whence they read, 'Open ye the gates, that the righteous nation which keepeth the amen may enter in.'—WETSTEIN, *ad loc*. An 'amen' if not well considered was called an 'orphan amen.'—(LIGHTFOOT, *ad loc*.) 'Whoever says an orphan amen, his children shall be orphans; whoever answers amen hastily or shortly, his days shall be shortened; whoever answers amen distinctly and at length, his days shall be lengthened.'—(*Barashoth*, xlvii, 1; SCHOTTGEN, *ad loc*.) Compare the use of the word as uttered by the vast assembly of pilgrims at Mecca, to express their assent to the great sermon at the Kaaba.—(BURTON'S *Pilgrimage*, iii, p. 314.)

"So in the early Christian liturgies, it was regarded as a marked point in the service, and with this agrees the great solemnity with which Justin speaks of it, as though it were on a level with the thanksgiving; 'the president having given thanks, and the whole people having shouted their approbation.' And

not what thou sayest? **17** For thou verily givest thanks well, but the other is not edified. **18** I thank my God, I speak with tongues more than ye all: **19** Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue. **20** Brethren,

—5 Psalm 181. 2; Rom. 16. 19; chap. 3. 1; Eph. 4. 14; Heb. 5. 12, 13.—1 Matt. 18. 3; 1 Pet. 2. 2.

in later times, the amen was only repeated once by the congregation, and always after the great thanksgiving, and with a shout like a peal of thunder."—*Stanley*, p. 263.

**17. Not edified**—Completely and conclusively does Paul's language and reasoning forbid the Romish use of the Latin language in divine service all over the world. It is an unknown tongue, and, therefore, the people are not **edified**. It is useless for Rome to reply that it was only unknown charismatic tongues that were forbidden. For if even an inspired person might not speak Latin without a translation, much more the uninspired. This was often done in former times by priests who did not themselves understand Latin; and Fulke, in his "Confutation of the Romish Testament," gives some amusing specimens of murdered Latin current in the Romish utterance of the ritual.

**18. Thank... God**—Paul here indicates, 1. That the charism of tongues was a gift to be thankful for; 2. Calls to mind, in a manner implying that the Corinthians would not deny, the affluence of his gifts; 3. Implies that he not only possessed, but used, the power in actual exercise; 4. That, therefore, he assigned tongues a subordinate place from no envy to those displaying them; and, 5. Prepares by all this for his decisive sentence next to be uttered against the use of tongues uninterpreted.

**19. In the church**—In the Christian assembly gathered for religious exercises, as prayer, praise, (singing,) prophecy, (preaching,) and other modes suggested by the Spirit. **Five words**—A definite small number designed to

\* be not children in understanding: howbeit in malice <sup>1</sup> be ye children, but in understanding be <sup>2</sup> men. **21** "In the law it is <sup>3</sup> written, With *men of other tongues* and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

**22** Wherefore tongues are for a sign, not to them that believe,

—5 Greek, *perfect*, or, *of a ripe age*, chap. 2. 6.—*m* John 10. 34.—*n* Isa. 28. 11, 12.

give sharpness to his sentence. **Ten thousand**—Besser, quoted by Kling, says "rather half of ten, if of the edifying sort, than a thousand times ten of the other." So that "the edifying sort" was twenty thousand times the better.

**20. Brethren**—Beginning on another key, with an affectionate confidential undertone, yet of reproof. **Children**—They were like children preferring profitless sound to profitable thought. **Howbeit**—As if suddenly recollecting that there was a point, namely, **malice**, in which they might well resemble *infants*, which the Greek for this second word **children** really signifies. **Men**—Perfect, grown up persons.

**21. The law**—The Old Testament as a whole; as in John x. 34; xii. 34; xv. 25. The passage alluded to by Paul is Isaiah xxviii. 13. The Israelites had complained that Jehovah had drilled them like children, with precept upon precept and line upon line; and Jehovah retorts, with terrible sarcasm, that he would give them instructors with another tongue, namely, the Assyrian armies, and yet they will not hear. St. Paul quotes this as an impressive type, indicating that foreign tongues spoken in the Church, though intended for the conversion of unbelievers, had a fearful precedent of failing of the effect. **Other tongues**—Gentile tongues, like those of the charismatic Corinthians; not miraculous tongues, however, yet brought by God's overruling providence upon Israel.

**b. Illustration of the inferiority of tongues to prophecy**, 22–25.

**22. Wherefore**—In peculiar conformity with this type. **Tongues...a**

but to them that believe not: but prophesying *seereth* not for them that believe not, but for them which believe. **23** If therefore the whole church be come together into one place, and all speak

o Acts

**sign...to them that believe not**—Their miraculous and startling character rendered them a **sign** for the conviction of unbelievers; just as the Assyrian tongues were for the bringing Israel to repentance. For the conviction of unbelievers were the charismatic tongues intended, and this they would often effect *if rightly exercised*. The notion of some commentators, that Paul teaches that tongues are a sign of judgment upon incorrigible unbelievers, is contrary to the whole history and character of that charism and entirely unsustained by Paul's words. The pentecostal tongues, though rejected by the mockers, were intended to convert all who heard them, and did effect the object to a glorious extent. The charism, by its very nature, points to a reception of the gospel by the nations. If they are an adumbration of the one tongue of Paradise, they are a cheerful and glorious image. By their appealing to the ear of the foreigner in his own home dialect, as well as by their thrilling, supernatural impressiveness, they were a **sign** most convincing to the unbeliever; just as Paul says **the signs of an apostle** were wrought by him for the conversion of the Corinthians themselves. Yet all happy results depended upon their proper use; otherwise unbelievers would reject those displaying them as **mad**; as in next verse.

**23. If therefore**—Paul now shows how a mismanagement of tongues will verify the prediction, (Isa. xlviii, 12,) *they would not hear*; and in so doing furnishes in these two verses one of the most vivid and interesting pictures of the process of conversion in a live Church of the apostolic age. We learn how improper management aggravated unbelief and brought obloquy upon religion: and how the vivid presentation of truth searched the life and soul of the hearer through and through, pierced him with

with tongues, and there come in *those that are unlearned*, or unbelievers, \*will they not say that ye are mad? **24** But if all prophesy, and there come in one that believeth not, or *one unlearned*, he

2. 12.

conviction, and brought him down in prayer and complete self-surrender on the spot. Paul, no doubt, was familiar with such events, and many a powerful preacher since his day has witnessed the power of truth to convert the soul. **All speak with tongues**—Not all at once; (just as **all prophesy**, in the next verse, does not mean all prophesy at once;) but no performer does any thing else but speak with tongues. There is no prophesying, or teaching, or interpreting; nothing but one lofty chant of tongues from different performers through the whole meeting. It is all *vox et præterea nihil*. Not one distinct idea for the stranger through the whole. **Unlearned**—Same word as in verse 16—*ungifted* persons; who neither speak, nor interpret, nor understand charismatically. Their want of share in the gift results in want of sympathy and in unbelief. **Unbelievers**—Pagans or Jews. **Ye are mad**—They will pronounce you at once unintelligent fanatics. From all this it would seem to follow that these Corinthian tongues did not express to the unsympathizing foreigner any connected discourse; and this sinking below the pentecostal standard was the reason of Paul's just disparagement of them. From the Greek word for **mad**, *μαίεσθε*, come our words *mania*, *maniac*. The Greek word *μάντις*, a prophet, belongs to the same root, because the sacred *mania* by which the prophet was possessed was considered as a prophetic influence.

**24. If all prophesy**—If a strain of inspired preaching continue through the whole meeting, then intelligent thought is produced and conviction of sinners follows. **Convinced**—Literally, *detected*, or *convicted*. That is, he is detected to himself as a transgressor, a sinner beneath the eye of God. His sins are brought before his own view.

is convinced of all, he is judged of all: **25** And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

**26** How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an

*p* Isa. 45. 14; Zech. 8. 23.—*q* Verse 6; chap. 12.

The word for *judged* signifies to cross-examine, as a judge or lawyer, with probing questions. The truth searching questions the man as to his character before God. He is like a culprit under the inquisition of his judge. **Of all**—Of or by *all* the prophecies. Not that they directly question him in person; but the truths they deliver do compel his conscience to question himself.

**25. Secrets of his heart**—The man (as has often been the case under a searching ministry) feels as if the speaker knew him through and through, and was preaching at, and to, and through him alone. **Falling...face**—In complete submission, self-surrender, and worship. **Report**—As Dr. Hodge says, "The man who has had such an experience cannot keep it to himself." He will joyfully declare, in substance, that he "has experienced religion;" or, if wittings will so have it, he "has got religion." **That God**—No longer identified with the deities of heathen mythology. **Is in you**—Both among you as a Church, and in your hearts individually by his Spirit.

**c. Rules for the most orderly and effective exercise of both tongues and prophecy, 26-33.**

**26. Every one**—Rather, *each one*. Used not to indicate that *all* of them had an exercise to offer, but to signify that the gifts were distributed one to an individual, and not all to one or all to all. **Hath a psalm**—Some train of Christian thought expressed in rhythmical language, to be chanted or sung. **Hath a doctrine...revelation**—See note on verse 6. **Edifying**—St. Paul would again test the gift or the exercise by its results—does

interpret. "Let all things be done unto edifying. **27** If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by three*, and *that* by course; and let one interpret. **28** But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. **29** Let the prophets speak two or three, and let the

8, 10.—*r* Chap. 12. 7; 2 Cor. 12. 19; Eph. 4. 12.

it profit, convert sinners, build up the Church?

**27. By two...three**—That is, let but two or three exercise the unknown tongue at a single meeting; and not even that unless *one*, either the speaker himself or another, **interpret**. **By course**—One at a time; neither two together, nor one eagerly interrupting the other.

**28. No interpreter**—If there were *no interpreter*, neither the charismatic speaker himself, nor any other person, then the charismatic must **keep silence**. If the power of the Spirit was so great as not only to fill his human spirit and prompt vocal utterances, but without so pervading his understanding that he could interpret the words, it might nevertheless bring into communication with itself the understanding of some susceptible person present, so that he could interpret. The divine thought would then be given to the supernatural vocality, and both together would combine to fulfil the purpose of being a *sign to them that believe not*. It would then be felt by the consciences of men that the *tongues* were not only supernatural, but that they were holy and divine. **Speak to himself**—The divine thoughts wrought in the man's spirit refused to be shaped into words of his own vernacular; and his only resources, if silenced, was to yield a mental utterance of the charismatic words to himself, and thus experience the blessed reaction described in our note on v. 2. **To God**—Since often the utterance would be prayer or praise.

**29. Two or three**—At a single meeting, in order to secure variety. He does not add *at the most*, as in re-

others judge.' **30** If *any thing* be revealed to another that sitteth by, 'let the first hold his peace. **31** For ye may all prophesy one by one, that all may learn, and all may

*• Chap. 12. 10. —† 1 Thess. 5. 19, 20. —‡ 1 John 4. 1.*

be comforted. **32** And 'the spirits of the prophets are subject to the prophets. **33** For God is not the author of 'confusion, but of peace, 'as in all churches of the saints.

gard to tongues, because he would not make the limitation so positive. **30. Revealed . . . sitteth by**—If while one charismatic is speaking a special revelation is made to another, let the first stop and allow the latter to utter it, and not discourteously keep on talking and so create disorder. The reason why the first should promptly be silent is, that a *revelation*, just made, if genuine, is supposably not only more authoritative, but is given for immediate use, and should suspend, if not entirely supersede, the ordinary current of prophetic discourse.

**31. Ye may**—Rather, *ye are able*. St. Paul has given the above directions for preserving order, for they thereby *were able*, if they took proper care, **all to prophesy**, who had the gift, not simultaneously, but **one by one**, and so **all** the congregation **may**, by hearing a variety of discourse, **learn and be comforted**, or instructed.

**32. And**—Additional to the above ability of self-control, is the fact that the human *spirits* of the inspired prophets are not, from their inspiration, irrepressible and disorderly, but are **subject to the prophets**, exercising their rational powers. This means, not that the divine Spirit should be overruled; but that the disorder of the human spirit, under divine influence, should be steadied and ruled by the rational faculty, in accord with the principles of order and becomingness. This is true of each individual prophet. It is possible to be true of the collective body. So that let no one claim that he is obliged by the powerful and uncontrollable impulses of the Spirit to overbear reason, order, or decency.

**33.** And that such claims of being moved by the divine Spirit to disorder are false, is clear from this solemn fact, that **God is not the author of confusion**. The Greek word for confusion often signifies the political tu-

*6 Gr. tumult, or unquietness. —• Chap. 11. 16.*

mults of cities, and here indicates that there had been very decided disorders in Corinthian assemblies. **As in all Churches**—Here, as in xi, 16, Paul *finishes* by nailing fast his directions with the authority of the **Churches** of the then small Christendom. This precedent shows the incorrectness of later scholars, who, in opposition to all ancient authority, bring this clause to begin the following paragraph, making it read: "As in all the Churches of the saints let your women keep silence in the Churches." The jingle of the double use of **Churches**, here, is offensive; which Dr. Hodge covers up, but does not remove, by illegitimately translating: "As in the case in all other Christian Churches, let your women keep silence in the public assemblies." Some of the old commentators have thought necessary to insert "I teach" after **as**, but it is the authority of the **Churches**, not his own *teaching* in them, that Paul intends to adduce. No additional words are needed to be understood. The **as**, taking into its grasp verse 33, necessarily includes under one glance all the laws laid down by Paul for the Corinthian Church, under the great maxim that God is author of order alone, and places them under the sanction of the then Catholic Church. It unquestionably so lay in the apostle's own mind.

**d. This Church order must not be disturbed by the garrulity of their women,** 34, 35.

"Paul," says Calvin, (note xi, 5,) "attends to one thing at a time." Truly said; for as in xi, 3–16 he regulated the praying and prophesying of the *gifted* women, so here he prohibits the garrulity of the *ungifted* commonalty of the sex. It was not given to Orientalism, but to our Teutonic races, to assign to woman her higher place. The Indian brahmin, the Jewish rabbi, the Greek poet, and the Roman senator,



alike spoke of her with contempt, and prescribed *silence* as her cardinal virtue. Their penalty was to lose the blessings that cultured womanhood does now, and can still more abundantly, confer upon man. St. Paul treats the sex with the severity accordant with its then character; but no vision is vouchsafed him of woman's better future. The Spirit, however, in persistently bestowing upon woman the gift of prophecy, clearly indicated a gracious hope. Acts ii, 18.

How the rabbins crushed woman with false exegeses of the Old Testament let the following quotation show, given by Wetstein from Kidduschim, folio 29, 2: "Whence is it proved to us that a mother may not be held to teach her own son? Because it is written in Deuteronomy v, 1, 'Ye shall teach, and ye shall learn,' the verbs being in the masculine. Whoever are commanded to learn are commanded to teach: whoever are not commanded to learn are not commanded to teach. That a woman is not commanded to teach herself, whence is it proved? From Deut. xi, 19, where it is said: 'And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.' Whence, also, is it proved that others should not teach a woman? Because it is said, Deut. xi, 19, 'Ye shall teach them to *your sons*; it is not said, also *your daughters*.' Megilla, fol. 23, 1. The wise men say: 'Women should not read in the law for the sake of the honour of the synagogue.' Bloomfield quotes Bammidhar rabba, sec. 9, fol. 204, 4, "A certain matron asked Rabbi Eleazar, 'Wherefore were the Israelites, who committed but one crime about the golden calf, punished with a threefold penalty?' Rabbi responded: 'Women ought to know nothing but the distaff,' as in Prov. xxxi, 19. The same rabbi also spake thus: 'May the words of the law rather be burned than placed in the hands of women!'"

So the old Roman in Valerius Maximus, iii, 8: "What has a woman to do with public haranguing? If our an-

cient customs prevail, nothing." So the Greek Euripides: "For a woman silence, sobriety, and in-doors, are a beauty." Callistratus says, "The ornament of trees is foliage; of sheep, wool; of horses, the mane; of men, the beard; of women, *silence*." A very extended anthology of such admonitions to women can be quoted from old eastern literature. The philosophy was the same as slavery taught in regard to negroes: keep them in ignorance and degradation, and then make that ignorance and degradation a ground of reproach, and a reason for still-continued ignorance and degradation.

The character of the women of Christian congregations in eastern Europe in the fourth century, under such a regimen, may be estimated by the following passages from Chrysostom: "Then, indeed, the women, from such teaching, kept silence; but now there is apt to be great noise among them, much clamour and talking, and nowhere so much as in this place. They may all be seen here talking more than in the market or at the bath. For, as if they came hither for recreation, they are all engaged in conversing upon unprofitable subjects. Thus all is confusion, and they seem not to understand that unless they are quiet they cannot learn any thing that is useful. For when our discourse strains against the talking, and no one minds what is said, what good can it do them?" Of present eastern women Dr. Anderson, on Oriental Churches, gives (vol. ii, p. 277) the following specimen describing an American missionary lady's meeting with seventy or eighty females: "The chapel was nearly full of women, all sitting on the floor, and each one crowding up to get as near her as possible. They were very much like a hive of bees. The slightest thing would set them all in commotion, and they resembled a town-meeting more than a religious gathering. When a child cried it would enlist the energies of half a dozen women, with voice and gesture, to quiet it. When some striking thought of some speaker flashed upon the mind of some woman, she would begin to explain it in no moderate tones to those about

**34** \*Let your women keep silence in the churches: for it is not

1 Tim. 2. 11, 12.—2 Chap. 11. 3; Eph.

her, and this would set the whole off into a bedlam of talk, which it would require two or three minutes to quell."

Of the Palestinian women of the present day Mr. Thomson says: "Oriental women are never regarded or treated as equals by the men. This is seen on all occasions; and it requires some firmness to secure to our own ladies proper respect, especially from menservants. They pronounce women to be weak and inferior in the most absolute terms, and in accordance with this idea is their deportment toward them. Even in polite company the gentlemen must be served first. So the husband and brothers sit down and eat, and the wife, mother, and sisters wait and take what is left. If the husband or the brothers accompany their female relatives anywhere, they walk before, and the women follow at a respectful distance. It is very common to see small boys lord it over both mother and sisters in a most insolent manner, and they are encouraged to do so by the father. The evils resulting from this are incalculable. The men, however, attempt to justify their treatment of the women by the tyrant's plea of necessity. They are obliged to govern the wives with the utmost strictness, or they would not only ruin their husbands, but themselves also. Hence, they literally use the rod upon them, especially when they have, or imagine they have, cause to doubt the wife's fidelity. Instances are not rare in which the husband kills the wife outright for this cause, and no legal notice is taken of the murder; and, in general, the man relies on fear to keep the wife in subjection, and to restrain her from vice. She is confined closely, watched with jealousy, and every thing valuable is kept under lock and key; necessarily so, they say, for the wife will not hesitate to rob her husband if she gets an opportunity. There are many pleasing exceptions, especially among the younger

permitted unto them to speak; but \*they are commanded to be under

5. 22; Col. 3. 18; Titus 2. 5; 1 Peter 3. 1.

Christian families. But, on the whole, the cases are rare where the husband has not, at some time or other, resorted to the lash to enforce obedience in his rebellious household. Most sensible men readily admit that this whole system is a miserable compensation to mitigate evils flowing from the very great crime of neglecting the education of females; and, during the last few years, a change has taken place in public sentiment on this subject among the intelligent Christians in Lebanon and the cities along the coast, and a strong desire to educate the females is fast spreading among them."—*The Land and the Book*, vol. i, p. 187.

What Teutonic Christianity will do for woman we do not predict. It will never cause her to cease to be woman; but as her sphere enlarges she may very possibly bring some things within the circle of gracefulness and modesty which were once rightly held a **shame for women** (verse 35) to attempt. Even now women in the Lyceum are able to address an admiring audience in full accordance with the sense of a most fastidious propriety. And no women in modern times present more perfectly the ideal of female modesty than the women of that sect which has always had its female preachers—the Friends.

**34. Your women**—If we suppose the mind's eye of the apostle to be "isolated" upon such a set of women as Chrysostom, Dr. Anderson, and Thomson describe, we should utter a hearty amen to his **keep silence!** That he does not expressly except cases like Phoebe, whom he commended to a whole **Church**, or the daughters of Philip, is explicable on the ground that such a class have already been provided for in chapter xi. The New Testament contains no case of public preaching more unequivocal, and scarce any more successful, than that of the woman of Samaria to her townsmen. **Not permitted**—Either by custom, propriety,

obedience, as also saith the law. **35** And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

**36** What! came the word of God out from you? or came it unto you only? **37** \*If any man think him-

self to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. **38** But if any man be ignorant, let him be ignorant. **39** Wherefore, brethren, \*covet to prophesy, and forbid not to speak with tongues. **40** <sup>b</sup>Let

<sup>y</sup> Genesis 3. 16. — <sup>z</sup> 2 Corinthians 10. 7; 1 John 4. 6.

<sup>a</sup> Chap. 12. 31; 1 Thess. 5. 20. — <sup>b</sup> Verse 33; Col. 2. 5.

or divine law. **Speak**—The verb *λάλειν*, the root of which is *λαλ*, *lal*, is a word like *prattle*, *chatter*, and *jabber*, formed from imitation of senseless or childish utterances. In the classic Greek it usually retains that import, but in New Testament Greek it signifies, as here, to *talk* or *discourse* in any mode, usually with the idea of continuance. No argument can be drawn from the word in regard to the nature of the utterances which St. Paul forbids. **Under obedience**—Under control both of the proper decorum of the meeting and of the regulative authority of the other sex. **Saith the law**—"Thy desire [or request] shall be to thy husband, and he shall rule over thee." Gen. iii. 16. See note, xi, 3-16. The law is permanent, but the application of the law may vary from age to age. When obedience to, or concurrence with, the will of the other sex requires a lady of talent to lecture before an audience or preach before a congregation, it may be as proper as it was for Miriam, in obedience to Moses, to prophesy upon the timbrel before the camp of Israel.

**35. Ask their husbands**—With whom, according to the Jewish custom, all the education was. According to Schoettgen, women were allowed in the rabbinical schools; but only to hear, and never to speak, or ask a question. **Shame**—Contrary to the existing views of propriety. Just as in xi, 14, (where see note,) it is a *shame* for a man to wear long hair. When women are so cultured that it is not a *shame*, but a beauty, for a woman to speak, then the prohibition ceases because the reason for it ceases, just as the prohibition of long hair to a man ceases.

**e. A silence upon all rebellion against the apostolic directions in these three chapters, 36-40.**

**36. What**—The abrupt exclamation seems to aim at some surprising revolt heard of by Paul, as coming from some rebellious Corinthians against his authoritative regulations. **From you... or... unto you**—Did you originate Christianity, or are you only its receivers from Jerusalem, from the universal Churches and from your founder-apostle?

**37. A prophet, or spiritual**—Endowed in either case with inspiration. **Let him acknowledge**—As he can if his inspiration is true. **That I write**—In this whole section of three chapters, in which spiritual gifts according to Church order are discussed. **The commandments of the Lord**—Delivered not to you in his own person, but through his commissioned and inspired apostle. This is a very peremptory claim to divine inspiration. This passage confirms our view, that the canon is sustained by the double authority of the inspired apostle and the charismatic Church. See note, iv, 21.

**38. If**—A second if antithetic to the first if of verse 37. If any man be spiritual, let him acknowledge my words; if, on the other hand, he be not spiritual, but so refractory as to ignore what I say, let him be left to his ignoring as incorrigible and unworthy further labour. Here the ignorance is held to lie in the will, and is, therefore, impervious to argument. Another, but not well-authorized reading would be, *let him be ignored*.

**39. Wherefore**—The net conclusion of the entire section. **Covet... forbid not**—The settled rank of these two gifts; one to be a chief aim, the other to be regulated and allowed.

all things be done decently and in order.

40. **Decently**—Seemingly; the reverse Greek word to **unseemly** in xiii, 5. That which accords with the sense of *the becoming*. **Order**—Each exercise single and in due succession. So Josephus is quoted by Alford as saying of the Essenes, "Neither loud voice nor tumult ever dishonours their house, but their discourses they yield to each other in order."

### CHAPTER XV.

ST. PAUL'S NINTH RESPONSE:—IN REPLY TO THE DENIAL OF THE RESURRECTION, 1-58.

This chapter crowns the climax of the epistle with the fullest defence and sublimest description of the *resurrection* contained in revelation. It forms a response, not to any letter of inquiry of the Corinthians, but to an intelligence received that there were among the Corinthians deniers of the resurrection.

St. Paul answers them by showing that such a denial is a contradiction, and destruction of the very foundations of the Christian system as unanimously stated by the apostles of Christ, and as received by the then Catholic Church: 1. He states the historical doctrines of Christianity, as narrated by the apostles, of Christ's atoning death, burial, and especially the six resurrection appearances of the risen Christ, as reported by veritable apostolic witnesses, (1-10.) 2. The object of this firm and formal statement is covered, until suddenly (11-19) he arraigns the *deniers of the resurrection*, and places them at once in uncompromising issue with fundamental historical Christianity, of which the *resurrection of Christ* is the basis. It is maintained and shown to be a life and death contest. 3. He then eloquently reaffirms Christ's resurrection, and, by sublime apostolic apocalypse, states the organic position of the universal resurrection and its sequents in God's system of human destiny, (20-28.) 4. He then retraces, as if in continuance of 1-10, the devastating consequences of deny-

### MOREOVER, brethren, I de-

ing the resurrection upon all their hopes, and all the motives for their heroic Christianity, (29-35.)

So far the positive argument. It is not "a demonstration of the resurrection" as based upon nature, philosophy, or logic, but a showing that its denial is a deadly contradiction to the very foundations of the Christian system. Christianity or that denial must die.

The second part meets a Gnostic objection based on the inherent evil of matter, and the consequent baseness of our present material body as unworthy of resurrection in any form. To this Paul gives a reply based on nature, showing that matter is not necessarily degraded; but that, composed of the same matter, there may be glorious as well as inglorious bodies, (35-41.) He draws a brilliant contrast, in a series of antitheses, between the body corruptible and the body glorified, admitting in conclusion that it is only by a change in the properties of our present body, from inglorious to glorious, that a resurrection can take place, (42-49.)

The third part is another apocalypse, revealing prophetically the glories of the Christian resurrection, and inferring a closing lesson of firmness and energy for his Corinthian brethren, (50-58.)

1. **The Christ-history, especially Christ's Resurrection, as received from apostolic witness, fully and firmly stated, 1-11.**

We have here the historical argument for Christ's resurrection, and so for the truth of Christianity, which was fully expanded into full and unanswerable volume by Paley. It is not the sole argument, but it is the *ground argument*, for our faith. By it Christianity is not a philosophy, like the teachings of Socrates, but a religion like nothing else in the world. A philosophy springs up from the human mind's own powers; a religion comes down from above to man, revealing truths above man's human powers.

1. **I declare**—I now here state, I recapitulate, spread out before your view.

clare unto you the gospel <sup>a</sup>which I preached unto you, which also ye have received, and <sup>b</sup>wherein ye stand; <sup>2</sup> By which also ye are saved, if ye <sup>c</sup>keep in memory <sup>d</sup>what I preached unto you, unless <sup>e</sup>ye have believed in vain. <sup>3</sup> For <sup>f</sup>I delivered unto you first of all that <sup>g</sup>which I also received, how that

<sup>a</sup> Gal. 1. 11. — <sup>b</sup> Rom. 5. 2. — <sup>c</sup> Rom. 1. 16. —  
1 Or, *hold fast*. — <sup>d</sup> Gr. *by what speech*. —  
<sup>e</sup> Gal. 3. 4. — <sup>f</sup> Chap. 11. 2. 25. — <sup>g</sup> Gal. 1. 12.  
— <sup>h</sup> Ps. 22. 15; &c.; Isa. 55. 5, 6; Dan. 9. 25;

**The gospel**—The joyful Christ-history, with its doctrines embodied in the history. Note on Matthew's title, before Matt. i. 1.

**2. Saved**—It is by holy truth, received and kept in memory, that we are saved.

**3. I delivered . . . received**—St. Paul rigidly expresses the fact that his message was given, as received, with perfect exactness. In this Christ-narrative every item has been carefully guarded. He repeats it with all the formality of a profession of faith. **For our sins**—*ὑπὲρ*, on behalf of our sins. So says Alford, and he very strikingly adds, "It may be noticed that in 1 Kings xvi, 19, where it is said that Zimri 'died for (*ὑπὲρ*) his sins which he had done,' it is for his own sins, as their punishment, that he died. So that *ὑπὲρ* may bear the meaning, that Christ's punishment was of the sins of our nature which he took upon him. But its undoubtedly inclusive vicarious import in other passages where *ὑπὲρ ἡμῶν* and the like occur, seems to rule it to have that sense here also." **According to the Scriptures**—See note on Luke xxiv, 26. The fifty-third chapter of Isaiah, and the whole system of Jewish sacrifices, were predictive of the one real sacrifice. **The Scriptures**, here, mean the Old Testament, for the New was but yet partially written.

**4. Buried**—Entombed. **According to the Scriptures**—Christ's resurrection was not an isolated event, like a resuscitation from catalepsy or drowning of some apparent corpse. See note on Acts xvii, 31, and ii, 24. It is the crowning fact of a great organic sys-

tem of facts, binding each other into one common solidity. **Christ died for our sins**, <sup>a</sup>according to the Scriptures: **4** And that he was buried, and that he rose again the third day <sup>b</sup>according to the Scriptures: **5** <sup>c</sup>And that he was seen of Cephas, then <sup>d</sup>of the twelve: **6** After that, he was seen of above five hundred brethren at once; of whom the greater part

Luke 24. 46; Acts 3. 18; 26. 23; 1 Pet. 1. 11; 2. 24.  
— <sup>a</sup> Ps. 16. 10; Luke 24. 46; Acts 2. 31; 13. 35;  
26. 23. — <sup>b</sup> Luke 24. 34. — <sup>c</sup> Matt. 28. 17; Mark  
16. 14; Luke 24. 36; John 20. 19, 26; Acts 10. 41.

tem of facts, binding each other into one common solidity.

**5-8.** From among the appearances of our Saviour after his resurrection, Paul selects six as amply sufficient. Renan says in his "Apostles," that the nervous imagination of one woman, Mary Magdalene, at the sepulchre, has changed the state of the world. But as if to refute so sweeping a statement by anticipation, Paul entirely omits the testimony of Mary, and also of the other females. He adduces mostly the apostles; especially the two most eminent, Peter and James, a company of five hundred, and last of all, *himself*.

**5. The twelve**—Though Judas was dead and Thomas absent, so that they were but eleven, Paul calls the apostolic college by its habitual numerical title, **the twelve**. See our vol. ii, p. 81.

**6. Five hundred**—An appearance not elsewhere mentioned; nor do the conjectures of commentators much illustrate the time or place. But most probably, as indicated in Matt. xxviii, 16, 17, in a **mountain** or highland of Galilee. (On the phrase a **mountain**, see our note on Luke vi, 12.) As this was an appointment in Galilee, where so much of the ministry of Christ was spent, it were no wonder if there Jesus met a full assembly. **Greater part**—A majority; more than two hundred and fifty. This event was between twenty and thirty years ago; but plenty of eyewitnesses still live. It was no myth formed by popular imagination. **Asleep**—A beautiful image of death, implying the hope of an awakening to future life. See note on Luke viii, 52. It conclusively im-

remain unto this present, but some are fallen asleep. 7 After that, he was seen of James; then <sup>1</sup> of all the apostles. 8 And last of all he

was seen of me also, as of <sup>1</sup> one born out of due time. 9 For I am <sup>2</sup> the least of the apostles, that am not meet to be called an apostle,

1 Luke 24. 50; Acts 1. 3, 4.—*m* Acts 9. 4, 17; 22. 14.

18; chap. 9. 1.—3 Or, *an abortive*.—*n* Eph. 3. 8.

plies that the same body that dies is raised, and not another substituted.

The epitaphs inscribed by the primitive Christians upon their tombs as found in the Roman catacombs abound in this cheerful image of repose and sleep. The following specimens are given by Mr. Withrow in his very interesting book on the Catacombs: "We find also such expressions as follow: DEPOSTVS (*sic*) IN PACE FIDEI CATHOLICE, (*sic*)—"Buried in the peace of the Catholic faith," A. D. 462; HIC REQ. IN PACE DVVS, (*sic*)—"Here rests in the peace of God," A. D. 500; IN PACE ECCLESIAE—"In the peace of the Church," A. D. 523; IN PACE ET BENEDICTIONE—"In peace and benediction;" SEMPER FIDELIS MANEBIT APVD DEVM—"Ever faithful, he shall remain with God," (*circ.* 590); ZOTIOVS HIC AD DORMIENDVM—"Zoticus here laid to sleep;" DORMITIO ELPIDIS—"The sleeping-place of Elpis;" DORMIVIT ET REQUIESCIT—"He has slept and is at rest;" DORMIT SED VIVIT—"He sleeps but lives;" QUIESCIT IN DOMINO IEHV—"He reposes in the Lord Jesus;" IVIT AD DEVM—"He went to God;" EVOCATVS A DOMINO—"Called by God;" ACCEPTA APVD DEVM—"Accepted with God;" ETEAEIΩH—"He finished his life;" EKOIMHΩH—"He fell asleep;" DAMILIS HIC SIC · V · D—"Here lies Damalis, for so God wills."—Pp. 429, 430.

The following epitaphs given by Mr. Withrow show that the image of sleep was limited to the body. While the eyes are closed in sleep, the soul is awake, and living in "The Celestial realms:" "Of similar character are also the following: SALONICE ISPIRITVS TVVS IN BONIS—"Salonice, thy spirit is among the good;" REFRIGERAS SPIRITVS TVVS IN BONIS—"Thou refreshest thy spirit among the good;" ΠΩΤΟC ΕΝ ΑΓΙΩ ΠΝΕΥΜΑΤΙ ΘΕΟΥ ΕΝΘΑΔΕ ΚΕΙΤΑΙ—"Here in the Holy Spirit of God lieth Protus;" CORPVS HABET

TELLVS ANIMAM CAELESTIA REGNA—"The earth has the body, celestial realms the soul;" ΓΑΥΚΕΡΟΝ ΦΑΟC ΟΥ ΚΑΤΕΑΕΨΑΣ (*sic*) ΕΞΕΞ ΓΑΡ ΜΕΤΑCΟΥ ΠΑΝΘΑΝΑΤΟΝ—"Thou didst not leave the sweet light, for thou hadst with thee Him who knows not death," literally, 'the all-deathless One;' ΑΓΑΠΕ VIBIS IN ETERNVM—"Agape, thou livest forever;" DORMIT ET VIVIT IN PACE ΧΟ, (*sic*)—"He sleeps and lives in the peace of Christ;" ΜΕΝS ΝΕCΚΙΑ ΜΟRΤΙS VIVIT ET ΑCΠΕCΤΥ ΦRIVΤR ΒΕΝΕ CΟNSCΙΑ ΧRΙCΤΙ—"The soul lives unknowing of death, and consciously rejoices in the vision of Christ;" ΠRIMA VIVIS IN GLORIA DEI ET IN PACE DOMINI NOSTRI ΧR—"Prima, thou livest in the glory of God, and in the peace of Christ, our Lord."—Pp. 430, 431.

These epitaphs show the primitive Christian doctrines to have been: 1. That the self-same body that sleeps in death shall awake to the resurrection. 2. That between death and the resurrection the soul is in an intermediate state of blessed consciousness, awaiting the resurrection of its sleeping body.

7. James—Half brother of the Lord, bishop of Jerusalem, author of the Epistle of James. See notes on Matt. x, 3; and Acts xii, 2. All the apostles—Probably the same as mentioned in Acts i, 4.

8. One born out of due time—Born, not after, but before, the time; and consequently *immature* and *unshapely*.

9. For—While the other apostles were following Jesus and hearing his divine wisdom, Paul was sitting at the feet of the rabbins and hearing their traditions. While the other apostles were preaching the crucified and arisen Saviour, he persecuted the Church of God. He was, therefore, a crude material to make into an apostle.

because "I persecuted the church of God. **10** But 'by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but 'I laboured more abundantly than they all: 'yet not I, but the grace of God which was

<sup>o</sup> Acts 8. 3; 9. 1; Gal. 1. 13; Phil. 1. 6; 1 Tim. 1. 13.—<sup>p</sup> Eph. 2. 7, 8.—<sup>q</sup> 2 Cor. 11. 23; 12. 11.

And he still feels the terrible dwarfing and deforming effect of that crime of persecuting the Church resting upon his being. It was from this distorted history that he was the last of all to see the risen Saviour. Had he been in timely and regular manner chosen by Jesus with the twelve he would have seen him with them at his resurrection. **Not meet**—Viewing himself in that light, he felt as fully as his assailants could wish that he was unfit to be an apostle. Of this fact they fully availed themselves to the last. But there was another side to the matter which he will next give.

10. Whatever I was as a persecutor, yet by the grace of God I am what I am—An apostle! **Not in vain**—He was, he says, (Acts xxvi, 19,) "not disobedient unto the heavenly vision." **More abundantly than they all**—Than any one of them all. **Not I**—Spoken comparatively. Yet while he would claim much in comparison with other apostles, he has no claim to make in competition with God's grace.

11. **Therefore**—In view of this profession of faith. **Or they**—The other apostles. **So we preach**—Ours is a common and unanimous apostolic doctrine; including the resurrection of the dead. This is a very positive declaration of Paul that he and the other apostles preached one faith and dogma. **So ye believed**—As I have preached, so have ye believed, the one common catholic apostolic faith. The concealed object of this covered approach is revealed in the next paragraph.

2. **A denial of the resurrection is a denial of the resurrection of Christ, and so a repudiation of the Christian faith, 12-19.**

12. **If...how say**—This draws out the issue. **Some**—Who or what were

with me. **11** Therefore whether ~~it were~~ I or they, so we preach, and so ye believed.

**12** Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? **13** But

<sup>r</sup> Matt. 10. 20; Rom. 15. 18, 19; 2 Cor. 2. 5; Gal. 2. 8; Eph. 2. 7; Phil. 2. 13.

these **some**? Though with the Sadducees they denied the resurrection of the dead, and probably also the existence of spirit, the opposition between Sadducees and Christians renders it improbable that these deniers belonged to that sect. They may have been converts from among the followers of the Athenian philosophers, especially the Epicureans, who dismissed Paul so promptly for preaching Jesus and the resurrection. Indeed, the summit of the Acrocorinthus was almost in sight of Athens; and this epistle, addressed not only to Corinth but to the Churches of Achaia, doubtless included Athens. Nevertheless the **some** appear, from the objections of theirs answered by St. Paul, to have rejected the resurrection on account of their holding the oriental Gnostic doctrine of the *essential impurity of matter*. See note on Acts viii, 9. **Resurrection**—The resurrection is, in the New Testament, designated by *two words*, each designating precisely the same event, but from a different standpoint; 1. *Ἐγείρω*, to raise, transitively; where the divine power is the agent; 2. *Ἀνίστημι*, (noun *ἀνάστασις*;) to rise up; where the person rising is the agent. In this chapter the former word is used at verses 4, 12, 13, 14, 15, 15, 15, 16, 16, 17, 20, 29, 32, 35, 42, 43, 43, 44; the latter at verses 12, 13, 20, 42, 52. Both words are applied to the resurrection of Christ, and to the resurrection of the general dead indiscriminately. The former is uniformly held as the essential model of the other. **He rose from the dead**—Literally, *that he has been raised from dead*. See our note on Luke xx, 35, where the difference between a *resurrection of the dead*, a *resurrection from the dead*, and a *resurrection from dead*, (*dead* being Greek plural and without

if there be no resurrection of the dead, 'then is Christ not risen: 14 And if Christ be not risen, then is our preaching vain, and your

† 1 Thess. 4. 14.

the article,) is shown. This is a very important distinction, which no commentator has clearly noticed. Here it is a resurrection *from deads or dead ones*, Christ himself being included in the *dead ones* from whom he is raised; the being raised from one's own dead self being included in the word.

13. If . . . no resurrection—*If resurrection of deads there is not.* If (such is the supposition) no resurrection of any dead persons takes place: if a resurrection is excluded from nature and thought. So thought the Epicureans and Stoics at Athens, (Acts xvii, 32,) flouting or politely dismissing the idea of a resurrection from consideration. **Christ not risen**—Literally, *Christ has not been raised.* He is still dead. The reasoning is decisive as a syllogism, from the universal to the particular. So the Athenians reasoned, from universal to individual.

14. **Our preaching . . . your faith**—**Our preaching and your faith** are alike a vanity. St. Paul does not suppose that any one will reply, But even without a resurrection, is not the soul immortal, and may not its immortality be blissful through Christ? He does not anticipate this reply, because those deniers did not admit any such immortality. Nor, to all appearance, does Paul himself base our Christian hopes upon an immortality of soul that is not based on Christ, that is, of which our resurrection is not the base, and that based on his resurrection. He preached not Jesus and the immortality of the soul, but Jesus and the resurrection. That he believed in the separate existence and immortality of the soul appears from Phil. i, 23, 24. But man is an immortal being, not because he is a thinking substance, for brutes think; but because he is by God *placed in the conditions for immortality.* A lamp will burn forever if the conditions of carbon and oxygen are properly supplied. An animal would be immor-

tal if placed by God in the conditions for its immortality. Now man is an immortal being because he is placed by God in a probationary system, the basis of which is the resurrection, the accompaniment of which resurrection is the perpetuation of the existence of the soul through the intermediate state until its reunion with the body. Of this destiny for immortality, the proofs drawn from the high intuitive character of the spirit of man are valid and powerful. Animals fear death, and avoid localities of danger. But animals are below the conception of immortality, which is a form of the idea of the Infinite.

† Acts 2. 24, 25; 4. 10, 25; 13. 20.

From this view it is clear that no argument can be drawn against the immortality of man from the high intellectual character of some animals. We are not, indeed, obliged by Christianity to deny the immortality of brutes, or insects. We are perfectly free to believe even that every case of *individualized perceptive life*, (that is, every intellectual entity individualized by being once united to a material organism,) remains a thinking individual forever. But the Pauline ground for man's immortality is the assumed fact of man's probationary condition under the headship of Christ, as heir of the resurrection.

15. **False witnesses**—The supposition not only empties our faith of all value, but it makes all of us apostles perjurers. Paul admits no excuse on grounds of the apostles being mistaken, deceived by false perceptions or excited imaginations. It is an issue of personal veracity. **Of God**—False reporters of, or in regard to, God. **Of God**—The Greek (in spite of Alford) can hardly be otherwise rendered than *against God*. The charge is, that we have testified *against God* what he never did; and what either the laws of nature or the corruptness of matter forbids him to do. And, says Grotius



he raised not up, if so be that the dead rise not. **16** For if the dead rise not, then is not Christ raised: **17** And if Christ be not raised, your faith is vain; ye are yet in

“Rom. 4. 25.

ingeniously: “If any one adulterates the coin of the king, he is most severely punished. Miracles are the coin of God.”

**16-19.** Paul now commences a new series of *ifs*, supposing Christ not risen, and ending with the *perdition* of the dead saints, and utter *misery* of the living.

**17. In your sins**—If Christ is still dead, and Christianity is nothing, we are in a pagan or Jewish condition. We have no deliverance from sin; neither by Christ, nor from the expiations that Judaism or paganism professes to offer. Both these systems had their sense of sin, and their sacrifices and lustrations for it. But if Christ rose not, ye Christians, wholly without expiation, are yet in your sins.

**18. Fallen asleep**—Ruckert quotes an elegant sentence from Photius: “In regard to Christ, Paul uses the term *death* in order that *his* dying should be clearly affirmed; when he speaks of us, he uses the cheerful word *sleep*, that he may yield us consolation. When resurrection is the subject he frankly says *death*; but when he dwells upon our hopes he calls it *sleep*.” **Are perished**—Literally, *They that fell asleep in Christ perished*; that is, aoristically, they *perished* in the act of falling asleep. *They fell asleep* in Christ, according to the Christian and Pauline view; they *perished* upon the non-resurrection and non-Christian view. What, then, is the meaning of *perished*? And it seems not pertinent here to say, with Kling: “Perdition, according to Scripture, is not annihilation, but the state of damnation—remaining in gehenna;” for Paul is writing for, and probably arguing with, those who ignore Gehenna, and even the future existence of the soul. Nor does it seem pertinent to say, with Alford, that *perished* means “passed into misery in hades.” Both these views

your sins. **18** Then they also which are fallen asleep in Christ are perished. **19** If in this life only we have hope in Christ, we are of all men most miserable.

“1 Tim. 3. 12

Paul seems carefully to avoid expressing, and uses the generic term *perished*, which was in use among Gentiles on this very point, and which does not define the nature of the ruin. Besides, his statement that the falling asleep and the perishing is one and the same thing, forbids this applying the word *perishing* to an after state. Those with whom he argues confine the hope in Christ to this life, verse 19; and their view yields the Epicurean maxim of verse 32, both of which passages suggest that these heretics denied the future of the soul.

The philosophers who mocked Paul at Athens denied alike the resurrection, and the immortality of the soul. A short time before Christ, Cesar, in the Roman senate, argued against executing the followers of Cataline under the assumption, fully expressed, that death is the last of man; and of the entire senate not one dissented from that belief. This was the settled view of the civilized paganism of the age. Even the poets, who playfully prattled of *manes*, *hades*, and *shadowy Phytionian domes*, did, as prosaic thinkers, reject and laugh at such myths. And these Corinthian deniers of the resurrection clearly held the view that Christianity only presented a resurrection of the soul from sin, and was, therefore, a good thing for this life, but nothing for the life to come.

**19. In this life**—The Sadducees, Stoics, and Epicureans held to rewards of virtue in this life. Paul could concede that; but when they proceeded to add in this life only, he objected. **Most miserable**—Rather, *most pitiable*. They were more *pitiable* than either of the above three sects, because they underwent persecution, privation, and martyrdom; but still more because, on the supposition stated, they did all this inflated with false visions of eternal glory hereafter. And so

**20** But now <sup>\*</sup>is Christ risen from the dead, *and* become <sup>\*</sup>the firstfruits of them that slept.

**21** For <sup>\*</sup>since by man *came* death, <sup>\*</sup>by man *came* also the resurrection

see 1 Pet. 1. 3.—<sup>\*</sup>Acts 26. 23; verse 23; Col. 1. 18; Rev. 1. 5.

pagan authors held the Christian readiness for suffering and death as <sup>\*</sup>fatuation. Said the philosopher Epictetus, "Is it possible that a man may arrive at this temper and become indifferent to those things, from madness or from habit, *like the Galkians?*" And the Emperor Marcus Aurelius said, "Let this preparedness of mind (for death) arise from its own judgment, and not from obstinacy, *like the Christians.*"

**3. Reaffirmation of Christ's resurrection, and statement of the place of the resurrection in the divine system, 20-28.**

This sublime passage, preceded by 2 Thess. i, 10, and followed by vv. 51-57 of this chapter, forms a part of what we may call the *Apocalypse of St. Paul*. It differs from that of St. John as being briefer and more literal; and, because it is more literal, John is to be explained by Paul rather than Paul by John.

**20. But now**—After all these denials. **Is Christ risen**—Reaffirmed with sublime emphasis. **Firstfruits**—According to the Mosaic ritual the first product of the year from field, vineyard, etc., was sacred, and offered unto God. So Christ, as the first raised from the dead to die no more, was the firstfruits of the universal resurrection. Others, like Lazarus and the son of the widow of Nain, were raised from death; and that raising is called, in verb form, a *resurrection*; but they were raised in mortal body to die again. Their raising was no part of the organic universal resurrection. Christ was the first who went from the tomb to heaven.

**21, 22.** Compare this parallelism between Adam and Christ with that in Rom. v, 12-21.

**21. For**—Just as the afterfruits are of the same nature with the firstfruits, so the human race is after the nature

of the dead. **22** For as in Adam all die, even so in Christ shall all be made alive. **23** But <sup>\*</sup>every man in his own order: Christ the firstfruits; afterward they that are

see Rom. 8. 12, 17.—<sup>\*</sup>John 11. 25; Rom. 6. 23. <sup>\*</sup>Verse 20; 1 Thess. 4. 15-17.

of its heads. **By man**—It pleased God that in some way humanity should within itself, however aided by divinity, work out its own destiny, both for death and life; within itself, in Adam and in Christ.

**22. In Adam...in Christ**—Literally in the Adam, in the Christ. That all the race was done up in Adam and drawn out from him, (just as the successive lengths of a spyglass are done up in and drawn out from the first length,) is not a literal fact. It is an imaginative conception, which, properly guarded, gives a powerful impression of the truth. St. Augustine, by perverting the conception, did almost as much to corrupt Christian theology as he did, in other respects, to defend it. See note on Rom. v, 12. The being **made alive** here, is simply the same as the **resurrection** in the previous verse, and affirms, merely, a universal bodily resurrection. The being **in Christ** refers not to the incorporation into Christ's mystical body of believers by faith, but to their being taken in under his headship of the race, as they were previously in under the headship of Adam by descent.

**23. Every man**—Shall be made alive, in his own order. **Order** is in the Greek a military term, signifying a *band* or *battalion*. The three battalions are **Christ, his own, and the wicked**. As the apostle, however, is writing for Christians, and for Christian consolation, he here skips the wicked and pictures the resurrection of the righteous solely. He paints the *glorious resurrection*, or, in other words, the *glorious side* of the resurrection, alone. That he believed in the resurrection of the wicked is shown by his words, Acts xxiv, 15, where see note. **At his coming**—His **PAROUSIA**; a Greek word which, in reference to Christ, always denotes his personal presence at

Christ's at his coming. **24** Then *cometh* the end, when he shall have delivered up <sup>b</sup>the kingdom to God, even the Father; when he

shall have put down all rule, and all authority and power. **25** For he must reign, <sup>c</sup>till he hath put all enemies under his feet. **26** <sup>d</sup>The

<sup>b</sup> Dan. 7.14, 27. — <sup>c</sup> Psa. 110.1; Acts 2.34, 35; Eph. 1.

<sup>d</sup> 23; Heb. 1.13; 10.12. — <sup>e</sup> 2 Tim. 1.10; Rev. 20.14.

the second advent to judge the world. Of this event the Apostles' Creed says: "He ascended into heaven, . . . from thence he shall come to judge the quick," (*living*) "and the dead." The passages containing the word *parousia*, in application to Christ, and always translated *coming*, are the following: Matt. xxiv, 3, 37, 39; 1 Cor. xv, 23; 1 Thess. ii, 19; iii, 13; iv, 15; 2 Thess. ii, 1, 8, 9; James v, 7, 8; 2 Pet. i, 16; iii, 4, 12; 1 John ii, 28. Other *comings* of God or Christ are mentioned in the Old Testament and New, both in verb and noun forms, which may designate any of the providential interpositions of God in great events, and which are not to be identified with this *PAROUSIA*.

**24. Then cometh the end**—**The end** of the mediatorial and probationary kingdom of the Messiah; that is, its restoring by Christ to the Father. This is the result of the completed judgment of both the righteous and the unrighteous. The words **afterward** and **then**, which mark the second and third of the points of succession, are in Greek *ἔπειτα* and *εἰτα*, which furnish no indication of the length of interval between the points. As the apostle was not given to know the length of time between Christ's resurrection and second advent, nor between that advent and the **end**, he gives no measurement. Personally, he may have believed it possible that the three events were with little or no interval; and the revelation vouchsafed here to him, affirms nothing as to time. But many commentators hold that there are *two bodily resurrections*; one of the righteous and the other of the wicked, a thousand years apart; so that the **end**, the third point, is at least that length of period from the *parousia*. The only authority for this opinion is Rev. xx, 5, which, however, describes a resurrection of "souls," not of bodies. The same two resurrections are shad-

owed by John in his gospel, v. 25-29. There is nothing here to show any length of interval between the *advent* and the **end**, or to show that there is more than a one twofold resurrection at that advent. And such is the doctrine of Matt. xxiv and xxv, and of John v, 28, 29, as well as of the Apostles' Creed just quoted, and, we may add, of all the confessions of faith of the great Churches of Christendom. The *parousia* or advent of this verse is identical with the "great white throne" of Rev. xx, 11. **The kingdom**—The rule of the Son, as bringing to order the rebellion of the world, is well compared by Grotius to the viceroyalty of a king's son, sent forth to subdue an insurgent province. When every *enemy* is subdued, he returns to the capital, gives up his commission, resigns his foreign viceroyalty, and resumes his royal place at the royal right hand; and the king is all-ruling in all things, owing to the harmony restored. **To God, even the Father**—Literally, *to the God and Father*. **Put down**—A bad rendering for *καταργῶν*, which means *nullify*, *abolish*, or put out of existence, not the *persons* of his enemies, but their organic **rule, authority, and power**.

**25. For**—Assigns Scripture proof of this abolition. **He**, Christ, **must reign** from his accession to the **end** above mentioned. The quotation is from Psa. cx, 1, in which "Jehovah says to my Jehovah, Sit thou at my right hand, until I make thine enemies thy footstool." With this compare our notes on Matt. xxviii, 18, and Acts i, 1, showing Christ's investiture with this kingdom at his ascension in accordance with Dan. vii, 13. **Put all enemies under his feet**—As their organisms in the last verse were to be *abolished*, so their persons it is that are **put down**. The figure is taken from the custom of ancient conquerors placing their feet

last enemy *that* shall be destroyed is death. 27 For he *hath* put all things under his feet. But when he saith, All things are put under *him*, it is manifest that he is excepted, which did put all things

under him. 28 'And when all things shall be subdued unto him, then *shall* the Son also himself be subject unto him that put all things under him, that God may be all in all.

c Ps. 8, 6; Matt. 28, 18; Heb. 2, 8; 1 Pet. 3, 22.

f Phil. 2, 21.—g Chap. 2, 26; 11, 2.

upon the head of the conquered. See note on Acts ii, 35. It indicates not the *conversion*, but the powerful subjection, of incorrigible enemies.

26. **The last enemy**—Literally, *the last enemy shall be abolished, death*. The word for *abolished* is the same as we have so rendered in verse 24. This is annihilation of death by the universal resurrection. So Rev. xx, 14, "Death and hades were cast into the lake of fire;" xxi, 4, "and there shall be no more death." Death is an **enemy** to man, brought in by sin; an **enemy** to Christ, to whom Christ had first to submit, in order last to conquer and destroy.

27. **He (God) hath put all things under his (Christ's) feet**—This is a quotation from Psalm viii, 6; words which are spoken by the psalmist of man as in the earthly image of God; and are applied here, as in Hebrews ii, 8, to Jesus as the representative man in his highest state. **But**—These words may be thus paraphrased: When, at the consummation, God shall have pronounced that all things have actually become subjected to Christ, (in accordance with Ps. viii, 6,) it is clear that he (God) who so put all things under Christ is excepted; so that he puts not himself under Christ. As Grotius says, this is that *figure of exception* mentioned by Greek rhetoricians as necessary in some instances, and is exemplified by the sentence, *the sky covers all things, of course excepting the sky itself*. This exception, Wordsworth thinks, Paul expressly makes in order to guard his Greek readers against the error of their own mythology, which makes Jupiter subject his own father, Saturn, to himself. Let the reader mark, that at the completion of this verse all things are under Christ, and Christ under the Father.

The restoration of the mediatorial kingdom takes not **all things** from under Christ, as the coming home of the king's eldest son, and the surrendry of his special temporal viceroyalty, does not diminish his perpetual rank and supremacy over all others, his father excepted. Rather is he higher, in the peaceful order and harmony of the home kingdom, for his temporary absence and victorious expedition. Christ's kingdom is, therefore, "without end."

28. **God...all in all**—The first **all** of the two here, which God **may** be, is an **all** of absolute *power*, pervading the second **all things**, immediate and without a mediator. For it is power, kingdom, authority, abolition, and subjection, which are the subject of the whole passage; not one word being spoken of reconciliation, communion, or love. This we think entirely decisive against all theories of Restorationism founded on this passage. God is finally **all things**—in supremacy over and in **all things**. As the light perfectly pervades the perfectly transparent diamond, so that the diamond itself becomes invisible, being visually dissolved in light, so God, the omnipotent **all**, is omnipresent in **all things**. From the very nature of things, that omnipresence is perfectly blissful to every conscious nature accordant with it; but perfectly woful to every conscious nature discordant with it, though perfectly subjected by it. And between the idea of this subjection under power, and this discordance of nature, there is no contradiction.

4. **The devastating result of a no-resurrection upon all our Christian hopes and activities**, 29-34.

Paul resumes suddenly, and continues, the train of thought interrupted at verse 19 by the apocalypse of 20-28. In 12-19 he had argued that the no-

**29** Else what shall they do which are baptized for the dead, if the

dead rise not at all? why are they then baptized for the dead?

resurrection doctrine contradicts Christianity; he now (29-34) shows how it blights all Christian hope and destroys all Christian heroism.

**29. Else**—If this apocalypse of the resurrection be not true. **What shall they do**—Or say for themselves. **Baptized for the dead**—Over this passage an interminable battle of commentary is waged. It is admitted by all that the Greek *ὑπέρ*, for, signifies either, (1) *over*, in local position; or, (2) *instead of*, as a substitute, but rarely; or, (3) *in behalf of*, as favourer, sponsor, advocate, or other benefactor. Of the many interpretations fully given by Stanley but two are worth a discussion. 1. The supposed custom of substitutive baptism, by which a living person was *baptized in place of* a dead person, one or more. 2. The baptism *in behalf of* the resurrection of the dead.

By the substitutive interpretation (as Tertullian, Grotius, Alford, Hodge) it is maintained that when a catechumen died before baptism, a friend was baptized in his stead, and so was substitutively **baptized for the dead**. But, 1. There is no reason to believe, *outside of the passage itself*, that any such practice existed in the apostolic Church. It seems illegitimate to create, for an exegetical purpose, a class of heretics practising a particular superstitious rite, when any other natural meaning exists. There is not the slightest reason to doubt that the practisers of substitutive baptism mentioned by Tertullian and ridiculed by Chrysostom were later than Paul's day, and based their practice on their interpretation of this verse, as do the modern Mormons. 2. It could hardly be said that such substitutes were baptized universally for the dead; dead being a Greek plural with the article, and so signifying **all the dead**. Note, ver. 12. The phrase to express this substitutive meaning should be *ὑπὲρ νεκρῶν*, for a dead person, or *νεκρῶν*, without the article, for dead persons. 3. Quoting the condemnable practice of heretics is out of the analogy and line of the

argument. Paul has argued that a denial of the resurrection impugns Christ, Christians, and sufferers of persecution, like himself; and then a sudden and transient interpolation of heretical performers of a superstitious rite is incredible. 4. The argument would be without value. It would subject Paul to the reply, What authority for us is an example of a set of heretics practising a false superstition? And this worthlessness would be aggravated if it were true that Paul's words intimate a disapproval of the practice. Such disapproval, however, does not appear from the proofs Alford furnishes. His first proof is, that **baptized** is in the present, *βαπτίζονται*, are being baptized, instead of *βαπτισθέντες*, were baptized. The present is used, we think, as in the case of *stand we in jeopardy*, as a matter of vividness. The third person is used because, for the sake of that vividness, Paul speaks of converts *being baptized now*, rather than of persons, like himself, baptized twenty years ago. In fact, the *they* of this verse refers to the catechumens, and the *we* of the next verse to the apostles. 5. For *substitution* the proper Greek preposition is not *ὑπέρ*, but *ἀντί*. The ordinary sense of *in behalf of* is the true intrinsic meaning, and should not be surrendered for any reasons that have ever here been produced.

The true interpretation is, we believe, that of Chrysostom. The apostolic Christians were baptized into the faith of the resurrection of the dead, and thereby they were sponsors *in behalf of the dead*, that the dead should rise. Baptism was itself an affirmation *in behalf of the dead*, who were assailed and condemned to final death by these deniers of their resurrection. In favour of this view, 1. Is Paul's use of *ὑπέρ*, as *in behalf of*, with an intermediate idea. So above, (verse 3), *in behalf of our sins*, that is, of their forgiveness. So also 2 Thess. ii, 1, *in behalf of the parousia*, which was involved in error by mistaken believers. So also *in behalf of the dead*, whose resurrection

**30** And <sup>h</sup>why stand we in jeopardy every hour? **31** I protest by <sup>i</sup>your rejoicing which I have in Christ Jesus our Lord, <sup>h</sup>I die daily. **32** If <sup>a</sup>after the manner of men <sup>i</sup>I

have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? <sup>m</sup>let us eat and drink; for to-morrow we die. **33** Be not deceived: <sup>a</sup>evil communications

<sup>a</sup>3 Cor. 11, 26; Gal. 5, 11.—<sup>h</sup>Some read, *our*.  
—<sup>i</sup>1 Thess. 2, 19.—<sup>m</sup>Rom. 8, 36; chap. 4, 9;  
3 Cor. 4, 10, 11; 11, 32.

<sup>5</sup>Or, to speak *after the manner of men*.—  
25 Cor. 1, 6.—<sup>m</sup>Eccles. 3, 24; Isa. 22, 13; 56, 12;  
Luke 12, 12.—<sup>a</sup>Chap. 5, 6.

baptism asserts. 2. It lies in the direct line of the argument. Paul has quoted in favour of the resurrection the Christian preaching, (verse 14,) faith, (17,) the salvation of dead Christians, (18,) the jeopardy of the living, (30); why should he not quote Christian baptism as a pledge in behalf of the dead? These deniers were against the dead; Christian baptism was for the dead. 3. The Church early recognised the connexion between baptism and the resurrection. It has its basis in the words of St. Paul: "Buried with him in baptism, wherein also ye are risen with him." Col. ii, 12. And so Chrysostom says: "When we have instructed the catechumen in the divine mysteries of the Gospel, and are about to baptize him, we command him to say, 'I believe in the resurrection of the body.' . . . This is what St. Paul recalls to their memory. If there is no resurrection of the body why are you baptized for the dead?" 4. This accords with the phrase the dead; the baptism being, not for a dead person, or some dead persons, but for the universal dead.

**30. We**—The apostles, as the I of the next verse specifies the apostle himself. From their sponsorship for the dead in baptism he passes to the baptism of suffering and blood which the apostles underwent in behalf of the same cause.

**31. By your rejoicing**—Rather, *by the boasting of you which I have*. He not only affirms his daily death, but he protests it by that which was both its cause and its compensation, his triumph in the conversion of the Corinthians. **Die daily**—In the purpose of my enemies, and in the just apprehension of my own mind. But God gave him as many lives as his persecutors gave him deaths.

**32. I have fought with beasts**—In a single word, I *beast-fought*. Happily our present Christian civilization needs no such word. The Christians during the pagan persecutions were exposed to lions, but it is not probable that so early as Paul's writing of this epistle any such exposure had taken place. The best commentators take the words as metaphorical. The words *after the manner of men*, (literally, *according to man*;) we doubt not implies this figurative meaning. The word *speaking* is not, indeed, supplied, for the reason that speaking is implied in the very fact that speaking is what he is doing. *According to man* may as well mean, according to man *in language*, as in any other respect. **Eat . . . die**—Stoical moralists in Paul's day, and materialistic moralists of the present day, declare that earthly motives are sufficient for the maintenance of a true virtue. This cannot be. Unless man's virtue be fastened by some cord to the supernal it has nothing in it of divine. Culture and self-respect may keep a few philosophers at an elevated level, but the mass of men, if cut off from THE ABOVE, and deprived of its hopes and fears for the great future, will sink into animalism, and the apostle has here given voice and utterance to the mere instincts of the animal man in his despair. In ancient poetry, the saddest and most beautiful, and often most disgusting, strains, are the varied expression either of this despair, or this union of licentiousness with despair.

**33.** Paul now flings out some words of warning against the demoralizing influence of the men who are among them insinuating the non-existence of any human future. **Deceived**—Be-ware of error, for *evil* intercourses, intimacies, *corrupt good morals*, rather,

corrupt good manners. **34** \*Awake to righteousness, and sin not; for some have not the knowledge of God: *†*I speak *this* to your shame.

**35** But some *man* will say, 'How

o Rom. 13. 11; Eph. 5. 14.—p 1 Thess. 4. 5.

than **manners**. Bad principles produce bad characters and conduct. The belief that we live but for this world will seduce us into sin.

**34. Awake**, from the influence of these seductions to living *righteously, and sin not; for some*, whose doctrines I have indicated, though their names I will not utter, *have not the knowledge of God*; literally, *have an ignorance of God*. They are really holding fast a part of their old paganism—the evil of matter and the impossibility of a renovation of man's body. They "err, not knowing the Scriptures, nor the power of God" touching the resurrection. Matt. xxii, 29, 30. **Your shame**—That these semi-pagan errorists, denying the power of God for a resurrection, and demoralizing the Church, should be still influential among them.

**5. By the contrasts in the glory of various classes of material bodies is illustrated the contrast between our bodies, mortal and immortalized, 35–41.**

Paul now, through the remainder of the chapter, answers the Gnostic opponent who denies the possibility of the resurrection, *based on the vileness of corporeal matter*. He shows (35–41) that there are varieties of body, contrasts the mode of our present body with the mode of the future same body, (42–50,) and furnishes an apocalyptic picture affirming by revelation a glorious resurrection of the same body.

**35. Some man**—One of the *some* of verses 34 and 12. Both questions deny the possibility of the resurrection (of our present body, note Acts viii, 9) by asking the *how* and the *what kind*. They fully believe that it is no *how* and of no *kind*; for matter is immutably corrupt, and they have no conception that body can be made, even by divine power, any otherwise than corrupt—just *because it is matter*.

are the dead raised up? and with what body do they come? **36** *Thou* fool, \*that which thou sowest is not quickened, except it die: **37** And that which thou sowest, thou sow-

q Chap. 6. 5.—r Ezek. 37. 3.—s John 12. 24.

**36. Thou fool**—The italic *thou* is furnished by the translators. Similar was Solomon's fool, who said in his heart, There is no God. **Thou**—Yet here, as in Rom. ix, the apostle has a conceptual opponent face to face. This *thou* would be more emphatic in Paul's Greek than in our English, for the Greek can omit the pronoun, and inserts it only for the keen point. As Dr. Poor (in Lange) pertinently says, "It is the pointed finger aiming at the objector present to the author's mind—*thou*." And fool belongs to this *thou*, just because his own planting a seed refutes him. When *you yourself* put a seed in the ground, *you* know what follows. **Quickened**—Made alive in the future plant.

Paul here, be it noted, is not dealing in the secrecies of science, but with the bare facts presented to *the eye* of the seed planter. The three patent ocular facts are, a burial, a death, and a re-appearance. The seed goes into the ground, dies, and is "resurrected" in a plant above ground. To Paul's conception the plant is the same seed re-appearing; the same matter in a new form. Yet this sameness is not what he is now illustrating; he is now only showing the Gnostic that as matter is not necessarily glorious, so the materiality of our present body is no reason for objecting to its future remodeling in glory. Paul's view is, that the same materiality rises re-organized, and endowed with new properties. It is *idem et alter*; the same in substance, but different in phenomena; just as the same carbon may be first a charcoal and then a diamond. **Except it die**—Is it strange to you that corruption, decay, and death should be the antecedent of immortal life? Lo, the seed you plant cannot live until it die. Death is the necessary condition to future life.

est not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*: **38** But God giveth it a body as it hath pleased him, and to every seed his own body. **39** All flesh is not the same flesh: but *there is one kind of*

flesh of men, another flesh of beasts, another of fishes, *and* another of birds. **40** *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another. **41** *There is* one glory of the

**37. Not...body that shall be**—The planter does not sow it a plant and then have it come up a plant. But a seed is sown and a plant is grown. Just so you bury a *putrid corpse*, and it comes forth an *angel-like body*. But to the apostle's legitimate conception the new plant is but a transfiguration of the old seed, and the new body is but a molecular rearrangement of the old corpse. *The old corpse is the primitive material out of which the new body is made; just as in the change of verse 52, the old is the material for the new.* **Bare grain**—Naked kernel, not a living stalk, with fresh branches, foliage, and flower; as it is in its upspringing.

**38. But God giveth it**—And it was just because the Gnostical objector had a semi-pagan ignorance of God, (note on verse 34,) that he could not realize that God can reorganize old matter in new glory. **Pleased him**—For the laws of the resurrection, like the laws of nature, are a mode of the divine volition. The new body is produced by God's power, and just as he wills. **To every (kind of) seed his own body**—And so God may modify the resurrection body so as to destroy the objector's supposition that the same body means a corrupt body.

**39-41.** As the necessary corruptness of all matter, and therefore the necessary corruptness of all bodies, here or hereafter, is the ground assumption of the Gnostical objector against the possibility of the resurrection, Paul now enlarges on the varieties of body, and the various glories which material bodies are made by God to assume. These are all to illustrate the difference between the dying body and the resurrection body.

**39. All...not...same flesh**—All are alike matter and flesh; but God's power is competent to clothe the same matter with varied properties.

**40. Celestial...terrestrial**—Celestial bodies might be understood of the stars, or, as they are called, "the heavenly bodies," but there hardly appear to be any *earthly bodies* to correspond with them. Hence, very plausibly, they are interpreted by the best modern commentators as *angelic bodies* and *human bodies*. This would assume that an angel possesses, or at least *assumes* whenever he appears to human vision, a *spiritual body*, verse 44, yet none the less a subtly material one. The *glory* of our *earthly bodies* is indeed a very inferior one at present, yet still possessing traits of the image of God.

**41. Glory**—Visible splendour. The splendours of the luminaries differ in intensity, magnitude, and colour. Against the doctrine of a resurrection it is argued that our bodies are now *in a continual process of change*; so that, even here, our very material sameness is not a literal, but a successional and historical one. Yet, we reply, this molecular succession is, in fact, now most carefully maintained unbroken; so that the historical continuity and sameness can be traced and sworn to. The murderer of twenty years ago, in spite of all organic changes, is hung to-day. This man at seventy is husband of the wife he married at twenty-five, and heir of the patrimony he inherited in infancy. But we never in life drop our whole body to-day, pass a bodiless period, and then take a whole new body. Nor then would the new body be the same as the old. In order to be *the same body* next year, the reconstructor must go back and take up the material of the old body into the new. And so in the resurrection, the reorganizer must go back and take up the body that died; otherwise, the successional historical identity *which* exists in our present



sun, and another glory of the moon, and another glory of the stars; for

*one* star differeth from *another* star in glory.

life, and which is quoted as a precedent, is wholly abolished.

Dr. Poor theorizes that the "plastic principle" may, at the resurrection, "assimilate new materials of a wholly different kind" from those in our present bodies. What demand for such a supposition? For, 1. There is not known to science, or demanded by reason, any other "plastic principle" than an omnipresent divine power, working under forms of law and finite causations. As Paul says, *God giveth it a body as it hath pleased him*, yet in accordance with the laws of resurrection. 2. When the undressed soul appears before God on the morning of the resurrection, it is by divine power that *from somewhere* in the wide universe, the particles should gather in accretion upon the soul, to form its body. Now why is it not quite as easy for divine power to order the coming of that set of particles which formed the old body as any other? What demand from science, reason, or Scripture for any new materials? Nay, that divine power may establish such *affinity* between the soul and the particles of the old organism that it may attract them to itself by a process as truly *natural* as that by which a magnet draws a mass of iron filings to itself.

Otherwise there is no resurrection, but a new creation and a substitution. The real debate is not between "two theories of the resurrection," but between the resurrection and something else that is *not a resurrection*. An *anastasis* (resurrection) of the dead is an *uprising* of the body from its fallen position in death, and, normally, the grave. That is the very meaning of the word. And it is that which *down-fell* which must *uprise*, and not something else. Or, if it is called in the New Testament an *egressis*, it is an *up-raising*. What is it that is upraised unless the previous body, the body that fell, and that now lies a prostrate corpse? There must be no legerdemain about it; no slipping in a supposititious

body; no substitution; no new creation "out of new materials of a wholly different kind." If either of those things takes place, it is no resurrection at all, and the doctrine of the resurrection is wholly denied.

This realistic identity is absolutely required by Scripture. Daniel tells us (xii, 2) that they "that sleep in the dust of the earth," which can be no other than the buried corpses, "shall awake." Our Lord, almost quoting Daniel's words, says that it is "they that are in the graves," which can again mean only the entombed corpses, that "shall come forth." John v, 28, 29. Wherever death is called a sleep it is the body (certainly not the soul) that is conceived to sleep, and the resurrection is the awakening of that *same* body. Our Lord's resurrection—the pattern and model for all—was of his *same* body from the tomb. In his transfiguration, by which he was assimilated to the resurrection body of Moses and Elijah, that self-same body rose into the resurrection state, and then subsided into its ordinary conditions; unchanged in material throughout. In the change of verses 51, 52 it is this *same* mortal body; and the *change* is simply its *putting on immortality*.

If by divine law there may be a fixed affinity between the soul and its last investiture, that law can secure that the same material shall never be organic in two bodies at death; just as a secret law secures the equality in number of the two sexes.

This modern unscriptural pseudo-resurrection is a Gnostical one. It has "an ignorance of God," doubting his power to raise the same body. It has the Gnostic abhorrence of matter, demanding "new materials of a wholly different kind," known as matter now. But it does not deny a future life, like the errorists whom Paul corrects; and so does not shake the foundations of Christianity.

Meyer quotes from Tertullian the following notes as a caution to over-brilliant commentators, verse 40: **One**

**42** 'So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption:

† Dan. 12. 3; Matt. 13. 43.

**flesh of men**, that is, servants of God; **another of beasts**, that is, the heathen; **another of birds**, that is, the martyrs; **another of fish**, to whom *belongs the water of baptism!* Also, verse 41. **There is one glory of the sun**—Christ; **of the moon**—The Church; **of the stars**—The seed of Abraham.

**6. With these differences in various bodies, the differences between the buried and risen bodies correspond,** 42-50.

**42. So also**—Similar to the difference in these contrasted classes of objects in nature is the difference between the buried and the resurrection body.

The words thrice produced—**sown, sown, sown**—can mean nothing but *buried, buried, buried* in the grave. And **raised, raised, raised**, can mean nothing but raised from the grave. And what is or can be **raised** but the material corpse there buried? And what can be "resurrected," or immortalized, but that same material which is **raised** from the grave? And if the corpse is **raised** from the grave by the resurrection, what need of any other material? Obviously, indeed, both Jesus and Paul select the case of the buried only as the *ordinary* fact. But that ordinary fact is selected to declare the resurrection of the actually dead body. For what has any substituted body to do with the grave at all?

**It . . . it**—The *it* is not expressed in the Greek, but necessarily implied. For as the subject of both verbs, **sown** and **raised**, is the same, so the same subject is buried and "resurrected." But what is the grammatical antecedent of *it*? What is *it* that is **sown**? None is here expressed, but verse 44 shows that **body** is implied.

If Jesus, instead of reanimating the putrid corpse of Lazarus by restoring to it its soul, had enshrined his soul in a new body, it would have been, so far

**43** 'It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: **44** It

¶ Phil. 3. 21.

as the soul was concerned, a transmigration, and not a resurrection. And so far as the body is concerned, a substitution and not a resurrection. The resurrection, to be a resurrection, must be of the same body; and it must be the same body by being the same substance, particle for particle. But it destroys not the resurrection to endow the body with new properties, and arrange its molecules to a new model.

There are three qualities assigned to the present body—**corruption, dishonour, and weakness**; and three to the resurrection body—**incorruption, honour, and power**. **Corruption** is the quality that arises from the instability of the material particles, by which displacement, decay, and disintegration take place. **Incorruption** implies that the body, however flexible to every volition, suffers no displacement, disarrangement, or dissolution. Every part and particle retains its place with perfect indissolubleness, health, and durability. Flexible as gossamer, it is unyielding as adamant.

**43. Dishonour**—Both in life and in death the mortal body has parts, conditions, operations, and failures that render it a disgust to the contemplation. In death, decay and putrefaction render it unendurable to its fellows. "When the soul departs," says Xenophon, "men carry out the body of the dearest friend in the quickest way, and put it out of sight." **Glory**—Phenomenal properties that attract the wonder and admiration of the beholder. **Weakness**—With strength of body to effect little; liable to sickness and debility, requiring to be carried by machinery for rapid locomotion. **Power**—Vigour of body to accomplish the boldest determinations of the will, exemption from fatigue, and ability to pass through space with the rapidity of thought. Grotius adds, "Endowed with a variety of new senses;" which, however true, is not so clearly said.

is sown a natural body, it is raised a spiritual body. There is a nat-

#### 44. Natural body...spiritual body

—The word *natural*, to the English reader, entirely breaks the thread of the apostle's thought. If we assume a difference between *soul* and *spirit*, and coin the word *soulical* as the antithesis of *spiritual*, we present his exact idea, and the connexion with the word *soul*, verse 45, will be immediately made. The Greek word *ψυχή*, *psyche*—*soul* or *life*—when used as antithetical to *πνεῦμα*, *pneuma*—*spirit*—signifies that animating, formative, and thinking *soul* or *anima* which belongs to the *animal*, and which man, as *animal*, shares as his lower nature, with the animals. Its range is within the limits of the five senses, within which limits it is able to think and to reason. Such is the power of the highest animals. Overlying this, is the *spirit* which man shares with higher natures, by which thought transcends the range of the senses, and man thinks of immensity, eternity, infinity, immortality, the beautiful, the holy, and God. Whether soul and spirit exist in man as two entities distinct from each other, we need not here discuss; yet it is certain that man's mind possesses both these two classes or sets of thoughts. The lower faculties may exist without the higher; for they do so exist in brutes. The brute has also a higher set of faculties overlying those of the oyster. But it is all-important to note that it is by man's *spiritual* faculties that he rises into a supernal region, and shows affinities with celestial natures.

When St. Paul says it is *sown* a *soulical* body, as in the two preceding cases (verses 42, 43) of the *sown*, he does not refer to the dead or dying body, but to the body as mortal in life, and *sown* in death. It is a *soulical* body while living, and is buried as the vacated frame of a *soulical* body. The body dies because the animal soul either fuses into surrounding nature, or is borne by the spirit into the spirit region. **There is**—The anti-resurrectionists of the Corinthian Church seem never to have understood this striking assertion.

**A soulical body...a spiritual body—**

But as the *soulical* body is not all *pure soul*, so the *spiritual* body is not *pure spirit*. For a pure spirit is not a body at all. As the *soulical* body is soul-pervaded body, so the *spiritual* body is spirit-pervaded body. But while the soul pervades and gives sensitive life to body alone, the spirit pervades both soul and body, and gives supernal life to both; forming the unit of body, soul, and spirit.

Scholars agree that the true reading here is, *If there is a natural body, there is also a spiritual body*. By the body's becoming a "spiritual body" we understand that it will be so subtilized, so adjusted to the pure spirit, and so subjected in every part and particle to the volition and power of the spirit, that while the spirit becomes, so to speak, more substantiated, the personal unit of the two natures possesses all the capabilities that our thought usually attributes to the pure spirit. By volition it passes with lightning rapidity through measureless distances. It clairvoyantly sees, at volition, through a finite immensity. By volition it transforms itself to any shape, and invests itself with a countless variety of properties and phenomenal presentations. It can become as the dark, rolling cloud, the flashing lightning, the solid rock. And yet it will have a normal figure and face which will at once be the true expression of its essential nature, (far more truly than human physiognomy now manifests the character,) and will reveal to the intuition of the fellow-celestials, the particular personality, and perhaps the entire past history, of the individual. When asked, Will the glorified bodies have teeth? we reply, If they please; and eat with them, too, as the angels did who visited Abraham. If asked, Will they have hair? we reply, Yes, if they please. And when asked, Where will they get their clothes? we answer, Just where the "two angels" who stood before the apostles at Christ's ascension, procured their "shining raiment." It is perfectly clear, we think, that varying phenomenal form and

ural body, and there is a spiritual body. **45** And so it is written, The first man Adam <sup>was</sup> made a living soul; <sup>the</sup> last Adam <sup>was made</sup> a quickening spirit. **46** Howbeit that <sup>was</sup> not first which is spiritual, but that which is natural; and afterward that which is spiritual. **47** The first man <sup>is</sup> of the earth,

<sup>a</sup> Gen. 2. 7.—<sup>b</sup> Rom. 8. 14.—<sup>c</sup> John 5. -21; 6. 25, 28, 40, 54, 57; Phil. 3. 21; Col. 2. 4.—<sup>d</sup> John 8. 31.—<sup>e</sup> Gen. 2. 7; 3. 13.

properties are more or less at the command both of the pure spirit and of the unit of spirit and spiritual body. See note on Luke xxiv, 39.

**45.** So.—In accordance with this distinction between the *soulical* and the *spiritual*, it is written in Gen. ii, 7. **Was made a living soul**—Paul quotes the words of the Septuagint, which, like those of the Hebrew, are literally rendered *became unto, or into, a living soul*. From these words, as Dr. Poor truly says, no argument for immortality could be drawn, for our English translation wrongly conceals that in Gen. i, 20, 21, 24, the words severally rendered *creature that hath life, living creature, living creature*, are in the Hebrew precisely the same as here for **living soul**, which last is the true translation in every case. Yet a most remarkable difference between the case of the animals who, in the above three verses, become a living soul, and man, who becomes a living soul, is this: that whereas the animals become such in accordance with God's fiat to nature to *bring them forth*, man becomes so by the direct breath of the Almighty.

Of the antitheses of this verse the clause, the first... soul is Moses' scripture; the last clause, the last... quickening spirit, is Paul's; and, as equally inspired, is equally good. Yet it may be Paul's equivalent for Genesis ii, 7, "breathed into his nostrils the breath of life," expressed in form to balance the antithesis. Christ is a quickening, that is, an *alive-making*, spirit, by the resurrection of men wrought by him.

**46.** Howbeit—Notwithstanding that

earthly: the second man <sup>is</sup> the Lord <sup>from</sup> heaven. **48** As <sup>is</sup> the earthly, such <sup>are</sup> they also that are earthly: <sup>and</sup> as <sup>is</sup> the heavenly, such <sup>are</sup> they also that are heavenly. **49** And <sup>as</sup> we have borne the image of the earthly, <sup>we</sup> shall also bear the image of the heavenly. **50** Now this I say, brethren,

<sup>a</sup> John 8. 12, 31.—<sup>b</sup> Phil. 3. 20, 21.—<sup>c</sup> Gen. 1. 3.—<sup>d</sup> Rom. 8. 29; 2 Cor. 3. 18; 4. 11; Phil. 3. 21; 1 John 3. 2.

it might be supposed that the greatest would be first, the reverse is the case. **Afterward... spiritual**—God works by progresses and climaxes, bringing out the greatest last. See note on Romans viii, 39.

**47.** Of—Rather, *from the earth*, as the second man is *from* heaven. In Gen. ii, 7, the same Greek words occur, *from the earth*. **The Lord**—This phrase is rejected as spurious by the best scholars; the true reading is **the second man is the Lord from heaven**. By this antithesis, as by the former, (verses 45 and 49,) Adam is viewed at his creation, and Christ at his second advent, producing our resurrection.

**48.** As... earthly, such... earthly—By the universal law of descent, earthly beings inherit the nature of their progenitors. See note, Romans v, 12, on the phrase *all have sinned*. **Heavenly**—But the nature of the **heavenly** is stamped at the resurrection upon the **earthly** by a direct act of divine power.

**49.** We shall also bear—Instead of the future the subjunctive of the verb has the best authority from MSS. But Alford rejects it, properly, (as well as the subjunctive in Romans vi, 1,) as having been introduced from doctrinal reasons. It would then follow, from Alford's own conclusion, that St. Paul here gives us a **we** in which it was not fully certain that himself would be included. See note, verse 52.

**50.** Now—Rather, *but*. We shall attain the heavenly resurrection image, *but* not as unchanged *flesh and blood*. **This I say**—As the thought really running through all the antitheses,

that "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

**51** Behold, I show you a mystery; "We shall not all sleep," but we shall all be changed, **52** In a moment, in the twinkling of an eye, at the last trump: "for the trumpet shall sound, and the dead shall be

raised incorruptible, and we shall be changed. **53** For this corruptible must put on incorruption, and this mortal must put on immortality. **54** So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is

• Matt. 16, 17; John 8, 3, 5.—1 Thess. 4, 15, 16, 17.—1 Phil. 3, 21.

• Zech. 9, 14; Matt. 24, 31; John 5, 28; 1 Thess. 4, 16.—2 Cor. 5, 4.

(42-49,) furnishing the full and final answer to the question **what body?** and negating the error on which that question was based, that the resurrection implies our corrupt mortal bodies in a future state. **Flesh and blood**—The perishable amalgam of soul and matter which furnished the basis of the objection against the resurrection. **Cannot**—Literally, are not able, as vile and putrifying, to inhabit the eternal mansions. They must be as immortal as the heavenly abodes themselves.

**7. Apocalyptic picture of the glorious resurrection, 51-53; triumphal pean, 54-57; and admonitory inference, 58.**

**51. Behold**—Lift up your eyes upon the glorious picture I present. **Show**—Utter. The showing was in language. **A mystery**—A truth hitherto concealed in the eternal councils, now revealed to men by me. **We**—Who are this we? Alford, and other commentators who are earnest to make out that Paul firmly expected the resurrection to occur in his own generation, say that it means Paul and his Corinthian brethren. We think it as comprehensive, at least, as the **we** of verse 49, including all the candidates for the glorious resurrection—all who have borne the image of the earthy. And this seems to be a complete reply to all argument drawn from both this **we** and that in 1 Thess. iv, 15. For it shows that St. Paul's **we** may cover a whole class—a class in which he may eventually fail to be one. **All**—And this **all** we consider as comprehensive as the **all** of verse 22. St. Paul is here meeting the question, How will it

be with those alive when Christ descends in judgment? **Be changed**—On this **change** we may note, 1. That it is a **change** that comes *upon* and is *of* the very body then being; the very same matter and substance: 2. That a **change** does not mean the bringing in any new material: 3. That verse 53 shows that it consists in the assuming of immortality, with the modifications included therein, upon that very mortal body and no other. We may add that this **change** illustrates the transition through which man, without sin, would have entered on his full immortality. Death, hades, and the intermediate state, would for him have had no existence. Nay, the "everlasting fire prepared for the devil and his angels," would have been suffered by devils alone. Man's great mistake of falling into Satan's proper inheritance would have been avoided.

**52. In a moment**—"Εν ἀτόμῳ. In an atom of time; in an indivisible instant. **In the twinkling** (literally, stroke) **of the eye**. Quick as a jerk of the eyelash. **The last trump**—See note, 1 Thess. iv, 6. **We... changed**—St. Paul's present **we** conceptually includes not quite the same as the first **we** of verse 51, but all the living in the body at the parousia.

**53. This corruptible**—The very mortal body that lives at the time of the change. **Put on**—Literally, *shall clothe on*; the Greek being the word signifying to put on a garment. On the very self-same mortal body, immortality shall be taken as an investiture, making the mortal immortal. 2 Cor. v, 2.

**54. Brought to pass**—In a more specific fact, yet justly to be included

written, <sup>k</sup>Death is swallowed up in victory. **55** <sup>l</sup>O death, where is thy sting? O <sup>g</sup>grave, where is thy victory? **56** The sting of death

is sin; and <sup>m</sup>the strength of sin is the law. **57** But thanks be to God, which giveth us <sup>n</sup>the victory through our Lord Jesus Christ.

<sup>k</sup> Isa. 25. 8; Heb. 2. 14, 15; Rev. 20. 14.—<sup>l</sup> Hos. 13. 14.—<sup>g</sup> Or, hell.

<sup>m</sup> Rom. 4. 15; 5. 13; 7. 5, 15.—<sup>n</sup> Rom. 7. 25. <sup>o</sup> 1 John 3. 4, 5.

in the general saying of Isa. xxv. 8. The words are the same as the Hebrew, with the active verb made passive. Yet Stanley maintains that the apostle probably still used some Greek translation; other, however, than the Septuagint. **Death...victory**—The prophet is depicting a blessed future to be brought about by the Messiah; but his pencil does not distinguish in its strokes the hues that belong to the periods before, at, and after, the resurrection. Touches belonging to each separately are blended in the then blessed Messianic future. Isaiah says, that in the great coming time, death shall be swallowed up in victory; Paul says it will be completely done by the resurrection at the parousia. Isaiah says, in the same verse, that "God will wipe away tears from off all faces;" John (Rev. xxi. 4) says, this shall be beyond the judgment and the casting the wicked into hell, even in the new heavens and earth of eternity.

**55.** In this verse, no doubt, Hosea xiii. 14 was running through St. Paul's mind, but he does not seem so much to quote as to parallel the prophet. Modern editors, such as Stanley and Alford, find death not only in the first clause, but in the second, instead of *hades*, rendered, unfortunately, *grave*. They think that *hades* has been inserted to conform it to the Septuagint. Wordsworth retains *hades*, assuming that the copyists substituted death to avoid the pagan-like personification of *hades*. On esthetic ground we can hardly believe that St. Paul could do so that a thing as to substitute *death* repeated, in the place of the Septuagint *hades*. **Sting**—Not a *good-point*, (see notes, Acts ix. 5,) as Stanley insipidly prefers; but a *sting* as of a scorpion, (Rev. ix. 10,) or a serpent, as in Gen. ii. and Num. xxi. **Grave**—Hades, the abode of the disembodied spirit in the intermediate state. See notes, Luke

xvi. 23; xxiii. 43. Death detains the body in the grave; *hades* detains the spirit in the intermediate state; the resurrection delivers and unites them both. Over this deliverance St. Paul now peals his pean, as healing the wound made by death's sting, and spoiling the victory of *hades*, the detainer from heaven. This adverse view of *hades* fully shows that it does not signify the glorified *heaven*, and so demonstrates the reality of an intermediate state.

**56. Sting of death is sin**—Before Adam's sin the destroyer slew the lower orders of creation, but had no sting for man; man would attain the resurrection state without death or *hades*. Note, verse 51. **Strength... the law**—The law over Adam, with its "Thou shalt not," made the act (otherwise irresponsible like those of animals) to be sin, and worthy of death. Thence death, which in the lower orders is simply natural, in man is also judicial and penal.

**57. But**—There is one who has satisfied the law; has thence taken out the strength of sin; thence destroyed the sting of death; and so wrought the resurrection. This exposition shows that the reference to the law is logically in the straight line of Paul's argument. It shows, we think, the infelicity of Stanley's remark: "It seems as if he could not mention sin, without adding that the strength of sin is the law." As if the apostle's pen, like a garrulous man's tongue, ran on its own account in the grooves of habit, loose from brain or thought. Yet it is a pertinent remark of Stanley's, that this apparently "is the germ of what is afterwards fully developed in Rom. v. 12-21; vii. 7-24." And Rom. vii. 25 is an echo of this verse. **The victory**—That over *hades*, in verse 55, by the resurrection, through our Lord Jesus Christ.

**58** 'Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of

the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

2 Pet. 2. 14.

7 Chap. 2. 2.

**58. Therefore**—The Christian doctrine is a great motive force for the Christian life. All the terrors and glories of death, resurrection, judgment, and eternity, are startling admonitions to steadfast, solemn duty-doing. **My beloved brethren**—St. Paul's heart hovers in full affection, in passing from those fearful scenes, over his brethren, as if he would provide for their safety. **Steadfast, unmoveable**—In your faith in the resurrection which the some of verse 12 are endeavouring to overthrow. **Steadfast, unmovable, and abounding**, form a climax. **Steadfast** means positive, intrinsic firmness; **unmovable** implies resistance to the mightiest outward pressures and fiercest onsets; **abounding** means energetic action. Some Christians appear to do nothing; some to do a little; others *abound* in every good word and work. **Work of the Lord**—The conversion of sinners, the upbuilding of the Church, and all the countless forms of Christian activity. **Not in vain**—As it would be (verses 29-34) were there no resurrection. But there being a resurrection, every deed in faith shall brighten the lustre of the resurrection body. "One star differeth from another star in glory." This maxim is not, indeed, uttered by the apostle of the differences of personal glory in heaven; but it is, no doubt, applicable. The brighter our earthly Christian character, the more transcendent our heavenly glory. **In the Lord**—Our labours shall attain their highest reward in Christ, who is all riches.

#### CHAPTER XVI.

St. Paul having now closed the serial argument of the epistle, proceeds to make his closing points. He presents, 1. The collection for the Jerusalem poor, 1-4. 2. His purposes of visiting Corinth, 5-9. 3. The visits of Timothy and Apollos, 10-12. 4. A final interjected admonition, 13, 14. 5. In-

tercession for mutual friends, 15-18. 6. Salutations, closing anathema, and benedictions, 19-24.

**PAUL'S TENTH RESPONSE:—CONCERNING THE COLLECTION FOR THE JERUSALEM POOR, 1-4.**

Why the Jerusalem Christians were chronically poor does not very clearly appear from the explanations of commentators. Why they needed the benefactions referred to in Acts xi, 29, 30, we have explained in our note on verse 29; but that was now thirty years ago. That they were more oppressed than the Churches of Rome, Philippi, or Corinth, does not appear. We may therefore venture the suggestion that they were not much, if any, poorer than the other Churches. When the cause of a poor people is pleaded, we usually have very moving descriptions of the depth of their poverty; but if any thing of this kind is said in any of the paragraphs on the subject it has escaped our examination. On the contrary, St. Paul is afraid, in Rom. xv, 31, that his contributions will not be received by the Jerusalem Christians; which indicates that if poor they were also proud and fanatical. On the other hand, we know that it was the Jewish custom throughout the world, recognised by Roman law, to send a poll-tax of a didrachm to Jerusalem. Note Acts ix, 2. To Christians, as well as to Jews, Jerusalem was the mother-city. There were the scenes of the atonement and the pentecost. And Paul, in Rom. xv, 27, gives as the reason why Gentiles should contribute, the fact that they have received "spiritual things" from Jerusalem. Yet Jerusalem-Christianity had concentrated itself into an anti-Gentile narrowness. How noble an effect, then, might it not have for the Pauline Churches to show Jerusalem that they were not partisans against her, by making a unanimous contribution for the benefit of

## CHAPTER XVI.

**N**OW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. **2** Upon the first day of the week let every one of

α Acts 11. 20; 24. 17; Rom. 15. 26; 2 Cor. 8. 4; 9. 1, 12; Gal. 2. 10.

her poorer people! In what disaster the whole generous project resulted when Paul arrived at Jerusalem is told in Acts xxi, 18-40, where see notes.

**1. The collection**—Bloomfield shows that the Greek word is rather a diminutive of the classic term for collection; and it might be well rendered *pickings, savings*, that is, from the small income of the contributor. **Saints**—Simply the term for Christians. The saintship of the second Jerusalem Church at this time was not very high. Note Acts viii, 1. **Order**—Direction. **Churches of Galatia**—The Epistle to the Galatians was not yet written, and Paul had probably given this direction at his last visit. He mentions it here to indicate that it is to be a general movement of the Pauline Churches.

**2. The first day of the week**—Greek, *πρὸς αὐτὰρτον*, where the numerical *one* is for an ordinal *first*, agreeing with *ἡμέρα*, *day*, understood. The other word, in either singular or plural, had come to signify week. This direction, which would for the same reason be extended to all the Pauline Churches, indicates the early adoption by Gentile Christians of a seven-day division of time, peculiar heretofore to the Jews. It was the earliest establishment of the Christian week, with "the Lord's day" at its head. St. Paul's objection in his Epistle to the Galatians, that they "observe days," stands not in the way of his enjoining upon these very Galatians to "observe" this day. St. John (Rev. i, 10) inspiredly recognises this day as a Christian institution, and the question, *Dominicum servasti?*—Hast thou kept the Lord's day?—was a test of Christian profession and a qualification for martyrdom. Justin Martyr, whose life covers the forty years of the formation of the New Testament canon, says, "Upon the so-

you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come. **3** And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring *your* liberality unto

δ Acts 20. 7; Rev. 1. 10.—ε 2 Cor. 8. 19. 1 Gr. 667, 2 Cor. 8. 4, 6, 19.

called *sun's day* there are meetings of all dwelling in both cities and country." See note on Acts xx, 7. The decalogue requires the keeping one day in seven publicly, organically, religiously; but it does not prescribe which day shall be the observed "seventh." The Jewish Church held that to be its seventh and sabbath which its sacred tradition was in possession of; the Christian Church, by clear apostolic sanction, elevated the Lord's resurrection day to the head of its week, and then gradually disused the Jewish sabbath. If, as may be clearly proved, the decalogue is of perpetual obligation, then *Sunday* is the Christian decalogue sabbath. **Every one**—Do not expect the rich or the liberal alone to contribute. A mite from each is a mass from the whole. It is wonderful how much may be done by a Church where every one gives his something. **Lay by him**—So keeping a little savings bank at home, and bringing the whole to the church when the apostle arrives. **Prospered him**—The poor giving a little, the richer more in proportion. **No gatherings**—If the whole are made at once they will be scanty, and the apostle's time will be occupied with moneys which he would rather expend on souls.

**3. By your letters**—The italic *your* is supplied by the translators, and, probably, incorrectly; for while the selection of the delegates was to be made by the Churches, the *letters* authenticating them to the Jerusalem Church were to be by Paul. Bloomfield says, this is the construction given by "all the ancient translators and commentators," and by, perhaps, the best modern ones. The selection was properly to be made by the Churches, and Paul, with due delicacy, proposes this in advance as a guarantee against



Jerusalem. 4 <sup>4</sup>And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. 6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my jour-

d 2 Cor. 8. 4, 12.—e Acts 19. 21; 2 Cor. 1. 16. f Acts 15. 3; 17. 15; 21. 5; Romans 18. 24; 2 Cor. 1. 16.

any selfishness on his own part. The names of the persons who really went are given in Acts xx, 4. Paul also went with them, as suggested in next verse. From these *epistles* commentators correctly infer that letter-writing was frequent, and that it is not at all probable that every letter of St. Paul is in the New Testament. He may have written a letter a week.

4. **Meet**—Worth the while; of sufficient importance to require my so doing. The journey, their reception at Jerusalem, and the sad results to Paul, are narrated by Luke, Acts xx, 3; xxi, 30. Touching Luke's saying nothing about the money part of that mission to Jerusalem, see note, Acts xxiv, 17.

PERSONAL MATTERS—CONCLUSION, 5-24.

a. *Paul's purpose to visit Corinth*, 5-9.

5. **Will come . . . when . . . through Macedonia**—St. Paul's first purpose (probably announced in a lost epistle sent before this) was to cross the sea strait from Ephesus to Corinth. For changing this purpose, he had to defend himself earnestly in 2 Cor. i, 23, where see note, against a charge of levity. **I do pass**—As he afterwards did, and wrote his second epistle from there. Some early transcriber of this epistle read this phrase: *for I am passing through Macedonia*, and recorded his blunder in the note at the end, assigning Philippi (in Macedonia) as the place whence it was written.

6. **Winter with you**—It was now approaching spring; he left Ephesus, went and spent the summer and fall in Macedonia and thereabouts, and really wintered at Corinth, whence he wrote his epistles to Galatia and Rome. Note,

ney whithersoever I go. 7 For I will not see you now by the way; but I trust to tarry a while with you, <sup>8</sup>if the Lord permit. 9 But I will tarry at Ephesus until Pentecost. 10 For <sup>11</sup>a great door and effectual is opened unto me, and <sup>12</sup>there are many adversaries.

10 Now <sup>11</sup>if Timotheus come, see

o Acts 18. 21; chap. 4. 19; James 4. 15.—h Acts 14. 27; 2 Cor. 2. 13; Col. 4. 5; Rev. 3. 5.—i Acts 19. 2.—k Acts 19. 23; chap. 4. 17.

Acts xx, 1-3. **That ye**—The **ye** is emphatic and honouring. You and no other Church. **Bring me on my journey**—Aid in furnishing equipments, and honourably escorting him a part of the way. **Whithersoever**—His plan beyond Corinth being unfixed.

7. **I will**—I purpose; not the auxiliary verb *will*, but the verb *to will*. **Now by the way**—He intends no flying, passing visit. **Lord permit**—See James iv, 15.

8. **Untill Pentecost**—Erasmus and other commentators were sorely puzzled with this honourable mention of a Jewish feast to Gentile Christian readers. Of course, however, Gentile Christians were sufficiently associated with Jews in the Church to know the two principal feasts of passover and pentecost. Both had acquired a powerful Christian character from the crucifixion at the former and the gift of tongues at the latter. But in fact Paul mentions **pentecost** here as a date rather than an institution. So we speak of Christmas and holidays. The present verse conclusively shows that the epistle was written from Ephesus.

9. **A great door**—Much of Ephesus heretofore closed is now opened to him. **Many adversaries**—Requiring his presence to defend and protect the Church. It is very probable that it was this **great door** now opened that had already awakened the hostile zeal of Demetrius the silversmith, and other **adversaries**, in behalf of Diana and their "craft."

b. *The visits of Timothy and Apollos*, 10-12.

10. **If Timotheus come**—As Paul had informed them (iv, 16) that he had

that he may be with you without fear: for 'he worketh the work of the Lord, as I also do. **11** "Let no man therefore despise him: but conduct him forth 'in peace, that he may come unto me: for I look for him with the brethren. **12** As touching *our* brother \*Apollus, I greatly desired him to come unto you with the brethren: but his will

was not at all to come at this time; but he will come when he shall have convenient time.

**13** "Watch ye, 'stand fast in the faith, quit you like men, 'be strong.

**14** "Let all your things be done with charity.

**15** I beseech you, brethren, (ye know 'the house of Stephanas, that it is "the firstfruits of Achaia, and

1 Rom. 16. 21; Phil. 2. 20, 22; 1 Thess. 3. 2.—  
m 1 Tim. 4. 13.—\* Acts 15. 23.—o Chap. 1. 13;  
8. 5.—p Matt. 24. 42; 26. 13; 1 Thess. 5. 6;  
1 Pet. 5. 8.

q Chap. 15. 1; Phil. 1. 37; 4. 1; 1 Thess. 3. 8;  
2 Thess. 2. 15.—r Eph. 6. 10; Col. 1. 11.—  
s Chap. 14. 1; 1 Pet. 4. 8.—t Chap. 1. 16.—  
u Rom. 16. 5.

sent him, and of the object of his coming. As Luke informs us, (Acts xix, 22,) just before writing this present epistle, St. Paul, intending to go to Macedonia and Corinth, sent forward Timothy and Erastus as his pioneers. As the epistle would take the cross route, and Timothy might progress slowly by reason of duties on the way, Paul anticipates his arrival in Corinth, and bespeaks a kindly reception. Yet such might be Timothy's engagements that he might not go so far as Corinth, and hence the apostle's *if*. **Without fear**—Literally, *see that he may be fearlessly among you*. As a young man sent to represent Paul in a great and factious Church, Timothy might have justly felt an intimidation. He may have possessed that personal diffidence which is often found compatible with much strength of character. **As I**—A repetition of his commendation in xiv, 17.

**11. Despise him**—Paul said to Timothy himself, "Let no man despise thy youth," (1 Tim. iv, 12,) as if his youth were the only thing that could be despised. **In peace**—As with a parting *salvum*. **With the brethren**—What brethren these were with whom he wished Timothy to come is uncertain. Stanley suggests that the bearers of this epistle were to be a sort of mission to Corinth, with Apollus at their head, but that he declined. "This mission was composed of Titus and two other brethren," (2 Corinthians viii, 18, 22, 23,) whose names are not mentioned. With these brethren, probably, it was that Paul expected Timothy to come.

**12. Apollus**—This interesting personage was first found by Paul here at Ephesus, (Acts xviii, 24–28,) whence he went to Corinth. His success and popularity there could not induce him to stay, and he returned and is found here with Paul again at Ephesus. A faction at Corinth called itself by his name. **Will...not...to come**—How little these two noble men countenanced the assumption of their names, appears from this passage. Paul, so far from fearing his action or influence at Corinth, beseeches him to visit that city with Titus. Apollus, probably with the same disgust at the factions that drove him thence, for the present declines to go. Jerome says, that when peace was restored he returned to that city, and was made its bishop.

**c. Paul's final interjected admonition,** 13, 14.

Paul must utter a few more words of rousing admonition before he closes. His words are almost all of military force.

**13. Watch**—Like a wakeful sentinel when the enemy is near. **Stand fast in the faith**—Whether foes assault or deceivers seduce you. **Quit...men**—A single word in the Greek—*be men*; exert your Christian manhood. **Be strong**—Strain up your nerve and sinew. **With charity**—Rather, *in love*; a caution against factions, and a reminder of chapter xiii.

**d. Paul intercedes with Corinthians in behalf of mutual friends,** 15–18.

**15. House of Stephanas**—Mentioned in i, 16 as among the few baptized by Paul himself. **Firstfruits**—

that they have addicted themselves to the ministry of the saints,) **16** "That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth. **17** I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied. **18** For they have refreshed my spirit and

<sup>a</sup> 2 Cor. 8. 4; 9. 1; Heb. 6. 10.—<sup>b</sup> Heb. 13. 17.  
<sup>c</sup> Heb. 6. 10.—<sup>d</sup> 2 Cor. 11. 9; Phil. 2. 80;  
Philem. 13.—<sup>e</sup> Col. 4. 8.

See note on xv, 23. **Ministry of the saints**—Hospitalities and benefactions to poorer Christians, especially to the apostles and preachers.

**16. Submit yourselves**—Be servants to them as they are servants to Christians.

**17. Coming of**—The three who brought the letter from the Corinthians and reported to the apostle the true state of his Corinthian Church. Stanley thinks that this Stephanas was a slave in the household of Stephanas, bearing, according to custom, his master's name. **Lacking on your part**—All the service I need which you could not render me they supplied. This seems the natural meaning; but we are unable to say in what the lack consisted. But it very probably means the enjoyment of presence and society. The want of you in my heart they by their presence supplied. They were you in miniature for the time.

**18. My spirit and yours**—For there is such a sympathy across the *Ægean* between you and me, that to refresh me refreshes you. You are the stronger for my strength. **Acknowledge**—Recognise them as such as I have described them.

**d. Salutations; closing autograph, anathema, and benedictions, 19–24.**

**19. Churches of Asia**—Proconsular Asia, of which Ephesus was the capital. In these were included the "seven Churches" addressed by John in the Apocalypse. It is here interesting to hear for an instant their united voice sent through Paul in greeting to the Church at Corinth. It was probably to this entire circle of

yours: therefore acknowledge ye them that are such.

**19** The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. **20** All the brethren greet you. **21** Greet ye one another with a holy kiss. **21** The salutation of me Paul with mine own hand. **22** If

<sup>a</sup> Phil. 2. 29; 1 Thess. 5. 13.—<sup>b</sup> Acts 19. 10;  
1 Pet. 1. 1.—<sup>c</sup> Rom. 16. 5, 15; Philem. 2.—  
<sup>d</sup> Rom. 16. 16.—<sup>e</sup> Col. 4. 18; 2 Thess. 3. 17.

Churches that Paul addressed the so-called "Epistle to the Ephesians," as a common "cyclical letter," or circular address. **Aquila and Priscilla**—See notes on Acts xviii, 2, 3, and Rom. xvi, 3. **Church... in their house**—This faithful pair had a house-church at Rome as well as at Ephesus. Rom. xvi, 5.

**20. All the brethren**—The body of the Ephesian Church sends, from Asia to Europe, to the body of the Corinthian Church, its fraternal Christian greet. **Holy kiss**—Romans xvi, 16. Justin Martyr says: "At the close of our prayers we salute each other with a kiss." The "Apostolic Constitutions," ii, 57, says: "Then let the men salute each other, and the women salute each other, with the kiss in the Lord—and after that let the deacon pray for the whole Church." It was simply the adoption into the Christian ritual of an eastern and Old Testament custom. Stanley says: "On Good Friday it was omitted, in commemoration of the kiss of Judas. Down to the fifth century it was given after baptism, and was afterwards superseded by the (verbal) salutation, 'Peace be with thee.' It was technically called *ἡ εἰρήνη*, 'the peace.'" Grotius says, "He rightly enjoins the kiss of peace on those who were in danger of being rent to pieces by schisms."

**21. Mine own hand**—In 2 Thess. iii, 17, Paul adds, "which is the token in every epistle: so I write." His autograph was security against forgery. See Rom. xvi, 22; Gal. vi, 11; Phil. 19. Very probably the whole close (21–24) was autographic.

**22. If**—This awful woe, given by

any man 'love not the Lord Jesus Christ, let him be Anathema, 'Maran-atha. 22 'The grace of

/ Eph. 6. 24.—g Gal. 1. 8, 9.—h Jude 14, 15.

Paul's own hand, closing with the solemn Aramaic watchword, formed an impressive and memorable sentence for the Corinthian Church. **Anathema**—Devoted to destruction; "sacred to perdition." Note on Romans ix, 3, and on Joshua vi, 17, 21. This word describes the awful side of human guilt and destiny. It is the anticipation of, and solemn assent to, the dread "Depart, ye cursed," of the final Judge, at which it becomes us to tremble rather than to cavil. **Maran-atha**—That is, *the Lord is come*. It is the Christian's reminder as he waits the advent of the judge to execute that **anathema**. It is a brief motto, in the language spoken by the Incarnate when on earth, (like Abba, in Rom. viii, 16), a watchword by which Christians could avow themselves and recognise each other.

Stanley says: "The word **Maran** is the longer form of **Mar**, the Chaldee (or later Hebrew) word for **Lord**, and used as such in Dan. ii, 47; iv, 19, 24; v, 23; familiar also as the title of ecclesiastical dignitaries in the Syrian Church. **Atha** is frequently used in the poetical books of the Old Testament for *comes*, and so also in the Chaldee." He adds that the Maronite Jews of Spain were so called because, in expectation of a future Messiah, they were ever uttering the word **Maran**, **Lord**, to which the Christians retorted **Maran-atha**, *The Lord is come*. This, Paul's anathema, has a dread sound: not much unlike a discord, in the flowing music of salutations and benedictions. Alas! it is a true representation of the tragic and mournful semi-tone that runs through the anthem of human history and human destiny, commenced by sin and closing in woe.

23. **The grace**—The reverse side from the anathema. **Lord**—The gra-

our Lord Jesus Christ be with you. 24 My 'love be with you all in Christ Jesus. Amen.

4 Rom. 16. 20.—k 2 Cor. 12. 15; Phil. 1. 8.

cious New Testament title of Christ; as **Maran** is a sterner title from the language of the Old. The later an echo from Sinai; the former from Calvary.

24. **My love**—Notwithstanding my rebukes. **With...all**—Notwithstanding your schisms and partisanship against me. **In Christ Jesus**—Who is the unity of us all in spite of the factions that divide you, and the distance that separates us. **Amen**—A Hebrew word, now adopted through the New Testament Greek into all the languages of Christendom. Its original Hebrew meaning was *firm*; hence, faithful, true; and hence, as a responsive or closing formula, *so is it*, or *so be it*. Our Lord's commencing formula, *verily, verily*, was in the Greek, *amen*, *amen*. Our Lord himself, in Rev. iii, 14, is called *the Amen, the faithful and true Witness*. How important the response **amen** was held to be by the rabbins appears from our note to xiv, 16. The apostle doubtless himself affixed this word to the epistle, and we doubt not that when this epistle was read in the Corinthian Church, the people silenced the murmurs of the factious leaders by re-echoing to the **amen** of their beloved founder-apostle a response, (in the words of Jerome,) "like the voice of the falling waters or the rolling thunders." Hence, when the gentle Timothy addressed them in Paul's great name, so clear was the unanimity, in spite of some few recusants, that Titus was able to report to Paul at Philippi that the Corinthian Church was "**Amen**, faithful and true."

Dear reader, when **the Lord cometh** to the final analysis and judgment of the world, may our record on the page of the Divine Memory declare that we, too, have been "faithful and true." Such, in closing this book, amid weakness and tears, is our humble prayer. Amen and Amen.

## INTRODUCTION TO SECOND CORINTHIANS.

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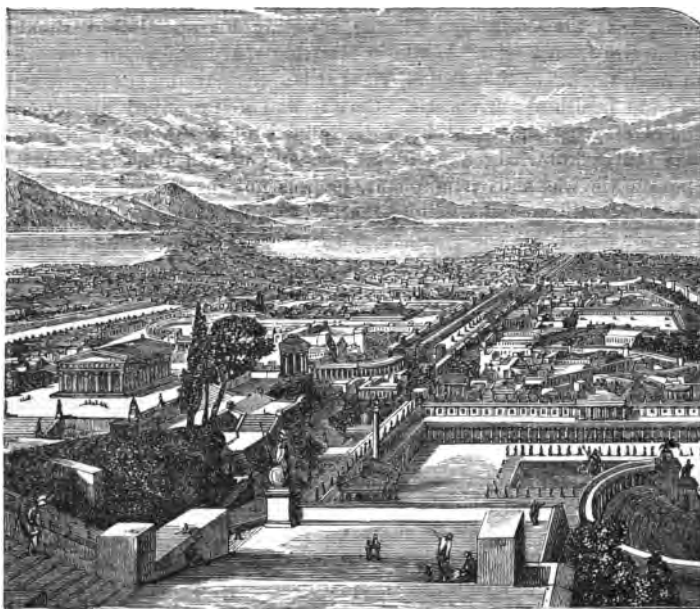
A FEW weeks after despatching the first epistle to Corinth by Titus, Paul left Ephesus, upon what proved to be his third missionary tour, for account of which see our Outline History, commencing this volume. On his way to Macedonia, he arrived at Troas, on the Hellespont, where, although a door was opened for preaching an effective gospel, such was his reduced state of health, and such his anxiety at the non-arrival of Titus to report how the Corinthians had accepted his first letter, that he had no repose, and felt impelled to cross the Hellespont to Philippi. Here, by his own vivid description, his "flesh had no rest; without were fightings, within were fears." The "fears" were, that the Corinthian Church, rejecting his apostleship, should apostatize from Christ. While in Macedonia, at Philippi, or some one of the Churches of that region, Titus at length arrived. His report was life and health to our apostle. Corinth had well received his letter; the incestuous sinner had been disciplined to repentance; and Paul was still acknowledged as founder-apostle of Corinth. Yet, while the apostle was thus triumphant, he was not discharged from war. There was still a small, though relentless and bitter, faction, that would task for awhile his energies. The Judaizers had been reinforced by a set of leaders who had come from Palestine with letters of recommendation from some high authority. They were bold and inventive in charges and imputations upon Paul as a spurious apostle. He had no authentic commission; his rhetoric, however powerful his letters, was weak and contemptible; he was light and fickle, as evinced by his change of purpose to visit Corinth; his assumption of miraculous power to punish delinquents was a baseless despotism.

All this report required this Second Epistle. It is a re-assertion of his gospel and his apostleship; first, in a mild and dissertatory style, as to loyal Corinth; and then, in a severe and menacing tone of comparison and measurement of character, intended for the recusant faction. Between these two parts of the epistle Paul inserts, as an appendage and practical conclusion of his dissertation to his loyal friends, an earnest exhortation in behalf of his great scheme of contributing a pecuniary gift to the Jerusalem Church. So that our epistle consists of three parts, as presented in the following scheme.

Written under earnest excitement, at a period when the apostle's "thorn" was very poignant, this epistle is marked often by abrupt

transitions and sententious style. It is, with the exception of that to the Galatians, the most polemic of all his epistles. Traces of the combat of both epistles are found in the later literature of the Church. See notes on 1 Cor. x, 1, and Gal. ii, 21. But though the discussions of this epistle touch points less fundamental, and with an argument less profound, yet the greatness of the Corinthian Church, its central position, and its apostolic history, rendered this contest the more momentous of the two.

Of the genuineness of the epistle there has never been any dispute among scholars. Renan, following his Tübingen masters, places it among the unquestionable books of the New Testament.



CORINTH.

# PLAN OF THE EPISTLE.

## PART FIRST.

<b>St. Paul's Maintenance of his Genuine Apostleship</b> .....	i, 15-xi, N 6-10
<b>I. DEFENCE OF HIS IMPUGNED CHANGE OF APOSTOLIC PLAN OF TRAVEL</b> .....	i, 15-ii, 17
1. That change not from fickle will, but from divine motive.....	i, 15-22
2. His motive was, a wish not to come to their grief.	i, 23-ii, 4
3. Which brings up the case of the repentant incestuous sinner.....	ii, 5-11
4. His own lingering by the way at Troas and Macedonia, to hear from them, described.....	ii, 12-17
<b>II. HIS APOSTOLIC OFFICE</b> .....	iii, 1-vi, 10
1. It is above commendation, above the Mosalic ritualism.....	iii, 1-iv, 6
2. Antithesis of apostolic trials and triumphs resulting in glory.....	iv, 7-v, 5
3. Consequent apostolic transparency and confidence before Christ and before men.....	v, 6-13
4. His apostolic doctrine of Christ's death, of renewal and reconciliation.....	v, 14-19
5. Consequent style of apostolic appeal to men to be reconciled.....	v, 20-vi, 2
6. Such appeals sustained by a living example of purity amid calumny.....	vi, 3-10

## PART SECOND.

<b>The Exhortation to Unite in his Collections for Jerusalem</b> .....	vi, 11-ix, 15
1. Direct exhortation of them to largeness, separate-ness, and sanctification.....	vi, 11-vii, 1
2. And to acceptance of himself.....	vii, 2-16
a. <i>From his purity and affection</i> .....	vii, 2-4
b. <i>As instanced by his anxiety until he heard from them, and his joy in learning of their loyalty</i> .....	vii, 5-16
3. And to furnishing liberal donations for Jerusalem....	viii, 1-ix, 15
a. <i>By the Macedonian example</i> .....	viii, 1-8
b. <i>By Christ's example, and by their own willing mind</i> ....	viii, 9-12

c. <i>By assurance of fair proportionment</i> .....	viii, 13-15
d. <i>And trusty conveyers</i> .....	viii, 16-24
e. <i>By need of their sustaining his boasts of them</i> .....	ix, 1-5
f. <i>By the rich reward accruing</i> .....	ix, 6-11
g. <i>And by the gratitude of the benefitted parties</i> .....	ix, 12-15

## PART THIRD.

<b>The Measurement of the Apostle with his De- tractors and his Chief Opposer</b> .....	x, 1-xiii, 10
<b>I. PRELIMINARIES TO THE MEASUREMENT</b> .....	x, 1-xi, 21
1. <i>Insinuations of his foes; his weapons, and his read-         iness for the issue</i> .....	x, 1-11
2. <i>Their false and self-deceiving mode of measuring;         his mode</i> .....	x, 12-18
3. <i>Apology for self-commendation, and exculpation         from detailed charges</i> .....	xi, 1-12
4. <i>Unmasking of the hypocrites, and apologetic an-         nouncement of the measurement</i> .....	xi, 13-21
<b>II. THE MEASUREMENT—SHOWING HIS OWN BOUNDLESS SUPE-         RIORITY</b> .....	xi, 22-xiii, 10
1. <i>By his genuine Hebraism</i> .....	xi, 22
2. <i>By incomparably greater sufferings for the Gospel</i> ..	xi, 23-33
3. <i>By revelations, divine infliction, and miracles</i> ....	xii, 1-12
4. <i>By disinterestedness</i> .....	xii, 13-18
5. <i>By apostolic intimations, and judicial warnings, of         apostolic inflictions</i> .....	xii, 19-xiii, 10



## SECOND EPISTLE TO THE CORINTHIANS.

## CHAPTER I.

**P**PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia: 2 Grace be to you, and peace, from God our Father and from the Lord Jesus Christ. 3 Blessed be God, even the Father of our Lord Jesus Christ, the

a 1 Cor. 1. 1; Eph. 1. 1; 1 Tim. 1. 1.—b Phil. 1. 1; Col. 1. 2.—c Rom. 1. 7; 1 Cor. 1. 8; Gal. 1. 3; Phil. 1. 3; Col. 1. 2; 1 Thess. 1. 1; 2 Thess.

Father of mercies, and the God of all comfort; 4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. 5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. 6 And whether we be afflicted, it is for your consolation

1. 2; Phillem. 2.—d Eph. 1. 8; 1 Pet. 1. 2.—e Psal. 86. 17; Isa. 12. 1; 49. 10; John 14. 16.—f Acts 9. 4; chap. 4. 10; Col. 1. 24.—g Chap. 4. 15.

## CHAPTER I.

*Address and Benedictory Greeting, 1-7.*

1. **An apostle**—Note on 1 Cor. i. 1. **Our brother**—Literally, *the* brother. Note 1 Cor. i. 1. Even with Timothy, whom he addresses as his own son, and endorses as working the work of the Lord, as I, (1 Cor. xvi. 10.) Paul is obliged to assert himself as solely an apostle. **All Achaia**—Including the whole of southern Greece. As Corinth was the political capital, so now it is also the Christian capital.

2. **Grace be to you**—Doddridge says that this benediction occurs in eleven of Paul's epistles. The apostle would scatter his benedictions wherever Christian Churches can be found.

3. **Father of mercies**—As if all mercies were the offspring of the divine heart. **God of all comfort**—The Jews too strongly held that the afflicted were the objects of God's hatred; but the apostle finds that God is the supreme consoler of the afflicted. Modern atheistic philosophy denies any proof of divine goodness in the creation. But whatever proof of divine wrath there is in the creation, Chris-

tianity finds an infinite mercy in redemption.

4. **Able to comfort**—The consolations St. Paul receives from God, he receives not for himself alone. They are gifts wherewith he is able to console and enrich others. The fullness of the generous heart overflows, nay, empties itself, in blessings upon its fellow-sufferers.

5. **Sufferings of Christ**—Not as some render, *sufferings for Christ*; but the same *sufferings* in kind as those of Christ; or rather, *sufferings* undergone by Christians in their oneness with Christ, so that they are his. **By Christ**—For Christ makes consolation to abound to all who undergo his sufferings. The martyr for Christ has rejoiced and triumphed in the flame through Christ.

6. **For your**—St. Paul, in verse 4, says that being divinely consoled with that divine consolation he can console others; he now assures the Corinthians that those others whom he would console thus are themselves. Whether afflicted or comforted, that affliction or comfort shall redound to the blessing of his dear Corinthians. Which refers to

and salvation, which <sup>1</sup>is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation. **7** And our hope of you *is* steadfast, knowing, that <sup>2</sup>as ye are partakers of the sufferings, so *shall ye* be also of the consolation.

1 Or, *is wrought*.—A Romans 8. 17. 2 Timothy 2. 12.

**consolation and salvation**; for they are **effectual** in producing in the Corinthians a firm endurance of the **same sufferings** as Paul himself underwent in Christ's service. A like spiritual blessedness produces a like spiritual endurance.

**7.** The Corinthian patience in the **sufferings** for Christ's sake, and their maintenance of a firm confession of Christ in Corinth amid unpopularity and persecution, inspired a **hope** that was **steadfast** that they would be final **partakers** of an eternal consolation.

St. Paul now opens the great topics of the epistle. The report brought by Titus in regard to the Corinthian temper on receiving his first epistle, incites him to a full dissertation upon—

a. *His affliction in Asia, and his purpose to visit them*, 8-14.

**8. Have you ignorant**—St. Paul's frequent phrase in introducing a new information. Rom. i, 13; 1 Cor. x, 1; xii, 1; 1 Thess. iv, 13, and other passages. **Trouble**—What this trouble, or rather, *affliction*, even to despair of life, was, is variously decided by commentators. Some identify it with his danger at Ephesus in Demetrius's riot; but in that affair he was clearly not allowed to encounter as much danger as he wished. Some refer it to his fighting with wild beasts at Ephesus; but the literal reality of such an event is improbable. We identify it without doubt with the "thorn in the flesh" in xii, 7, where see our note. Alford, who identifies that "thorn" as *sore eyes*, nevertheless starts here on the right track: "The expression," he says, "seems rather to regard a *deadly sickness* than a persecution." St. Paul does not say that the trouble was at Ephesus, but

**8** For we would not, brethren, have you ignorant of <sup>1</sup>our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we **despaired** even of life: **9** But we had the <sup>2</sup>sentence of death in ourselves, that we should <sup>3</sup>not trust in ourselves, but in God which

1 Acts 19. 23; 1 Cor. 15. 23; 16. 9.—2 Or, *answer*.—3 Jer. 17. 6, 7.

**in Asia.** Assuming that his anxiety about the effect of his epistle on the Corinthians, joined with the excitements of the riot, affected his nervous system before leaving Ephesus, the paroxysm by which life was in despair doubtless took place at Troas. **Pressed out of measure**—Literally, *we were overwhelmingly, above our strength, borne down*. He was prostrated by epilepsy, and his life was **despaired** of. To identifying this **trouble** as a sickness Meyer objects—1. That verse 5 speaks of **sufferings of Christ**; 2. Verse 7 makes the Corinthians **partakers**; and, 3. Paul speaks in the plural, as if others shared. But, 1. Paul's being overwhelmed with an almost fatal anxiety for the Corinthian Church was eminently identical with the **sufferings of Christ**. 2. The Corinthians being **partakers** can only mean that they had their share in the great mass of sufferings for Christ, not that they nearly died with him in **Asia**. 3. Paul's use of the plural is counterbalanced by his use of the singular **life, death, sentence of death**—all of which certainly must be held as individual. 4. We make a fuller break between verses 7 and 8 than Meyer, which isolates Paul's trouble from the **sufferings** of which the Corinthians were **partakers**.

**9. Sentence**—Well expressed by Alford: "We had in ourselves the response of death; that is, our answer within ourselves to the question 'life or death?' was 'death.' The Greek word may signify **sentence or answer**, being the **answer** given by a judge when his sentence or verdict upon the accused was asked. **Raiseth the dead**—Esteeming his recovery as near-

raiseth the dead: **10** 'Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; **11** Ye also "helping together by prayer for us, that "for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf. **12** For our rejoicing is this, the testimony of our conscience, that in simplicity and "godly sincerity, "not

with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. **13** For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end; **14** As also ye have acknowledged us in part, "that we are your rejoicing, even as 'ye also are ours in the day of the Lord Jesus.

19 Pet. 2. 9.—*m* Rom. 15. 30: Phil. 1. 19: Philom. 22.—*n* Chap. 4. 15.—*o* Chap. 2. 17:

4. 2.—*p* 1 Cor. 2. 4. 13.—*q* Chap. 5. 12.—*r* Phil. 2. 16; 4. 1: 1 Thess. 2. 19. 20.

ly a resurrection. And the greatness of the danger raised his thoughts from self to the Author of life.

**10. Doth deliver**—The danger and the deliverance were continuous. The nervous predisposition still hung over Paul, and his life was a constant deliverance from death. We may suggest as a strong proof of the real nature of Paul's danger, his continued reserve in specifically naming it. Had it been a beast-fight, or a conspiracy, or an assault, or even "a weakness of the eyes," he would have specified it; but here, as elsewhere, from its humiliating character it is covered under allusions and metaphors.

**11. Helping... by prayer for us**—It would seem that although, according to verse 8, the Corinthians knew nothing of this particular collapse, yet Paul's general predisposition was known to them, and was the subject of intercession in his behalf. **By the means**—That is, by the intercession of many persons in the Corinthian Church. **Gift**—Restoration from the attack of disease. Says Doddridge, "Nothing is more reasonable than that mercies obtained by prayer should be owned by praise."

**12. For**—Connects with the trust of verse 10. The **testimony** of his conscience is the ground of his rejoicing. For **simplicity** the better reading is *holiness*. **Godly sincerity**—Literally, *sincerity of God*. **Fleshly wisdom**—The reverse of the holiness and godly sincerity; implying that hypocritical self-interest imputed

to him by the detractors from his apostleship whom he is about to encounter in this epistle. St. Paul's joy was that on a survey his conscience assured him that his life was the reverse of the picture drawn by his opponents. **Conversation**—The Greek word signifies, in its classical use, *business* in a worldly sense: in the New Testament it signifies *moral conduct*, good or bad. **More abundantly**—Because he had had more abundant time and occasions to manifest his holiness and sincerity to the Church whose founder-apostle Paul had been. **To you-ward**—Toward you.

**13. Write none other... than what ye read**—There is no lurking design, no concealed sub-sense in his words. They mean what they say, just as they are read by his Corinthians. **Or acknowledge**—Knowing beforehand that they are truth. **Shall acknowledge**—As there is no hypocrisy, so there will be no apostasy.

**14. In part**—Either meaning a part of you have acknowledged me; or, you have acknowledged as to the part of my life and character that you have thus far seen and understood, although another large part has needed much explanation and defence; or, you have, partially but not adequately, **acknowledged**. The second we think the real sense. **Your rejoicing**—Rather, *your boast*; the opposite of *shame*, as **rejoicing** is the opposite of sorrow. **Day... Jesus**—Our boasting of each other now and ever will be ratified and completed at the judgment-day.

**15** And in this confidence 'I was minded to come unto you before, that ye might have 'a second benefit; **16** And to pass by you into Macedonia, and 'to come again out of Macedonia unto you, and of you to be brought on my way toward Judea. **17** When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose 'according

to the flesh, that with me there should be yea, yea, and nay, nay? **18** But as God is true, our 'word toward you was not yea and nay. **19** For 'the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, 'but in him was yea. **20** 'For all the promises of God in him *are* yea, and in him amen,

*s* 1 Cor. 4. 19.—*t* Rom. 1. 11.—*s* Or, *grace*.  
—*u* 1 Cor. 16. 5, 6.—*v* Chap. 10. 2.—*4* Or,

*preaching*.—*to* Mark 1. 1; Luke 1. 25; Acts 8. 20.—*w* Heb. 12. 8.—*y* Rom. 15. 8, 9.

### PART FIRST.

PAUL'S MAINTENANCE OF HIS APOSTLESHIP. Chap. i, 15—iv, 14

I. DEFENCE OF HIS IMPUGNED CHANGE OF PLAN OF TRAVEL, i, 15—ii, 17.

**1. His change of plan was not of fickle will, but of divine motive, 15—22.**

**15. This confidence**—Of our mutual boast of each other. **Before**, qualifies minded, and should be placed before it. This purpose was before his first epistle, and was a subordinate part of his plan, as stated Acts xix, 21. **A second benefit**—A double benefit, by a double visit, as described next verse.

**16. And**—By the plan here proposed Corinth was to have been both Paul's rallying and his rallying point—his centre and capital—during this European visit. But the news brought by the Chloe folks, confirmed by Stephanas and his colleagues, shook Corinth out of its supreme place in his confidence. This sinking of Corinth capital is implied in 1 Cor. xvi, 5, and probably became known at Corinth through Stephanas and colleagues, and, perhaps, through Titus and Timothy, and gave vantage ground to St. Paul's detractors. **Into... out of**—He would have crossed the Aegean, straight from Ephesus to Corinth; thence he would have visited Macedonia and gone back again. **Of you to be brought on my way**—By a furnishing of travelling outfit and an escort of honour. So high did the Corinthian saints stand in the apostle's expectations. Then to be told (1 Cor. xvi, 5) that they were to be an inci-

dent subordinate to Macedonia, was a severe check upon Corinth. St. Paul's opponents could now say that he was fickle; was vexed because Corinth had not sufficiently idolized him; and that thence he was a self-seeking pseudo-apostle. Paul will now give a different version of his change of purpose.

**17. Lightness**—Volatility, fickleness. **According to the flesh**—From self-seeking and desire to be idolized. **With me**—Instead of with God, my divine director. **Yea... nay**—An independent, selfish claim, to decide affirmatively or negatively, as he should see fit, from worldly motives.

**18. Our word toward you**—Our speech, whether by letter, by converse, or by preaching. **Not yea... nay**—Was not of our own fickle human decision.

**19. For**—Paul exemplifies this denial of selfish fickleness, first, 19—22, in regard to his preaching, and then, 23—ii, 4, in regard to the case in question, his change of journey-plan. **The Son of God**. The great theme and soul of all our preaching, **Christ**, is the ever changeless affirmative, the immutable **yea**. **Silvanus and Timotheus**—The true Pauline preachers, in distinction from the Judaizers and other factionists. **Not yea and nay**—Fickle and contradictory; sometimes affirmative and sometimes negative. **But in him was yea**—God's blessed gospel affirmation resided in him.

**20. St. Paul now tells of what the yea in Christ was an affirmation, namely, the promises of God. All the promises**—Literally, *How many*

unto the glory of God by us. **21** Now he which establisheth us with you in Christ, and hath anointed us, is God; **22** Who hath also sealed us, and given the earnest of the Spirit in our hearts.

<sup>a</sup> 1 John 2. 20, 27. — <sup>a</sup> Eph. 1. 13; 4. 30; 2 Tim. 2. 19; Rev. 2. 17. — <sup>b</sup> Chap. 5. 5; Eph. 1. 14. — <sup>c</sup> Rom. 1. 9; chap. 11. 31; Gal. 1. 20; Phil. 1. 8.

*soever are the promises of God, in him (Christ) is the yea; all God's promises find their expression in Christ. And in him*—By the best reading, *Wherefore also through him is the Amen to God to his glory through us*. As the *yea* of God's promises is in Christ, so our responsive *Amen* is through Christ to God's glory. Christ is thus made, by the apostle, the medium through whom God's promises become ours, and our praises becomes God's. By this the Christian party are made to realize that they cannot well represent St. Paul as the depreciator of Christ.

**21.** St. Paul now traces the gospel preached by him and his colleagues to its source, **God**, to shut off the imputation of his opposers, who trace it to man or to Satan. And the seal and surety of its origin in God, he will soon, appealing to the consciousness of his brethren, affirm to be the witness of the Spirit.

**22. Earnest**—The word *ἀρραβών* means that small part of the price paid down "to bind the bargain," as a pawn or pledge left as security that the full price will be paid. See Gen. xxxviii, 17, 18. The Spirit of God given in our hearts is a small advance gift, and a pledge of the eternal gift of the heavenly life. Stanley says: "The word was probably derived by the Greeks and Romans from the language of the Phenician traders, as 'tariff,' 'cargo,' etc., are derived in English and other modern languages, from Spanish traders."

**2. Paul's motive for changing his plan of visit, was a wish not to come to their grief, 23-ii, 4.**

St. Paul most earnestly protests that his not coming, as planned, was to **spare** them, i, 23. Not that by the term

**23** Moreover "I call God for a record upon my soul," that to spare you I came not as yet unto Corinth. **24** Not for "that we have dominion over your faith, but are helpers of your joy: for 'by faith ye stand."

<sup>d</sup> 1 Corinthians 4. 31; chapter 2. 8; 12. 20; 13. 2, 10. — <sup>e</sup> 1 Corinthians 8. 5; 1 Peter 5. 2. — <sup>f</sup> Romans 11. 20; 1 Corinthians 15. 1.

**spare** he claims to be lord of their faith; for faith must be free, and by a free faith do they stand; but by severe purifying of their Church he would really aid their joy, 24. But his **spare**, means; that he determined, even in his own behalf, not to come with an afflicting mission to them. See ii, 1. This *in his own behalf*, for if he saddened them, his own sole consolors, he abolished the sole source of his own comfort, ii, 2. And he wrote the very severities of his first epistle in order that, the severities being finished in the writing, when he should come he would find a purified Church, and no grief, but a common joy, ii, 3. His writing was, indeed, in tears; but his object in writing was not their grief, but a manifestation of his own love in bringing them to purity and rectitude.

**23. For a record**—Literally, *as a witness. Upon my soul*—Upon which I invoke the divine penalty in case of falsehood. This is a most solemn adjuration. It expresses the deep intensity of his wish to expel from their minds the notion that his change of plan was from fickleness in him, or slight to them, or any other motive than a desire to spare them a severe visitation. St. Paul repeatedly makes asseveration, in this epistle, since his truth and rectitude stand impeached by his detractors on the most important of all subjects. The sacred loftiness of these *formulae* raise them above profanity. **To spare you**—To avoid meeting you with discipline.

**24. Not**—This verse is interposed parenthetically in order to soften the phrase **spare you**. **Faith**—The discipline concerned morals, not faith. **Helpers of your joy**—By abstaining from visit and discipline, except when

## CHAPTER II.

**B**UT I determined this with myself, \*that I would not come again to you in heaviness. **2** For \*if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? **3** And I wrote this same unto you, lest, when I came, \*I should have sorrow from them of whom I ought to rejoice; **4** having confidence in

α Chap. 1. 23; 12. 20, 21; 13. 10.—δ Rom. 12. 15; 1 Cor. 12. 26.—ε Chap. 12. 21.

they would secure your purification as a Church, and your joy as Christians. **By faith ye stand**—Have freely stood and still stand; and that amid all the dangers and disciplines you have incurred. And that continued stand is the source of the joy of which I would be your helper.

## CHAPTER II.

**1. But**—The break of the chapter division very unfortunately interrupts the thought of the paragraph i, 2-ii, 4. Overleaping the parenthetic verse, i, 24, this verse 1 joins on to i, 23, as shown by our summary at the beginning of the section. Paul had said that he withheld his visit to spare them; he now continues to say in what respect to spare them. **With myself**—Rather *for myself*; in my own interest as well as for you. **Again**—See note, xii, 14. **Heaviness**—The Greek for this word, and for sorry, twice, (ver. 2,) sorrow, (ver. 3,) grieved, (ver. 4,) grief and grieved, (ver. 5,) sorrow, (ver. 7,) are all radically the same word, and should have been uniformly translated grief, or grieved.

**2. If**, by a severe visitation, I make you sorry, what other consoler than you shall I find for my own sorrows? I need an overflowing gladness in your heart to pour gladness into mine. But for you, and such as you, I am alone in a hostile world. Joyous Christian sympathy is my sole human life; how, then, can I dry up its sources by saddening such as you?

**3. Wrote this same**—This very series of rebukes and corrections, in

you all, that my joy is *the joy of you all*. **4** For out of much affliction and anguish of heart I wrote unto you with many tears; \*not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

**5** But 'if any have caused grief, he hath not \*grieved me, but in part: that I may not overcharge

δ Chap. 7. 16; 8. 23; Gal. 5. 10.—ε Chap. 7. 8, 9, 12.—ζ 1 Cor. 5. 1.—γ Gal. 4. 12.

my first epistle. He preferred to do it entire by letter, that the sorrow might be over and past when he came to make his visits; **having confidence** in them all, that the joy of the union of their apostle with a purified Church would be the joy of all.

**4. Anguish of heart**—Arising from the scandal of the Corinthian disorders and the necessity of stern discipline. **Many tears**—Even of tenderness for those he rebuked. **That ye should be grieved**—Was the unavoidable result, but not the object desired. **But that ye might** have the moral elevation and high Christian magnanimity to know that even my severity was but a form of love.

This whole section is expressed in Paul's most terse and sententious style, indicating a penetrative quickness in his readers at understanding his closely-wrapped meaning. Not less remarkable is the deep tenderness and delicacy of feeling, and the high moral platform on which Paul assumes that both he and his Corinthian readers stand. The same tenderness suffuses his words in regard to the incestuous offender, whose image now individualizes itself to his view.

**3. The case of the incestuous, now penitent**, 5-11.

**5. But if any**—Any one. A very delicate introduction of the offender, whose crime Paul now avoids even to name. **He...all**—The literal rendering is: *He hath grieved, not me, but partially—that I may not press too heavily—you all*. The only difficulty is in the apologetic phrase *that...heavily*. We

you all. **6** Sufficient to such a man is this <sup>1</sup> punishment, which was *inflicted* <sup>2</sup> of many. **7** So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow. **8** Wherefore I beseech you that ye would confirm *your* love toward him. **9** For to this end also did

1 Or, *censure*.—<sup>1</sup> 1 Corinthians 5. 4, 5;  
<sup>2</sup> Timothy 5. 20.

understand that Paul therein declines the arrogance of claiming the whole offence as being committed against himself. The grieved feelings of others, namely, the Corinthian saints, are to be taken into view. The offender has wounded not me alone; and I say this to avoid the arrogance of seeming to regard myself solely.

**6. Such a man**—The *such* implies such penitence as to justify forgiveness, and the next verse shows that his sensibilities were liable to become extreme. **Punishment**—Paul avoids naming the penalty as well as the crime. It was, probably, suspension of fellowship by a vote of many, or, more accurately, of the majority.

**7. Contrariwise**—The reverse of penalty. **Forgive**—Literally, *favour* him, implying probable forgiveness. **Overmuch sorrow**—Leading to despair, perhaps to insanity or suicide. In all this is implied that the criminal viewed the judgment of the Church as the judgment of God, and preventive of his salvation.

**8. Beseech you**—As yet the Church, though predisposed to lenity and love, had not acted for his restoration. **Confirm**—Put into authoritative form by official restoration.

**9. For**—St. Paul now indicates that the entire object of his commands in the first epistle touching the incestuous one is accomplished. Besides the salvation and restoration, by wholesome severity and mercy, of the criminal's soul, he also sought *proof* whether the Church would be *obedient* to its apostle. This was a most momentous test; for, otherwise, they also were

I write, that I might know the proof of you, whether ye be *obedient* in all things. **10** To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave it, for your sakes *forgave* I it <sup>1</sup> in the person of Christ; **11** Lest Satan should get an advantage of us: for we are not ignorant of his devices.

4 Galatians 6. 1.—<sup>1</sup> Chapter 7. 15; 10. 6.  
<sup>2</sup> Or, *in the sight*.

criminal with the incestuous criminal. There were both a fallen man and a fallen Church.

**10. To whom**—A general, but assuming only the particular, case. I **forgive also**—Literally, *also I*. The full unity of the Church with the apostle being assured, he now affirms his full unity with the Church. Knowing their wisdom and rectitude, he ratifies their action in advance. **In the person of Christ**—Not in *his* presence, but as acting for his *person*. Christ doing it by me, his representative. So his order to excommunicate (1 Cor. v. 4) was *in the name of our Lord Jesus*.

**11. Lest... us**—Literally, *Lest we should be overreached by Satan*. He had, perhaps, been surrendered by excommunication to Satan, (see note on 1 Cor. v. 6,) but in order to really save him from Satan. But if Satan really completely gained him, they would be overreached and cheated of their purpose of saving the sinner. **Devices**—How Satan gains and keeps apostates we have seen illustrated by too many instances. We are not quite sure that those who fall from grace will rise again.

**4. St. Paul's lingering at Troas and Macedonia to hear from them before he came, 12-17.**

Many commentators consider verses 5-11 "a digression;" but if we consider the whole section (i. 8-v. 21) as a survey of St. Paul's apostolic relations to the Corinthians, verses 5-11 is rather a parenthetic incident in the straight line of thought than a digression, and verse 12 may still be considered as joining on to verse 4.

**12** Furthermore, <sup>1</sup>when I came to Troas to *preach* Christ's gospel, and <sup>2</sup>a door was opened unto me of the Lord, **13** <sup>3</sup>I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia. **14** Now thanks *be* unto God, which always causeth us to triumph in Christ,

<sup>1</sup> Acts 16, 8; 20, 6.—<sup>2</sup> 1 Cor. 16, 9.—<sup>3</sup> Chap. 7, 5, 6.—<sup>4</sup> Cant. 1, 8.—<sup>5</sup> 1 Cor. 1, 18.

**12. When I came to Troas**—Literally, *But having come to Troas*, or, *the Troad*. The name may imply either the city or its territorial section; but of course Paul was at the city.

It was in the early summer of the year 57 that Paul left Ephesus for Troas, as the commencement of his second tour through Macedonia into Southern Greece. Probably Tychicus and Trophimus were with him. He may have gone by sea, as safer than the land route, with its "perils by robbers." But a great thoroughfare passed from Ephesus *via* Smyrna and Pergamos to Troas. **To preach Christ's gospel**—His purpose was to establish Christianity, and he seems to have passed the other great cities, because it was at the seaport of Troas he expected Titus to arrive from Corinth, across the *Ægean*. **A door was opened**—Access was clear for preaching Christ to the people, and founding a Church.

**13. No rest**—Worn by the excitement of the riot at Ephesus, anxious for Titus and Corinth, Paul was for several weeks incapacitated for seizing the prize of evangelizing Troas. See on i, 8. Compare this visit with those narrated by Luke in Acts xvi, 8–11, and in Acts xx, 5–12, with our notes. **Into Macedonia**—Hoping, doubtless, that as Titus might have come by the land route, he might meet his brother there. Titus, then, arrived in time, and his report was on the whole such that Paul returns to the Corinthians the following joyful paragraph.

**14. Causeth us to triumph**—Rather, *leadeth us in triumph*; for God is the victor; and the apostle views himself in the double capacity of captive-

and maketh manifest <sup>6</sup>the savour of his knowledge by us in every place. **15** For we are unto God a sweet savour of Christ, <sup>7</sup>in them that are saved, and <sup>8</sup>in them that perish: **16** <sup>9</sup>To the one *we are* the savour of death unto death; and to the other the savour of life unto life. <sup>10</sup>And who *is* sufficient for these things?

<sup>6</sup> Chap. 4, 8.—<sup>7</sup> Luke 2, 34; John 9, 39; 1 Pet. 2, 7, 8.—<sup>8</sup> 1 Cor. 15, 10; chap. 8, 5, 6.

led, and of the joyful priests burning the incense that made the air and the occasion agreeable to the nostrils of the spectators.

Many commentators, as well as the Vulgate and our translators, have given to the Greek verb a causative sense—**causeth us to triumph**—*triumphs us*. St. Chrysostom, to whom Greek was vernacular, gives it that sense in a spirited passage. "Thanks be to God who *triumphs us*, that is, makes us illustrious in the eyes of all. Christ and we lead a victorious march through the world, as a Roman conqueror leads his triumphal procession to the capitol."

**15. We**—Apostles and preachers. **Unto God**—In God's view and purpose. **Sweet savour**—Odour. Garlands were flung and spices were burned in the streets through which a triumphal procession passed. In this energetic language Paul makes the preachers themselves the very odour they diffuse. **Of Christ**—As if Christ were a garland of flowers, and the gospel were the fragrance from it emitted. **Are saved**—Are in the process of being saved.

**16. Savour of death unto death**—An odour savouring of, and tending unto, and resulting in, death. Unpardoned prisoners, who were to be executed on the arrival of the victor at the Capitol, were often in the procession. To them the odour was redolent of death and pointed unto death. Others were to be spared; and to them the incense was fragrant of life and prophetic unto life. The impatient hearers of the gospel represent the condemned captives. **Sufficient . . . things**—Literally, *and for these*



**17** For we are not as many, which 'corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we 'in Christ.

3 Or, *deal deceitfully with*.—4 Chap. 4. 2; 11. 13; 2 Pet. 2. 3.

*things who is adequate?* These things refer to the preaching of the gospel, with its fearful alternatives of life and death eternal. The apostle began the paragraph at verse 14 as a pean, but it ends in a wail. He would that all might be rescued **unto life**, but what sufficiency has man for such a result?

**17. For**—Reason for this agonized exclamation. **Many**—Literally, *the many*; the multitudes. The word often signifies the entire whole, but more often the *commonalty* in distinction from the choice *few or one*. **Which corrupt**—Literally, *which huckster*. The verb is derived from a noun signifying a huckster, or pedler of small wares, wines, or provisions. And they were reputed as guilty of adulterating, tricking, and cheating for gain. And so the pagan satirist, Lucian, says: "The philosophers retail their teachings, like hucksters, the great body of them mixing, cheating, and dealing false measures." Paul refers to the errorists who were trying to make gain by adulterating **the word of God**—such as the Judaists, who substituted circumcision for Christ; the Libertines, who defended incest; the Gnostics, who denied the literal resurrection of the body. **Of**—Out from **sincerity**, as from a pure fountain. **Of**—Out from **God**, as the primal source of our utterance—by his inspiration. **In the sight of God**—With, therefore, a dread sense of the necessity of pureness and rectitude. **In Christ**—In his power, gospel, and very being. This solemn and cumulative assertion of sincerity, inspiration, and identification with Christ is in powerful issue with his Judaic opposers, who, while claiming to be *Christine*, truly deprecated Christ. But how does all this furnish reason for the wail as indicated by the above **for**. It furnishes reason why it was **he** that uttered it. *He* felt the solemn responsibilities implied in verses 15, 16; the hucksters did not.

## CHAPTER III.

**DO** we begin again to commend ourselves? or need we, as some *others*, 'epistles of com-

3 Chap. 1. 13; 4. 2.—4 Or, *of*.—5 Chap. 5. 12; 10. 8, 12; 12. 11.—6 Acts 18. 27.

## CHAPTER III.

II. THE APOSTOLIC OFFICE, iii, 1-vi, 10.

**1. It is above commendation, above Mosaicism**, iii, 1-iv, 6.

**1. Again**—The last verse contains a powerful self-assertion, and St. Paul is immediately reminded that among the imputations reported by Titus as made against him was his *self-eulogy*; especially, perhaps, in 1 Cor. ix, 15, 21. **Some**—His Judaic opponents. **Epistles of commendation**—Recommendatory letters. These letters all affiliated associations are obliged to use to authenticate messengers, or members, from one locality to another. Such, for instance, are our "certificates of membership" at the present day. Commendatory letters were in use among the Jews also; and in the early Church, the bishops furnished certifications for clergy circulating in other dioceses. By such letters was Apollos commended from Ephesus to Corinth. Acts xviii, 27. So Timothy is commended to the Corinthian Church in 1 Cor. xvi, 10, 11, and Titus and his comrades in this epistle, viii, 18, 19. **To you**—The clear implication is, that his detractors came with such **letters** from *somewhere*. And the fountain head is indicated by the entire narration of Acts xv, 1-33, as being at Jerusalem. See our notes on that passage. A set of ultra-Judaists came down from Jerusalem to Antioch, proclaiming that the retention of circumcision by Christians was necessary to salvation. St. Paul says, (Galatians ii, 12,) that a similar set came to Antioch **from James**, the resident apostle at Jerusalem. And Renan, in his "St. Paul," talks of "a counter-mission organized by James" against St. Paul, and assures us that James furnished the Judaists with credentials. All such fancies touching the conduct and position of that illustrious man are dispersed by Luke's narration

commendation to you, or *letters* of commendation from you? **2** Ye are our epistle written in our hearts, known and read of all men: **3** *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not

c1 Corinthians 9. 2.—d1 Corinthians 8. 5.—  
e Exodus 24. 12; 84. 1.—f Psalm 40. 8; Jeremi-

of his course towards the ultra-Judaic party at the Council of Jerusalem. Acts xv, 1-33. The Judaic emissaries were a small extreme section, whom James refused to countenance. Doubtless the emissaries that now had come from Jerusalem were of the same type. In about a year from the time of writing this epistle, Paul and James met in council at Jerusalem, as described in Acts xxi, 18-20, where see notes; and James rejoiced in the labours and successes of our great apostle. Indeed, Luke's narrative of the invasion of Antioch by the Judaists may be read as a fair type of their visitation at Corinth. The *epistles of commendation* they brought bore, doubtless, the signature, not of James, but of the ultra clique in Jerusalem.

**2. Ye are our epistle**—Powerful emphasis to be placed on *ye* and *our*. Bring epistles to you? *Yourselves* are our epistle! A lofty turn that places him at once on the platform of their founder-apostle. And by the immediate additional term, *written in our hearts*, he evades the charge of arrogance with a touch of deep affection. By *our epistle*, he does not mean our letter to or for others, but an epistle in our behalf, certifying us to the world. But though written in his heart, the epistle is not a hidden inscription, but *known and read of all men*. The wide world knows Corinth, and knows it as a Pauline Christian Church.

**3.** The italic phrase interpolated by our translators, *forasmuch as ye are*, seems unnecessary. **Manifestly declared**—Rather, *being manifested*, referring to *ye* in the previous verse. They were known and read by the world as being conspicuously Christ's commendatory letter of St. Paul, their

with ink, but with the Spirit of the living God; not 'in tables of stone, but 'in fleshly tables of the heart. **4** And such trust have we through Christ to God-ward: **5** 'Not that we are sufficient of ourselves to think any thing as

ah 51. 23; Ezekiel 11. 19; 86. 26; Hebrews 8. 10.  
—g John 15. 5; chapter 2. 16.

founder, to the world. This is a beautiful enlargement of the figure of an *epistle*, in previous verse. **Epistle of Christ**—As Christ is real author of the Church, so he is real furnisher of the *epistle*; and thus does Christ authenticate his apostolic mission by the most powerful of credentials. Let those pseudo-Christians meet that. **Ministered by us**—The Church was made by Christ under the human ministry of the apostle. He flings in this phrase to remind them that Christ's epistle inures to the honour of his ministry. This living epistle of Christ is *written not*, as the credentials of the emissaries from Jerusalem were, *with ink*. The figure, as pushed by the lively fancy of our apostle, becomes very delicately subtle. The names of members may be written on the Church register *with ink*; but Christ writes, *with the Spirit*; the Christian being *himself* the inscription; and he writes this live inscription on the Christian's own heart. And St. Paul supplements the figure by adding that this living inscription is written, *not*, like the decalogue, *in tables of stone*, as the Judaizers may be figured as an inscription to be written; but, like true sons of a gospel of the heart, *in fleshly tables of the heart*.

**4. Such trust**—Rather, *such confidence*; namely, the bold assurance that *they* are his epistle. Verses 4, 5, are flung in as a softener of all apparent arrogance in his bold assurance.

**5. Sufficient**—Same word as in ii, 16. **To think**—To think out, or excogitate the truths of the gospel. Paul here entirely ignores the imputation that the gospel as by him preached is by him invented. No, it originates with **God**, from whom comes all his sufficiency even to preach it.

of ourselves; but <sup>our</sup> sufficiency is of God; **6** Who also hath made us able <sup>ministers</sup> of <sup>the</sup> new testament; not <sup>of</sup> the letter, but <sup>of</sup> the spirit: for <sup>the</sup> letter killeth, <sup>but</sup> the spirit <sup>giveth</sup>

A 1 Cor. 15. 10; Phil. 2. 13. — 41 Cor. 3. 5; 15. 10; chap. 5. 18; Eph. 3. 7; Col. 1. 26, 29; 1 Tim. 1. 11; 12; 2 Tim. 1. 11. — 4 Jer. 31. 31; Matt. 26. 28; Heb. 8. 6, 8. — 1 Rom. 2. 27, 29; 7. 6

**6. Able**—Same word as **sufficient**, verse 5. **The new testament**—Rather, *of a new covenant*. To the popular reader the phrase **the new testament** suggests the idea of a book. But the meaning is, that whereas under Moses there was what is now *an old covenant* or compact between God and the Jewish people, so now, in the place of that, is substituted a new covenant or compact, by which God, in consideration of Christ's mediation, engages to pardon and save all who place obedient faith in Christ. Note on Luke xxii, 20. Thus has God **made us**, the apostles and preachers in the Christian Church, efficient **ministers of a new covenant**. **Not of the letter**—Prescribing a complex ritual, as recorded in the Pentateuch, to be obeyed with a mechanical precision. **But of the Spirit**—Which **Spirit**, accepted by our faith, breathes into our hearts, and creates in us a **spirit** of love, emancipated from rituals, and running into the path of a free and joyous obedience. This **letter**, however once effective to salvation, now pertinaciously adhered to, as by these Judaists, **killeth**. That circumcision prescribed by this **letter**, which they claim as necessary for our future Christianity, cramps its true free life, and **killeth** it. And claimed as necessary to the salvation of the soul, it crowds out Christ, and **killeth** the soul. It is emancipation from their **letter** into the freedom of the **spirit** that alone **giveth** life.

This superiority of the **new** over the **old** covenant, St. Paul now (7-18) illustrates with rich Old Testament imagery, and with much power, against the factious advocates of the **old**.

**7. Ministration of death**—The **law**, so far as it designates the old

eth life. **7** But if <sup>the</sup> ministration of death, <sup>written and</sup> engraven in stones, was glorious, <sup>so</sup> that the children of Israel could not steadfastly behold the face of Moses for the glory of his counte-

m Rom. 8. 20; 4. 15; 7. 9-11; Gal. 3. 10. — n John 6. 68; Rom. 8. 2. — 1 Or, *quickeneth*. — o Rom. 7. 10. — p Exod. 34. 1, 28; Deut. 10. 1, 2c. — q Exod. 34. 29, 30, 35.

testament, or the old testament system, revealed not only wrath, but mercy; yet it waited for the new testament to reveal clearly the true source of that mercy in the mediation of Christ. But **law** here signifies the decalogue, as is shown by the words **engraven in stones**. The decalogue revealed not mercy; and to all sinners its **ministration** was an administration of death. Yet though engraven on **stones**, and of death, it had its **glory**. **Was glorious**—Literally, *was in glory*. **So that**—Proves the **glory** by the fact to be stated. **Face of Moses**—When Moses came down from Mount Sinai, from communion with God, his face shone so resplendently with the divine **glory** that the people could not gaze upon it. Exod. xxxiv, 29-35. Moses, therefore, veiled his face to the people and unveiled it before God. Using this beautiful image as a type of the glory of the dispensation of the law, Paul draws a comparison to show how much more truly glorious is the (apostolic) ministration of the gospel. And it is to be specially noted that it is from one of the most brilliant points of the Mosaic history that the genius of Paul infers the evanescence of the Mosaic dispensation.

The glory of the law dispensation was not only of death, but, as symbolized by the radiance upon Moses's face, was transient—was visible to the eye, was veiled, and has left a veil on Israel's heart. The gospel ministration is of the spirit, of justification, permanent, open, freedom, unfolding in evolutions of glory. To the Gentile Corinthians, anxious for freedom from the Jewish ritual, as well as to the Jews who sympathized with the progressive spirit of Paul, this comparison must

nance; which *glory* was to be done away; **8** How shall not 'the ministration of the Spirit be rather glorious? **9** For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. **10** For even that which was made glorious had no glory in this respect, by reason of the glory that

<sup>r</sup> Gal. 3. 5. — <sup>s</sup> Rom. 1. 17; 3. 21. — <sup>t</sup> Chap. 7. 4; Eph. 6. 19.

have been very welcome. To the Judaists it must have appeared very powerful and very unacceptable. **To be done away**—As figured by its evanescence upon Moses's face.

**9. Righteousness**—The same word as is in Romans translated **justification**; meaning the pardon of sin and the being construed, through Christ, as *righteous*.

**10.** The very fact that the old ministration was destined to be surpassed, was a **respect** or point in which it was not glorious. **Even that**—Old ministration. **In this respect**—Or point; namely, **by reason** of a more excelling glory to come to the new. Its **glory** is shaded in anticipation of its future eclipse.

**11. Remaineth**—And never will be **done away**, or give place to another ministration. The permanent is **much more glorious** than is the transient. St. Paul here seems to predict the historic *permanence* of the Christian dispensation as a fixture for centuries. The Mosaic dispensation, though it had lasted more than a thousand years, was transitory in comparison with the Christian ages. This view stands in apparent contradiction of any assumption that the second advent of Christ was at hand.

**12. Such hope**—Of a ministration of excelling and permanent glory. **Plainness of speech**—The glory of the cause justifies bold and unambiguous statement in its advocates. They need shrink at no opposition, nor fear the bluster of the Judaists.

**13. Vail**—The emblem of concealment, and the sign of the mystery of

excellence. **11** For if that which is done away *was* glorious, much more that which remaineth *is* glorious. **12** Seeing then that we have such hope, 'we use great plainness of speech: **13** And not as Moses, "*which* put a vail over his face, that the children of Israel could not steadfastly look to 'the end of that which is abol-

<sup>2</sup> Or, *boldness*. — <sup>u</sup> Exod. 34. 33, 35. — <sup>v</sup> Rom. 10. 4; Gal. 3. 23.

the old in contrast with the transparency and freedom of speech under the new. The new testament was truly concealed in the old one: Christ was *veiled* under types and shadows; but now he is revealed in person, and declared with **great plainness of speech**. **Could not...look to the end**—By the end many able commentators understand Christ, who is "the end of the law for righteousness." And this the mystic vail, symbolized by that on Moses's face, so shades Christ that the Jews could not behold him. And—see next verse—that **vail** still remains, concealing Christ from the Jews, who recognise not that the old is **abolished**, and that its **end** is Christ. But the true view, as Alford, and Stanley, and other late commentators have shown, will appear by a connexion of our translation of Exod. xxxiv, 33, in accordance with the Septuagint and Vulgate, by a substitution of *when* for "till." It will then appear that Moses spoke to the people with his radiant face unveiled, but veiled his face when he ceased speaking, so as to conceal the evanescence and cessation of the radiance. "The veiled prophet of Khorsan," in Moore's *Lalla Rookh*, always kept his face, which was really a hideous visage, concealed from the people under pretence that it was too glorious for mortal sight. Moses showed his face while radiant with the glory, and veiled it as the glory ceased. It was, then, the *cessation* of the radiance which St. Paul here calls the **end of the abolished**; and which he figures as an image of the *cessation* of the glory of the **abolished** old covenant.

ished: **14** But "their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ. **15** But even unto this day, when Moses is read, the vail is upon their heart. **16** Never-

<sup>a</sup> Isa. 6. 10; Matt. 13. 11, 14; John 12. 40; Acts 28. 26; Rom. 11. 7, 8, 26; chap. 4. 4.—  
<sup>c</sup> Exod. 34. 34; Rom. 11. 23, 26.—<sup>y</sup> Isa. 26. 7.

**14. But their minds were blinded**—Rather, *their perceptive faculties were calloused*. As if the retina of their mind's eye was glazed, so as to blind their spiritual perceptions. What they could not see was, that the glory of the old covenant was as certainly transient as the glory on its founder's face, being preparatory for a higher glory in a second founder, Christ. St. Paul does not, however, mean that it was a blindness in them not to see that the fading on Moses's face was a showing of the transitory nature of the old covenant. He does not mean to affirm that the evanescence of the facial glory was a divinely intended *type* of fading Mosaicism. He uses it simply as a vivid *illustration* furnished by himself. The mind of the Jew in Moses's day was **blinded** so as not to see that the Mosaic dispensation, *in its whole structure* and nature, was a preparation and a type to merge into its future anti-type. **Remaineth the same vail**—The same nonperception of the fading of the old covenant imaged by the **same vail** that concealed the evanescence of the facial radiance, **remaineth**. The same vail has passed from Moses's face to overspread the Jewish heart in the reading of the old testament at this day. **Done away**—The spiritual ignorance being removed in Christ.

**15. When Moses**, instead of being now personally seen, **is read in his record, the vail is upon their heart**; so that they can neither feel nor see that the **glory** has evanescenced from the face of the old covenant.

**16. Nevertheless**—St. Paul relieves the dark view with a ray of light. As the vail was once upon Moses, so it

theless, "when it shall turn to the Lord," the vail shall be taken away. **17** Now "the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. **18** But we all, with open face beholding "as in a glass" the glory of the Lord, "are changed into the same image

<sup>a</sup> Verse 6; 1 Cor. 15. 45.—<sup>a</sup> 1 Cor. 12. 13.—  
<sup>b</sup> Chap. 4. 4, 6; 1 Tim. 1. 11.—<sup>c</sup> Rom. 8. 29; 1 Cor. 15. 49; Col. 3. 10.

is now on the Jewish heart; but as when Moses went in to the Lord the vail "was taken off," (Exod. xxxiv, 34,) so when the Jewish heart shall turn to the Lord, the vail shall be taken away.

**17. That Spirit**—Rather, *the Spirit*. The Lord is the spirit, in opposition to the letter, verse 6; he giveth life by unvailing the letter and inspiring it with vivifying power. **Liberty**—Emancipation from the killing dominion of the letter into the glorious liberty of the sons of God.

**18.** Thus emancipated by the spirit of evangelic liberty from the vail upon the heart, (which was also a vail upon the eyes,) we, the free and freshly un-Judaized Christians, with open—Or, more accurately, *unveiled faces*, behold the glory of the Lord. Happier than Israel, to whom even Moses was veiled, we behold the glory of Jesus himself without a vail. Yet not, indeed, *as yet*, his living person; but his glorious image in the gospel, as in a mirror. The ancient mirror was not glass, but polished metal. **Are changed**—Are metamorphosed, transformed, transfigured. It takes a degree of likeness of nature for one being to see and realize another. Man can understand man as brute cannot understand man or man brute. We possess some assimilation to Jesus, even in order to discern him truly in the gospel; and the more we gaze in sympathy upon him the more we cognise him and become like him, which again increases our perceptive power, and thus there is a constant interaction and progress. **Into the same image**—As Moses, looking upon the glory of Jehovah, had his face irradiated with the same glory. **From**

from glory to glory, *even* as <sup>a</sup>by the Spirit of the Lord.

#### CHAPTER IV.

**T**HEREFORE, seeing we have <sup>a</sup>this ministry, <sup>b</sup>as we have received mercy, we faint not; <sup>2</sup> But have renounced the hidden things

<sup>a</sup> Or. of the Lord the Spirit. — *q* Ch. 3. 6. — *b* 1 Cor. 7. 25; 1 Tim. 1. 12. — *1* Gr. *shame*. Rom. 1. 16; 5. 21. — *c* Chap. 2. 17; 1 Thess. 2. 8, 5.

**glory**—By sanctification on earth. **To glory**—By glorification, conformity with the glorified image of Christ, in heaven. This is better than to read: **From** the causative **glory** of the image in the mirror to the caused **glory** we acquire from it. **By the Spirit of the Lord**—Which verse 6 vivifies with both sanctifying and glorifying life; life spiritual and life eternal. This entire imagery, in which St. Paul expresses the power of evangelic **liberty** (as opposed to the letter slavery of the Judaists) of glorifying the believer into the glorious image of Jesus, is eminently beautiful. But no reader who would appreciate its full richness must stop here, (though induced so to do by the unfortunate chapter division,) but trace its continuity through to iv, 6.

#### CHAPTER IV.

The section to chap. v, 6 is the after-part, in strictest connection, of iii, 1-18. This unflinching boldness is the same as the **plainness of speech** in iii, 12, and both arise from the transcendent **glory** of the gospel Paul proclaims.

1. **This ministry**—The ministry of ever-increasing **glory** just described, shed from the image of Christ as beaming from the gospel. **Faint not**—*We falter not* from timidity before the sons of the letter, the Corinthian Jew-Christians, upon whose heart still rests the veil.

2. **Hidden things of dishonesty**—**Dishonesty** is here the old English word for *dishonour* or *shame*; and this whole phrase means *concealed deeds of shame*. It refers not to obscene practices, but either to secret partisan managements imputed to Paul, or, more probably, to the methods by

of **'dishonesty**, not walking in craftiness, <sup>a</sup>nor handling the word of God deceitfully; but, <sup>b</sup>by manifestation of the truth, <sup>c</sup>commending ourselves to every man's conscience in the sight of God. **3** But if our gospel be hid, <sup>d</sup>'it is hid to them that are lost: **4** In whom <sup>e</sup>the

*d* Chap. 6. 4, 7; 7. 14. — *e* Chap. 5. 11. — *f* 1 Cor. 1. 18; chap. 2. 15; 2 Thess. 2. 10. — *g* John 12. 31; 14. 30; 16. 11; Eph. 6. 12.

which the Jerusalem party obtained a foothold in the Corinthian Church. Paul's unveiled gospel is too open and above-board for such secreties. **Craftiness**—Unscrupulousness; the conduct of a party capable of any thing and of every thing. **Handling the word**... **deceitfully**—The same as ii, 17, *corrupting the word of God*, that is, adulterating it with that obsolete Judaism which belittled Christ. **Manifestation**—Not only taking off the veil, but showing in clear, strong light **the truth**. **Every man's conscience**—Literally, *every conscience of men*; the universal human conscience.

3. **Hid**—It is a marked defect that our translators failed to preserve the exact sense of this word, which is *veiled*, and so have lost the connexion for the English reader. Paul's whole stress has been, (iii, 7-18,) that while the old covenant to which the Judaists hung so pertinaciously was a *veiled* one, and a *veil* is on the Jews' heart in reading it, our gospel is an *unveiled* outbeaming of the truth and of the glorious face of Jesus the Messiah. **But**, he now says, *if our gospel is veiled*, it is *veiled* to the intrinsically *blinded*. It is a *veil* created by the glaze or scales on their own retinas. **To them that are lost**—Literally, *to them that are being lost*: or, who are perishing. The participle is present, and would include present as well as future perdition. But we believe the truer rendering to be, *If our gospel is veiled*, it is *veiled* by those perishing things with which the god of this world blinded the eyes of the unbelieving.

4. **Blinded** is aoristic, and would seem to refer specially to the time when Jesus was personally visible to,

god of this world <sup>1</sup>hath blinded the minds of them which believe not, lest <sup>2</sup>the light of the glorious gospel of Christ, <sup>3</sup>who is the image of God, should shine unto

A Isa. 6: 10; John 12: 40; chap. 2: 14.—4 Chap. 2: 8, 9, 11.—5 John 1: 18; 12: 45; Phil. 2: 6; Col.

men on earth. The *perishing things* would, in the specific case of the Judaists, be the Mosaic ritual and traditions, through adhering to which Christ is either rejected or reduced to mere humanity. The same process, however, of blindness from the god of this world, is constantly recurring from perishing mundane things of every kind. **God of this world**—It is hardly wonderful that the Marcionites, or ultra-Paulines, who rejected not only the ritual and circumcision of the Old Testament, but even its Jehovah as an evil deity, quoted this as a chief proof-text. The ablest of the patristical commentators, Tertullian, Augustine, Chrysostom, and others, refuted them, as Alford remarks, by a violation of grammar, referring God to the true God, and translating *unbelievers of this world*. The process by which the god of this world blinds men is described by Jesus in John v. 44. **Them which believe not**—This blinding is not the antecedent but the consequent of their free unbelief. Evidence was at first ample; faith was in their full power; the rejection of Christ was free and voluntary, and the yielding to the blinding away of the god of this world which followed was a self-surrender to falsehood and wickedness of the most guilty kind. This was the exact history of the Jewish rejection of Christ as recorded in the gospels. At first the Jews paused and deliberated; they then rejected; and then, to them, blinded by the god of this world, the gospel was veiled, and they were given over to crucify Him whom they had rejected. The phrase **god of this world** was not, perhaps, unknown in Jewish literature. Olshausen quotes from Schoettgen the words of Jalkut Ruberic: "God the first is God the living, god the second is Sammael." In John's gospel Satan

them. **5** <sup>1</sup>For we preach not ourselves, but Christ Jesus the Lord; and <sup>2</sup>ourselves your servants for Jesus' sake. **6** For God, <sup>3</sup>who commanded the light to shine out

1: 15; Heb. 1: 2.—1 Cor. 1: 13, 22; 10: 22.—m 1 Cor. 9: 19; chap. 1: 24.—n Gen. 1: 2

is thrice called "Prince of this world," xii, 31; xiv, 30; xvi, 11. **World**, in John, is *κόσμος*—the space world; in the present text it is *αἶων*, or time-world; the dispensation extending to the second advent. **Lest**—The error of the Jews, and of Paul's Judaistic-Christian opponents, was the ignoring the divine in Christ; the former utterly rejecting him as an impostor, the latter accepting him as a mere human continuator of Mosaicism. St. Paul now shows them what a divinity they rejected. **The light... Christ**—Literally, *the illumination of the gospel of the glory of Christ*. Compare note on iii, 18. The god of this world, blinding their eyes, shuts out the incoming rays from the gospel, or glad news of Christ's glory. How great that **glory** is, St. Paul now declares. **Image... God**—As our bodily eyes behold the image of the firmament, with the sun or, perhaps, the stars, reflected in the clear surface of a placid lake, so does the image of God, viz., Christ, disclose itself in the gospel. From that **image** pours a light of glory; but upon these seared eyes in vain. The god of this world has glazed their retinas, and that glaze is a veil upon the gospel. To the eye of a hardened unbelief, the true Christ is invisible.

**5. Preach not ourselves**—Literally, *Proclaim not ourselves*. The professed party of Christ might, in fact, think so little of Christ as to have ample room for proclaiming themselves; but Paul's ideal of Christ left no room for any rival or substitute. **Christ is the Lord, and we are servants. For Jesus' sake**—On his account, and in order to the extension of his gospel.

**6. For**—To assign the reason why we are ready thus to humble ourselves, **God has wrought in our hearts an illumination as wonderful as his first speaking mundane light into**

of darkness, 'hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. 8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair; 9 Persecuted, but not

forsaken; cast down, but not destroyed; 10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. 11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. 12 So then death worketh in us, but life

<sup>3</sup>Greek, *is he who hath*.—<sup>2</sup>1 Pet. 1. 19.—<sup>4</sup>Verse 4; 1 Pet. 2. 9.—<sup>5</sup>Chap. 5. 1.—<sup>6</sup>1 Cor. 2. 5; chap. 12. 9.—<sup>7</sup>Chap. 7. 5.—<sup>8</sup>Or, *not altogether without help*, or, *means*.

<sup>1</sup>Psa. 37. 24.—<sup>2</sup>1 Cor. 15. 31; chap. 1. 5, 9; Gal. 6. 17; Phil. 3. 10.—<sup>3</sup>Rom. 8. 17; 2 Tim. 2. 11; 1 Pet. 4. 13.—<sup>4</sup>Psa. 44. 22; Rom. 8. 36; 1 Cor. 15. 31.—<sup>5</sup>Chap. 12. 9.

existence. Out of darkness, such as was once in our hearts. An allusion to Gen. i. 3. Shined... God—Literally, *God hath shined into our heart even to a radiation (into our hearts) of the knowledge of the glory of God*. And that radiation into our hearts of the knowledge of the glory of God comes from the face of Jesus Christ, the image of God, appearing in the gospel.

2. Antithesis of apostolic trials and triumphs resulting in glory, iv. 7-v. 6.

In the divine glow of martyrly enthusiasm of this passage—a passage which doubtless did much towards rousing the Christian heroism of the martyr age—Paul draws, in a series of antitheses, the sublime contrast between the more than golden treasure and the earthen vessels in which it was contained—a contrast meeting in contact in his own person. By the glorifying power of the treasure the vessel could bear unbroken all the raps the world could administer. The striking sentiment of Whitefield runs through the whole, that “a minister is immortal until his work is done;” and then, it may be added, he is doubly immortal. Paul views his preservation as essentially a sort of bodily immortalization. The life, life of Jesus, which conserves and immortalizes his present body amid daily deaths, is the same divine vitality as will produce his resurrection and glorification; and his own very suffering and death are transfigured into a oneness with the divine martyrdom of Jesus, the dying of the Lord.

Through the whole lofty passage the Corinthian opponents entirely sink from view, and do not reappear until x. 1.

7. Treasure... vessels—The divine gold gives even now its own lustre and imperishability to the brittle clay. Excellency of the power... of God—The fragility of the clay proves that it is divinized. Its natural weakness proves that it survives by God's power.

8, 9. We are troubled—Tightly pressed. Yet not distressed—Not crushed together. Perplexed—Dubious, but not desperate. Persecuted—Pursued, (as by a huntsman,) but not by God abandoned to his power. Cast down—Prostrated, but not destroyed.

10. Always bearing a virtual martyrdom in the body; which martyrdom is truly one with the dying of the Lord; that the death-defying life of Jesus might be made manifest.

11. For—Explanatory of the last verse. We, apostles, which live, are daily martyred in possibility, that the divine conserving life of, or from, Jesus, may appear by our very immortalized mortality.

12. So then—Thus far both sides of the antithesis have united in the apostles. In this verse they are divided between the apostles and the Corinthians. The death side is effective to magnifying God's power in us, but the life side, alone in you. The life in you is manifested not by supernatural conservation amid martyrdoms, for those you do not encounter; but as vitalizing you even now with a resurrection life from Christ. See verse 14.



in you. **13** We having 'the same spirit of faith, according as it is written, 'I believed, and therefore have I spoken; we also believe, and therefore speak; **14** Knowing that 'he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. **15** For 'all things are for your sakes, that 'the abundant

<sup>v</sup> Rom. 1. 12; <sup>2</sup> Pet. 1. 1. — <sup>s</sup> Psa. 116. 10. — <sup>a</sup> Rom. 8. 11; <sup>1</sup> Cor. 6. 14. — <sup>b</sup> 1 Cor. 3. 21; chap. 1. 6; Col. 1. 24; <sup>2</sup> Tim. 2. 10.

**13. We—Apostles. The same...** **faith**—As the psalmist who wrote the quoted words. **Spirit of faith**—Not merely temper of faith, but the divine Spirit with our spirit inspiring assurance, at the same time attesting itself. **I believed . . . spoken**—Essentially quoted from Psa. cxvi. 10, where the exact Hebrew is, "I believe, for I spoke;" the connexion between speaking and faith is in both psalmist and apostle the same. Firm faith is instinctively vocal; it seeks to express the great truth it realizes—to create the same blessed realization in others. **We also** inherit the inspired faith and readiness for the same giving of our testimony as the saints of the Old Testament.

**14. Raised up**—The same reasoning as in chap. xv, that the resurrection of Christ is the basis and assurance of ours. **The spirit of faith**, of the last verse, is a **knowing**, in this. **Raise up us also . . . with you**—A decisive proof that St. Paul did not expect the second advent before his own death. On the contrary, he expected that both himself and the Corinthians would pass through death and the resurrection.

**15. With you**, I say, (see last verse,) **for all things** in the glorious provisions made through Christ's death, and insured by his resurrection, are not only for us apostles, but also for **your sakes**. A divine reason is now given why these provisions are not limited to apostles, but flow over to embrace the whole Church: namely, in order that (literally) the abounding **grace** may, **through the thanksgiving** of a greater number, **redound to**

grace might through the thanksgiving of many redound to the glory of God. **16** For which cause we faint not; but though our outward man perish, yet 'the inward man is renewed day by day. **17** For 'our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

<sup>c</sup> Chap. 1. 11; 8. 19; 9. 11, 12. — <sup>d</sup> Rom. 7. 22; Eph. 2. 16; Col. 3. 10; <sup>1</sup> Pet. 2. 4. — <sup>e</sup> Matt. 5. 12; Rom. 8. 18; <sup>1</sup> Peter 1. 6; 5. 10.

God's **glory**. The greater the number saved the more immense the gratitude, and, in climax, the more superabounding the glory thence accruing.

**16. For which cause**—From this embracement of you all in the glories of Christ's resurrection. **Faint not**—Falter not (note verse 1) through fear, despondency, or endurance of hardship and wear-out. **But the reverse, though our outward, bodily, man perish, by hardship and wear-out, the inward, spirit, is renewed**, so as to administer a refreshment and indestructibility for the time being to an earthly vessel. **Day by day**—Each day has its waste and repair. Nevertheless the renewal does not fully replace the waste, for the earthly is slowly or rapidly transitory. The machine will run down or be violently struck down. Still, as the cessation is in the outward man, and the renewal is in the inward, the fountain of energy will empower the inward to survive the wreck of the outward.

**17. For our light affliction**—Literally, *the immediate lightness of our affliction*. **Worketh**—The continuous present is working. This very affliction, while wasting, is, through the power of Christ, *working out* a divine result. The wonderful result is a **weight of glory**; a glory so massive, so solid, that it is a weight. The darkness of Egypt was so dense that it could be "felt." The celestial glory is so dense that it can be weighed. This **weight of glory** is not a transient radiance, but outlasts the sun; is **eternal**. It never grows any lighter or thinner. And as to amount, the

18 'While we look not at the things which are seen, but at the things which are not seen: 'for

the things which are seen *are* temporal; but the things which are not seen *are* eternal.

/Rom. 8.24; chap. 5.7; Heb. 11.1.—/Matt. 25.46;

Luke 16. 25, 26; 2 Thess. 2. 16; 1 John 2. 16, 17, 25.

apostle troubles the energies of the Greek language to express it. It is *κατὰ ὑπερβολὴν εἰς ὑπερβολὴν*, if any body knows what that is. Good scholars view this as a Hebraism, according to which intensity is expressed by repetition of the same word, as if it were *aboundingly* *abounding*. So verse 16, *day by day*, is in St. Paul's Hebraized Greek, *day day*. So Theophylact, quoted in Bloomfield's "Recensio Synoptica," renders it *ὑπερβολικῶς ὑπερβολικῶν*, surpassingly surpassing. But we cannot help suspecting, though we find no suggestion of the kind in our commentators, that the idea of progression is expressed in the preposition, *upon an* *abounding to an* *abounding*: taking stand upon one *abounding* and mounting up to another. We might then freely render it, "is working out an *abounding* upon *abounding* eternal weight of glory." The *abounding* does not qualify the verb, (as Meyer and Alford,) but it qualifies eternal weight, which is a unit which, so far from diminishing, is ever more and more increasing and over-swelling. It is ever *abounding* and *superabounding*. The phrase, then, if we view it correctly, suggests the idea of eternal progression in glory.

18. **Look**—The expressive Greek word signifies to *look at a mark*, to fix our gaze upon a definite object or prospect. **Seen**, by the bodily eye, the eye of the **outward**, (ver. 16,) and which can see only the **outward**. **Not seen**—We must see the unseen if we would see the true and the real. Our eyes are material, and can see only material things. **Seen**—Are visible. **Temporal**—An expressive Greek word again, *for a season*, *season-lasting*. *The visibles are temporaries*: the invisibles—the great unseen, the stupendous frame-works, beheld only by the eye of the **inward**, (ver. 16,) are **eternal**, *æonic*, belonging to the *æons*, cycles, ages, time-worlds, of the invisible. As

opposed to the **temporal**, which is limited, they are unlimited. Revelation contemplates the settlements of the judgment day as finalities; and if the rolling *æons* make any change, revelation knows, certainly *says*, nothing about them. See on Matt. xxv. 46.

It is deeply true that our eyes can see nothing but the changing. And science states this fact more intensely than popular observation. Astronomy beholds the visible universe as ever moving with amazing rapidity. The *laws* by which these changes work are, indeed, held by science to be immutable; but no eye, no telescope, can see these laws; they are **inward**, and beheld only by the eye of the **inward**. And by the eye of the **inward** it is seen that the universal **outward** is completely ruled by the **inward**. But as laws are nothing in themselves, except by the force that moves things in accordance with *laws*, so the **inward** eye perceives that **FORCE**, in order to act harmoniously in accordance with rational law, must spring from an infinitely rational Source, which, as the primal spring of all force, must be Almighty. Thus most truly does our philosopher-apostle declare that it is the **seen** which is transient, and the **not seen** which is permanent—nay, **eternal**.

Blessed are they whose spiritual **inward** can see that the world unveiled by revelation is included in the real and the **eternal**; and that the blessed **eternal** is theirs. So far as the **spirit of faith** animates them, they realize that our bodily frames may safely and cheerfully be allowed to dissolve in earnest duty under the eye of the Master. Whether our **outward** shall disappear by decay or death, a serene hope unfolds an unfading future before the eye of the soul. That future, from the standpoint of a frail present, the apostle is now about to contemplate in the next chapter

## CHAPTER V.

**F**OR we know that if <sup>a</sup>our earthly house of *this* tabernacle were dissolved, we have <sup>b</sup>a building of

<sup>a</sup> Job 4. 19; chap. 4. 7; 2 Pet. 1. 13, 14.

## CHAPTER V.

1. **For**—In accordance with the glorious truths stated iv, 17, 18. **Know**—The spirit of faith, iv, 13, is again (as in iv, 14) a **know**. We say **know** of very different degrees of certainty. Most men think that *seeing*—for instance, a material object, a marble pillar, or an iron statue—is the strongest possible *knowing*. But the unseen laws of nature, as every philosopher understands, are objects of as certain *knowing* as any lump of matter whatever. **Earthly house**—What in chap. iv, <sup>7</sup> was *earthly vessel*, is now **earthly house**. It is an ancient and beautiful conception that our body is a *house*, and the soul is its resident. This conception is so universal, and so consonant with the feeling of our consciousness, that materialism is rejected by the best impulses of our nature. **House of... tabernacle**—The **this** supplied by the translators may be omitted, and the phrase then would be equivalent to a *house of tabernacle*, a tabernacle residence. Paul's expectation was, that the new body would be, in glory, very much what the temple was to the old tabernacle. **Dissolved**—Gone to pieces. **We have**—Not (as Meyer, Alford, Stanley, and others) we will have at death, but we now have in reversion, to be received at the resurrection. So, in 2 Tim. iv, 8, St. Paul says, "There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." The new **house**, like the crown, he has now in heaven; not that he believes that his resurrection body now literally exists in heaven, any more than he believed that there was a physical crown for him in heaven. Both crown and house are merely conceptual images. The **house** in heaven is the over-vestment of immortality, the glorifying formative *power*, or mould, which is to model the resur-

rection body to the image of Christ, who is the image of God, just as the "crown" is the glory of the glorified. **A house**—A more dignified Greek word than that for *house* in ver. 1—*an edifice*. **Not... with hands**—It is, indeed, true, that our first bodies are also formed without **hands**, but Paul speaks not in comparison with former bodies, but with other edifices, which are hand-built. **Eternal**—Note iv, 18. **In the heavens**—Opposed to **earthly** in ver. 1. It may mean that the conceptual edifice is now in heaven, or will be after resurrection. We prefer the latter meaning from the position of the clause after **eternal**.

<sup>b</sup> Rom. 8. 28.

2. **In this**—Tabernacle; that is, *hut* or *cottage*. **Desiring to be clothed**—Wishing to be rid of the corruption of our bodies, and to be clothed, to be overlaid, with immortality. The Greek verb for *clothed* has a double preposition, *superinvestured*. The soul in the resurrection is clothed with a body, which body is over-clothed with the investiture of immortality from above. The transition of figure from building to clothing is very easy, for our clothes are but a tighter house: one is a *habitation*, and the other a *habitation*. There is no reference here to an intermediate disembodied state; not because Paul did not believe in one, but because, viewing the resurrection to be the true ultimate of hope, he overleaps in thought and wish all that lies between him and it. **Our house... from heaven**—Not, as above remarked, that St. Paul really supposed his resurrection body would come from heaven, but that the gift or over-vestment of immortality would. So in Matt. xxi, 25 it is asked, "The baptism of John, whence was it? from heaven, or of men?" So John iii, 27, "Except it be given him from heaven," that is, from God. Bloomfield quotes Theophylact as saying, "Not that the body descends from heaven, but that

which is from heaven: **3** If so be that 'being clothed we shall not be found naked. **4** For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but 'clothed upon, that mortality might be swallowed

up of life. **5** Now 'he that hath wrought us for the selfsame thing is God, who also 'hath given unto us the earnest of the Spirit.

**6** Therefore *we* are always confident, knowing that, whilst we are at home in the body, we are ab-

c Rev. 8. 18; 16. 15.—21 Cor. 15. 53, 54.  
e Isa. 20. 28; Eph. 2. 10.

f Romans 8. 28; chapter 1. 22; Ephesians 1. 14; 4. 30.

we have thence *τὴν τῆς ἀθανασίας χάριν*, the gift of immortality."

**3. If so be**—By the best reading, *since it will be*, the apostle expresses no doubt. **Clothed...not...naked**—Commentators who, like Meyer, Alford, and Stanley, are haunted with the phantasm of Paul's expectation of an immediate advent, make sad work here. St. Paul, say they, here expresses the hope that he may not die, and so be found naked, disembodied spirit; but may live until the resurrection change of 1 Cor. xv. He did, no doubt, prefer the resurrection state to the disembodied, for he held it to be that consummation of glory which the intermediate state delays. That delay, though a higher glory than belongs to earth, is inferior to the final glory. It is imparadised, but not heavenly, bliss. It is a state of disorganization, produced by sin, and under the shadow of death waiting for that day to which St. Paul's wish darts at once, when mortality shall be swallowed up of life, ver. 4. The disembodied spirit is as unprepared to enter the heavenly mansions beyond the resurrection as an undressed person to enter a parlour.

**4. Do groan**—Not only from the pressure of our mortal burden, but also for the future consummation. **Not** qualifies **would**. **For that**—Because that. **Be unclothed**—Rather, *to unclothe ourselves*, to put off our raiment. **But clothed**—But to superinvest ourselves. The middle voice of the Greek verb makes the act of clothing and unclothing our own. We groan because we do not wish to divest ourselves, but to superinvest ourselves. He did not wish to be divested of even a frail body, but to be overlaid with immortality and renewal upon it. Death and

naked spiritual being are not in themselves desirable, especially in comparison with the final life; yet the bliss that makes the condition they bring more desirable than this corrupt state, he will soon show. Vers. 6-9. **Mortality**—The mortal element or quality of our body. **Swallowed up**—Forever lost in life; the comprehensive term for all that is blessed in man's highest destiny. See on 1 Cor. xv. 33.

**5. Wrought us**—By constituting our nature, and by all the provisions of grace, preparing us. **For the selfsame thing**—The glorious resurrection. **Is God**—Repeatedly does our apostle, in dealing with his Gentile Corinthians, who but lately were worshipping "dumb idols," trace Christianity up to the one sole Supreme. **Earnest**—Note on chap. i. 22. **Spirit**—Proof that God alone is author of this grace, since he has given his Spirit within us to attest it.

**3. Resulting apostolic clearness and confidence before Christ and before men**, 6-13.

**6. Therefore**—Inasmuch as from God's pledge in our hearts that we are by him destined for the resurrection glory. **We are always confident**—That is, cheerful and courageous, although a disembodied state will intervene. **Knowing**—That this intermediate state, being with Christ, is superior to our present bodily state, and is, in the broader sense of the word, *heaven*. **At home**—The image of the house still retained. **Absent**—Abroad. So that he has a double home, a bodily and a spiritual, the latter being the preferable, because being in the presence of the Lord.

Yet for our disembodied spirit this presence of the Lord is less com-

sent from the Lord: **7** For 'we walk by faith, not by sight: **8** We are confident, *I say*, and 'willing rather to be absent from the body, and to be present with the Lord.

σ Rom. 8. 24, 25; 1 Cor. 13. 12; chap. 4. 18; Heb. 11. 1.—A Phil. 1. 23.—1 Or, *endeavour*.

plete than in our resurrection state. While we live on earth, veiled by the body, although Christ is "with" us perpetually, (Matt. xxviii, 20,) beholding us with perfect sight, yet we are scarce "with" him, as we see him not, except figuratively, with the eye of faith, and with *conception* rather than with *perception*. When this veil of flesh is by death removed, our spirits are "with Christ," (Phil. i, 23;) we literally behold him with true perception; yet we behold him pneumatically or spiritually; that is, as spirit sees spirit, rather than corporeally; and to the spirit's eye distance in space may be no obstacle. For the glorified body of Christ is now in the highest heavens, (Heb. vii, 26,) at the right hand of God, (Eph. i, 20,) rather than in the paradise of the blessed spirits. It is not until after our resurrection, when we shall be like him (1 John iii, 2) in the glorified body, that we shall "see him as he is;" shall "see as we are seen," and "know as we are known." 1 Cor. xiii, 12.

**7. For**—Reason why we realize the superiority of our Christ-home; our eye of faith sees what our eye of body does not. **We walk**—The Christian's progress through the world. **By**—Rather, *through*, the preposition of instrumentality, *faith*; being the candle *through* whose light we are thus able to walk aright. **By sight**—Rather, *according to appearance*; that is, to the bodily eye. Faith enables us to walk in disregard of material and worldly interests.

**8. Are confident**—Free from disheartening misgivings. **Rather**—The whole passage is an important exhibit of Paul's view: 1. Of the soul, as being an independent entity, the central personality; 2. Of the need of the body to the wholeness and unity of the human person; 3. Of the real existence of an intermediate conscious state of the soul

**9. Wherefore** we 'labour, that, whether present or absent, we may be accepted of him. **10** 'For we must all appear before the judgment seat of Christ; 'that every

σ Matt. 25. 31, 33; Rom. 14. 10.—τ Rom. 2. 6; Gal. 6. 7; Eph. 6. 8; Col. 3. 24, 25; Rev. 22. 12.

between death and resurrection; 4. Of the superior happiness of that disembodied state to our present state in the body, yet of its inferior happiness to the resurrection glory; and, 5. That a main element of the happiness of that intermediate state is the attainment of some association with Christ.

**9: Wherefore**—In the view of our cheering hope of a future blessedness with and from Christ. **We labour**—Rather, *we are emulous, ambitious*. **Present**—As we hope soon to be. **Absent**—As we know not how long we shall be. **Be accepted**—Accepted absent in order that we may be accepted present; that is, accepted now in the body in order that our soul may be accepted when it leaves the body for the land of spirits.

**10. We strive** thus to be accepted, for we must stand before his throne. **Appear**—Rather, *must be manifested*. We must, at Christ's judgment, be entirely exposed to view in all our moral history and character. Same Greek word as **made manifest** in verse 11. **The judgment seat**—The *bema* of Christ. The *bema* was the seat of the Roman judge, visible at the end of the court room, high above the level of the audience. It was before such a *bema* that Jesus himself was arraigned. Matt. xxvii, 19. And curiously enough, St. Paul himself was arraigned before the *bema* of the Roman Gallio at Corinth. Acts xviii, 12. And St. Paul is the only New Testament writer who appropriates the word to a Christian use, as he does in Rom. xiv, 10 and this passage. Instead of the judicial *bema*, the regal *throne* is the word more ordinarily used. Matt. xxv, 31; Rev. xx, 11; Dan. vii, 9. See Stanley on the passage. **All...every one**—The presence is of **all**, the analysis and reward is of each individual. There is no overlooking the one in the vast whole.

one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

**11** Knowing therefore 'the terror of the Lord, we persuade men; but <sup>we</sup> we are made manifest unto God;

<sup>1</sup>Job 21. 28; Heb. 10. 31; Jude 28.

**Receive** — Receive compensatively. **The things done in his body**—The great body of modern commentators approve the sense given to these words by our translators. The best ancient ones, Tertullian, Chrysostom, and others, would render: Each may receive through (the instrumentality of) his body the things according to that he hath done. The meaning, then, would be, that the body is present at the resurrection to receive recompense for what the body has done. Grammatically, this rendering avoids a very awkward pleonasm, *done, done*. The objection that the apostle has all along hitherto spoken of our present body, and would not mention the resurrection body, without some distinctive term, seems trifling. The resurrection state is the scene of the whole verse, and the **body** there must, of course, be the resurrection **body**. In either interpretation the preposition of instrumentality *through* the body is a striking intimation that Paul holds the soul to be the person, and the body—whether brain, hands, or feet—to be its organ in wickedness or righteousness. **Whether... good or bad**—Does this imply that the **all** includes the righteous and wicked? Meyer says there may be a judgment of lower grading in, as well as of exclusion from, the heavenly kingdom. True, but not as here, where a *positive* reception of compensation for **bad** is stated. The **all** evidently includes here those who receive penal evil for wickedness, the wicked, and implies a universal judgment.

**11. Terror of the Lord**—Rather, not **terror of the Lord**, but our *fear of him*. **Therefore**—In view of the scenes of the judgment. **We persuade men**—Of what? the question is asked. We should suppose there could be but one reply. If it was

and I trust also are made manifest in your consciences. **12** For <sup>we</sup> we commend not ourselves again unto you, but give you occasion <sup>to</sup> to glory on our behalf, that ye may have somewhat to *answer* them which

<sup>1</sup>Chap. 4. 2.—<sup>n</sup>Chap. 8. 1.—<sup>o</sup>Chap. 1. 14.

from *fear of the Lord* he persuaded men, he certainly persuaded them to act as the fear of the Lord would impel; namely, to act just as Paul did under that motive, ver. 9, namely, to labour, **whether present or absent, to be accepted of him**. To what would the fear of a future judgment persuade men other than to secure the favour of the Judge? And what motive more likely to persuade men to such course than fear of the judgment? This is essentially the view of Beza, Grotius, and others. But Chrysostom, Meyer, Alford, and others, interpret it, We persuade men of *our own integrity*. **Manifest**—The antithesis is, Under conscious fear of Christ's judgment, **we persuade men** to be acceptable to him, and are ourselves unconcealed and **manifest** before God. He has said, verse 10, that we must be **manifest** before the bar of Christ; in view of that he ever holds himself now **manifest** to God, and he hopes he is no less made **manifest** to the judgment of his brethren, the Corinthians. The meaning, then, is, that from fear of our final Judge we persuade men, and have kept ourselves transparent to the eye of God. **Manifest in your consciences**—Paul's trust is, that he has maintained the same unconcealed purity patent to the consciences of the Corinthians that he has maintained to God. And it is to that transparent character, both of himself and the gospel he preaches, that he looks for his vindication from the imputations of his Judaic-Christian assailants.

**12. For**—Rather, *but*; as if the *self-commending* were the opposite of the visible transparency. **Again**—Chap. iii. 1. **Give you**—By our manifest purity. **In appearance**—In personal impressiveness. **In heart**—In genuine piety.

glory 'in appearance, and not in heart. **13** For whether we be beside ourselves, *it is to God: or whether we be sober, it is for your cause.*

2 Greek, *in the face*.—p Chap. 11.

**13. Beside ourselves**—The Greek word is the one from which our term ecstasy is derived. See note on Acts x, 10. The apostle here, apparently, ironically alludes to the sneers of his assailant. His extraordinary conversion, his visions of Christ, his trances, as well as his sublimated heroism of character, were the pretext for imputations of mania. So King Agrippa subsequently charged him with madness. And so at the present day an insensible, dying world esteems all intense feeling in regard to eternity as fanaticism. Revivals of religion they will condemn as periods of madness. Yet over some great commercial crisis these very men—nay, whole communities, peoples, and nations—are excited in every nerve and fibre to an all but frenzy. If we could have once in four years a revival in religion as great as we have a revival in politics at every presidential election, we should think the millennium was dawning. **To God**—It is the mania of a perfect consecration to the Divine. **For your cause**—In order to bring the gospel of salvation to you.

**4. Apostolic scheme of Christ's death, and of our renewal and reconciliation, 14-19.**

Paul now, in the following section, explains the ground of his fervour which they styled craziness. The impulse of Christ's love compels him to make the expiation, renovation, and reconciliation his overwhelming theme.

**14. Love of Christ**—Christ's love to us, not ours to him; his love sublimely displayed in his death for us. Eph. iii, 19; Rom. viii, 35, 37. **Constraineth us**—Compels me by compulsion, as if it were the powerful pressure of a physical force. The madness which these Jew-Christians charge upon me is the powerful pressure of the love of Christ impelling me, by the power of his death, to a complete devotion to your salvation. And this charge of madness is the keynote

**14** For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: **15** And that

1, 16, 17; 12, 6, 11.—q Rom. 5, 15.

to the entire passage, (13-vi, 11,) showing the intense power of the theme that made Paul's life one long impulse of grand excitement. **Thus judge**—The judgment comprehends vv. 14, 15. **If**—Omitted by the best authorities. Read, *we thus judge that one died for all, therefore all died.* How it is here that *all died* commentators differ. We think the correct reference is to that death which *all died* in Adam, (Rom. v, 15,) for which Christ's death is a divine substitute. St. Paul assumes Christ's death as proof that all died, by sin, from the life of God; a death beginning in spiritual death, and reacting to bodily death and second death. That, literally and historically, this complete death has not yet been completed of our whole race, nor, in fact, of any of our race, and will not be completed till the second death is inflicted, is true. But then conceptually St. Paul views that great death, being in process of accomplishment through ages, as one great accomplished fact. Yet is it not so accomplished but that the death of Christ may take its place, and so forestall and supersede its literal accomplishment. Paul's reasoning is, that nothing less than our death could require Christ's death. If he died, it was because we all died. The rendering, **were all dead**, is justified by Col. iii, 3, where the same tense is used.

Another interpretation, adopted by Alford, is, Christ died for all, therefore all died, too, to sin; and thence is deduced that all must live the new life. But **died** and **live** are here used so repeatedly of literal death and life that it appears arbitrary not so to interpret this clause. That the **all** here for whom Christ **died** means the entire race is plain, unless we deny that the whole human race died in Adam.

**15. That**—Omit, as unnecessarily supplied by the translators. **And he died for all** for this purpose, that those living through his death should conse-

he died for all, 'that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. **16** Wherefore henceforth know we no man after the flesh: yea, though we have known Christ af-

<sup>r</sup> Rom. 6. 11, 12; 14. 7, 8; 1 Cor. 6. 19; Gal. 2. 20; 1 Thess. 5. 10; 1 Pet. 4. 2.—<sup>s</sup> Matt. 12. 50; John 15. 14; Gal. 5. 6; Phil. 3. 7, 8; Col. 3. 11.—<sup>t</sup> John 6. 68.

crate life to him. **Live...live unto themselves**—Both **lives** signify one literal conscious life. As Christ bought our life by his death, so the life we live is rightfully his. And it was this, St. Paul's living a life that belonged to Christ, that subjected him to the charge of being beside himself, ver. 13. **For them**—The preposition **for** does not necessarily in itself signify *instead of*; but it acquires that meaning, as it often does, from the context. Christ's death as the substitute for ours is the very reason why our life is rightfully his. **Rose again**—This does not, as Meyer argues, show that if Christ died as our substitute he rose as our substitute. Paul's clear meaning is, Christ died in our stead, and **rose again**.

**16. Henceforth**—After the full, constraining effect of Christ's death upon us. **After the flesh**—In contrast with **after the spirit**. Romans viii, 1. After the unregenerate nature. Under the power of the Spirit resultant from Christ's death, the renovated man (see next verse) sees things in a new aspect. In his renewal all things else appear renewed. As consecrated to Christ he is a devoted being; in the full assurance of faith things eternal are the sole realities, and things of time become transient and subordinate; and in the full assurance of hope he sees that the priceless benefits, the eternal results of Christ's death and resurrection, are his. He, therefore, henceforth knows no thing and no man after the flesh. And St. Paul means to say, that his own living in the full realization of this renewed state is the cause why he is held by fleshly men as **beside himself**, ver. 13. **Christ after the flesh**—Supremely does the eye of the renewed

ter the flesh, 'yet now henceforth know we *him* no more. **17** Therefore if any man *be* in Christ, *he is* 'a new creature: 'old things are passed away; behold, all things are become new. **18** And all things *are* of God, 'who hath reconciled

<sup>u</sup> Rom. 8. 9; 16. 7; Gal. 6. 15.—<sup>v</sup> Or, let him be.—<sup>w</sup> Gal. 5. 6; 6. 15.—<sup>x</sup> Isa. 43. 18, 19; 65. 17; Eph. 2. 15; Rev. 21. 5.—<sup>y</sup> Rom. 5. 10; Eph. 2. 16; Col. 1. 20; 1 John 2. 2; 4. 10.

man behold Christ in a new light. Rationalism may pronounce him only "a great religious genius;" Judeo-Christianism may hold him a mere prophet-reformer; but the man who has truly felt the power of his death beholds Christ as the divine though human, the dying yet ever-living, source of our transcendent life. The phrase **known Christ after the flesh**, does not in itself necessarily signify to have seen Christ while he lived on earth. There is no valid reason for supposing that Paul ever so saw the living Jesus. And yet it is difficult to avoid supposing that he here does allude to some boast of his opposers, that *they* had seen and heard the personal Jesus.

**17. Therefore**—Rather, *so that*—in accordance with these new aspects. The newness which the man sees in all things else is truly in himself. For as, according to ver. 14, all are dead from the primitive Edenic life, and, verse 15, are made alive by Christ's death, so this seeing all things as new is the effect of that new consciousness of a renovated life. **All things are become new**—Visibly to us, because *we* are new. And this our consciousness of renewal is a gleam of the grand regeneration initiated by the cross of Christ and consummated at Rev. xxi, 1. To say, with Meyer and others, that this is rabbinical language, is pitiable. It comes, as *phrase*, from Isa. lxxv, 17; as *thought*, it comes from the great *fact* that Christ's cross, conditionally, regenerates the man and brings forth a new world. To compare with this the language of the rabbins, that a proselyte was a new creature, belittles the great truth.

**18. Of God**—See note, ver. 5. Know, O ye late polytheistic Corinthians, that



us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; **19** To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;

*v Rom. 2. 24, 25. — 4 Gr. *pas* in *us*. — s Job 33.*

this whole system of Christian regeneration is firmly fastened to the throne of God. **Hath reconciled us**—Conditionally. For in ver. 19 that **reconciling** is a process still in progress, and in ver. 20, it depends upon the will of the transgressor whether he will be **reconciled** or not. It is the divine side, therefore, which St. Paul here designates; none the less implying the human side as condition to completion. And this **reconciliation**, when completed, is same with the renovation of vv. 16, 17, and fruit of the substitutional death of vv. 14, 15. **Ministry**—Same Greek word as applied to *deaconship*, Acts vi, 1, note. We are the ministers, and in ver. 20 the ambassadors, of the **reconciliation**. The **us**, twice used in this verse, designates St. Paul himself, yet is inclusive of the apostles by implication. Yet no permanent limitation is implied, for the **world** is included as being reconciled. Ver. 19.

**19. In Christ**—By indwelling and identification; so that what Christ does, as reconciler, God does through him. The reconciliation implies previous opposition on both sides. By it men who "were enemies" (Romans v, 10) have their enmity removed; and by it God, whose "wrath is revealed from heaven," (Romans i, 18,) is enabled to cease imputing "their trespasses unto them." Man's enmity is the hostility of the criminal to righteousness; God's enmity is the severity of righteousness against the unrighteous. Note on Rom. i, 18. The enmity of wrong towards right is terrible; but the enmity of right towards wrong is infinitely more terrible, for it has Omnipotence as its supporter and executioner. The death of Christ, vv. 14, 15, the symbol and substitute for its executive infliction, is the token of God's readiness to pardon; our consent to be reconciled to God, ver. 20, and

and hath 'committed unto us the word of reconciliation.

**20** Now then we are 'ambassadors for Christ, as 'though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled

*20; Mal. 2. 7; chap. 2. 6; Eph. 6. 20. — a Ch. 6. 1.*

to receive not the grace of God in vain, are the condition of the appropriation of the power of that death in our individual behalf. **Imputing... unto them**—Charging to men's account and holding them liable for **trespasses**. **Word**—The divine proposal from God to man of **reconciliation**.

**5. Consequent style of apostolic appeal to men to be reconciled**, v, 20—vi, 2.

These appeals, in the second person plural, must not be mistaken for exhortations by Paul to the Corinthian Church to be reconciled to God. They are a statement to the Corinthians what is the hortatory result, that is, what the resultant mode, of exhorting men, derived from the scheme of reconciliation exhibited in vv. 14—19. Their appeal to the **world** (verse 19) is, Christ has died to reconcile you, therefore **be ye reconciled**. And this **ye** is addressed, not to the Corinthians, but to the **world**.

**20. We are ambassadors**—They have an embassy from the government of God to the rebellious anarchy of men. **For**—May, intrinsically, mean either *in behalf of* or *in the stead of*. The context here indicates the latter meaning. An ambassador is the representative and substitute of his sovereign. And so it is **God** who beseeches by **us**. As Christ died in our stead, (ver. 14,) so we are ambassadors in his stead. **We pray**—A striking thought that God's ambassador *prays*, in his stead, to man for **reconciliation**. A powerful proof that God has, in a true sense, *done all he can*, and man must do the rest. **Be ye reconciled to God**—A passive active. Take that course by which God will reconcile you to himself. Take one path and he will; take the other path and he never will, the blame being your own.

to God. **21** For <sup>he</sup> hath made him to *be* sin for us, who knew no sin; that we might be made <sup>the</sup> righteousness of God in him.

*Isaiah 53. 6, 9, 12; Galatians 3. 13; 1 Peter 2. 22, 24; 1 John 3. 5.*

**21. For**—Giving a reason for the *beseech* of the previous verse, one of the tersest statements of the atonement ever uttered. A different side of the same subject is given vv. 14, 15. But there it is part of the apostolic statement, here it comes in to the consequent appeal. **He**—Referring to God. **Sin**—This word some commentators have interpreted to mean a sin-offering, by a Hebraism, as in Exod. xxix, 14 the Hebrew word for "sin-offering" is literally *sin*. But here, as the antithetic word *righteousness* signifies *righteous persons*, it is clear that *sin* signifies a *sinner*. It is very possible that the above Hebraism may have suggested the antithesis. It is a very concentrated expression to make Christ conceptually the very embodiment of *sin*. It can only mean that Christ, in our stead, endured a suffering (not a punishment to him) so morally equivalent to our punishment, that it may take its place and we be exempted. **Who knew no sin**—A beautiful description of perfect innocence. The Greek negative for *no* implies a *no* under the estimation or opinion of some one; and the question is, in whose opinion does the word imply that Jesus was sinless. Alford says in Jesus' own; but we rather agree with Meyer, that God's opinion is meant. It was the divine view that the innocent one should suffer, and that Christ was that sinless one. It was a sinless one who was to suffer, in order that his sufferings go not to expiate his own sin, but accrue for the sins of others. **Righteousness**—The embodiment of God's righteousness. This means not, that Christ's righteousness of character is imputed to us as if it were ours. Such a transfer could not take place. One man cannot be literally guilty of another's sin, nor innocent by another's goodness. One man indeed may be pardoned because another has suffered. *Damon* may be released because *Pythias*

## CHAPTER VI.

**WE** then, *as* <sup>workers</sup> together *with him*, <sup>beseech</sup> you also <sup>that ye receive not the grace of</sup>

*1 Rom. 1. 17; 5. 19; 10. 2.—1 Cor. 2. 9. 2 Chap. 5. 20.—1 Heb. 12. 15.*

suffers for his crime; but it would be only as emotional, and not literal, language that we would then say that *Pythias* became a criminal, or became treason, and that his innocence was *imputed* to *Damon*. So it is not literal but emotional or conceptual language when we say, that Christ became *sin* for us, or that his righteousness is imputed to us. The language used by some religionists in describing Christ as a sinner is repulsive to any reflective mind. Thus Luther uses words which seem not blasphemous purely because the blasphemous intention was wanting. "The prophets did foresee in spirit that Christ should become the greatest transgressor, murderer, thief, rebel, and blasphemer that ever was or could be!" "Whatsoever sins I, thou, and we, all have done, or shall do hereafter, they are Christ's own sins, as verily as if he himself had done them." Surely it is absurd to say this. It was because of Christ's very innocence that, *his* sufferings being accepted in lieu of *our* punishment, God is pleased to pardon us. And when it is then said that we are *righteousness*, it is not meant that we are literally innocent, never having committed sin, for that cannot be: it is meant that we are held constructively *righted*, and judicially treated as never having sinned; as every pardoned person is. **In him**—Antithesis to **for us**.

## CHAPTER VII.

**1. We**—Apostles. The statement of the gospel-appeal to men (v, 20—vi, 2) is here continued. **Workers together**—Co-operators here, as *ambassadors* in v, 20. **With him**—In italics, as being supplied by the translators. Commentators differ whether it should be *with him*, God, or with you, Corinthians, or with Christ, or with the apostles all conjointly. But the parallelism with v, 20 indicates with God. **Beseech**—As in v, 20. **Receive not**

God in vain. **2** (For he saith, 'I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

**3** Giving no offence in any thing,

*d* Isa. 49, 8; 61, 2; Esek. 36, 8; Heb. 4, 7.—  
e Rom. 14, 13; 1 Cor. 9, 12; 10, 32.—1 Gr. com.

—Past tense. We beseech you that *you shall not have received*. Erasmus, quoted by Meyer, renders, "That ye may not so transgress as that, having once been exempted from your sins, ye may, by relapsing into your former life, have received the grace of God in vain." **In vain**—By damnation because of total apostasy.

**2. He—God**, in the previous verse, who offers the grace. **Saith**—In Isa. xlix, 8; nearly according to the Septuagint. It is in Isaiah a clearly Messianic passage; but the **these** addressed by Jehovah is the Messiah himself. God promises him (by a Hebraism in the past tense) an accepted day for the work of redemption. Paul quotes it to his readers as proof that the day, the **now**, is the time for them to avail themselves of that redemption. **Heard thee**—See John xi, 41, 42, with notes. **Day of salvation**—The period when, redemption's work being wrought, it is offered to men. **Behold**—The apostle's earnest comment repeated, calling attention to the fact that the offer is but for a period, and that period **now**. Not, as Meyer, that the period is brief by the supposed immediate advent to judgment; but that during this our Messianic age each man's share of the acceptable period is short—but a day. **Accepted**—The above word **accepted**, repeated with a strengthening prefix, *well-accepted*. **Accepted**—That is, by God himself as the time of mercy-giving.

**6. Such appeals to men for reconciliation are sustained by a living example of purity amid calumny**, 3-10.

**3. Giving**—Overleaping verse second as parenthetical, this participle coordinates with **beseech** in verse 1, and

that the ministry be not blamed: **4** But in all *things* 'approving ourselves 'as the ministers of God, in much patience, in afflictions, in necessities, in distresses, **5** In stripes, in imprisonments, in 'tumults, in labours, in watchings, in

*minging*, chap. 4, 2.—*f* 1 Cor. 4, 1.—*g* Chap. 11, 22, &c.—*2* Or, *in toings to and fro*.

v, 20. **The ministry**—The preacher's rank and office. Care less for the men than for the saving power of their apostleship.

**4. Ministers**—In the nominative. As ministers approving ourselves. This passage, in parallelism with iv, 8-12, and xi, 23-27, furnishes strikingly detailed pictures of apostolic sufferings, more or less applicable to St. Paul and his personal coadjutors, exhibited either as single points, or still more, doubled in contrasts. Paul's pre-eminence, as stated in the latest of the three, is his certificate of apostleship. The present list is a fervent climax, beginning in particulars, and rising until it bursts forth in the apostrophe of ver. 11, which becomes a turning point in the epistle. The climax is also a triad. First, a list of external endurances, vv. 4, 5; then a series of internal traits and endowments, vv. 6, 7; finally, antithetic contrasts of depreciations and excellences meeting in the apostolic characters, vv. 8-10, and rising in fervour of description. **Much patience**—Much endurance, much firm undergoing. **Afflictions**—By persecution and oppression. **Necessities**—Compulsions against will. **Distresses**—Compressions into narrownesses and straits. The tenor of this list, thus far, is that of hard pressures. The following are of more active sufferings.

**5. Stripes**—See note xi, 24. **Imprisonments**—As at Philippi; narrated in Acts. Alford says: "He may have been imprisoned in Antioch in Pisidia, Acts xiii, 50; and at Lystra, xiv, 19; and at Corinth, xviii, 12, 14; and we cannot tell what may have befallen him during his journeys, Acts xv, 41; xvi, 6; xviii, 23." **Tumults**—Excitements and mobs raised against him.

fastings; **6** By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, **7** By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, **8** By honour and dishonour, by evil report and

*A* Chap. 4. 2; 7. 14.—*41* Cor. 2. 4.—*4* Chap. 10. 4; Eph. 6. 11, 13; 2 Tim. 4. 7.—*1* Chap. 4. 2; 6. 11; 11. 6.

Luke's history in Acts abounds with narratives of such movements wherever Paul went. **Labours**—The travellings, the toils for self-support, and the arduous preachings and cares for the Churches. **Watchings**—Sleeplessnesses. **Fasting**—Not voluntary religious fastings—for he is here enumerating severities necessarily suffered—but compulsory hungerings. The thus far enumerated sufferings Alford holds to be properly embraced under the term **patience**, or **endurance**, with which the catalogue commences.

6. The high qualities of the men who thus suffer, by which they entitle themselves to acceptance, are now enumerated. **Pureness**—From all false deeds or motives. **Knowledge**—Full possession of the Christ-history, with all the truths embraced in it. **Holy Ghost**—Whose indwelling is manifested by our sanctity of spirit. With this verse closes the list of subjective traits. Next comes a manifestive list.

7. **Word preached, of gospel truth. Power of God**—Supernatural efficiency both in word and deed; prophecy and miracle.

In the two following verses (8, 9) we have the contradictions, meeting in the persons of the apostles, between the views taken by their enemies and the views taken by their own self-knowledge. In verse 10 we have the opposite sides as truly seen by themselves.

8. **By honour**—From God and the Christian world. **And dishonour**—From heathendom, Judaism, and Jewish Christianity.

9. **As unknown**—Ignored and unrecognised. **Yet well known**—To those who have accepted the gospel,

good report: as deceivers, and yet true; **9** As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; **10** As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

*m* 1 Cor. 4. 9; chap. 1. 9; 4. 10, 11.—*n* Psa. 118. 18.—*o* Acts 5. 41; 16. 26; Rom. 5. 23; 9. 2; 14. 16; 15. 18; Phil. 4. 4; 1 Pet. 1. 6, 8; 4. 13.

and every-where spoken against by those who ignore us. **Behold, we live**—A triumphant retort; we are not so dead as you think us. **Chastened**—Chastised; whipped, but not to death.

10. **Sorrowful...rejoicing**—An antithesis true on both sides. **Poor** in pennies; **making...rich** in something better than money. **Having nothing** for this world; **possessing all things** for the world to come. As the climax of this description, stroke after stroke, rises, the glow of the apostle's feeling rises, and his heart, and mouth too, being full to overflowing, he breaks out in the following apostrophe, and that starts an entire new strain of the epistle.

## PART SECOND.

### THE EXHORTATION

TO UNITE IN HIS COLLECTIONS FOR JERUSALEM, vi, 11-ix, 15.

1. **Direct exhortation to largeness, separateness, and sanctification**, vi, 11-vii, 1.

With a soul swelling with his survey of the gospel of reconciliation as given in v, 13-vi, 2, and of his recital of the history of his struggles to bring that gospel to them, Paul calls upon his Corinthians to fall back upon the grandeur and purity of that gospel. His special assailants are out of view. He addresses the Corinthians as being the unit he had once left them, and seeks to rally them back to first principles.

He conjures them to as large a heart as his own, vv. 11-13; to separate from all their old unrighteous associations, and to become, according to the blessed promise, the true sons and daughters of

**11** O ye Corinthians, our mouth is open unto you, our heart is enlarged. **12** Ye are not straitened in us, but ye are straitened in your own bowels. **13** Now for a recompense in the same, (I speak as unto

*p* Chapter 7. 2. — *q* Chapter 12. 15. — *r* 1 Corinthians 4. 14. — *s* Deuteronomy 7. 2, 3; 1 Co-

the Lord Almighty, vv. 14-18; nay, to claim the higher promises, and rise to a perfected holiness, vii, 1. **Corinthians**—An emphatic and joyous vocative. By pronouncing their name he would aim to reach their hearts. Twice elsewhere Paul thus calls, out of the regular address, his audience by name; the Galatians indignantly, the Philippians affectionately. Gal. iii, 1; Phil. iv, 15. **Mouth...open**—Being filled by the fulness of our heart. In the recital of our sufferings in your behalf we are aroused to a freedom of boundless utterance to your very souls. **Heart is enlarged**—Is broadened in its area, so as to admit you through its wide doors into its roomy home.

**12. Straitened**—Narrowed; as being closely squeezed by a narrow entrance or small apartment. **In us**—In our hearts. The Corinthians were tightened, but not by or in the narrowness of the apostolic soul. **Straitened in your own bowels**—Narrowed and contracted in your own affections. The apostle is, indeed, aroused to free, bold, copious plainness of declaration. **Bowels**—The inwards or intestines, which, being often excited by aroused feeling, become the physical term for the feeling or its abode.

**13. A recompense in the same**—A reciprocity in the largeness of affection. **I speak of mutuality in love as unto my children**—As a parent claims the natural love of its child, so I claim your Christian love. **Be...enlarged**—Let a richer Christian love expand your hearts, so as to return to your founder-apostle a recompense of equal love. Let large, full heart, flow out to large, full heart.

**14.** St. Paul trusts now, by warming the affections of his Corinthians, first to draw them into separation from sin, vi, 14-vii, 1, and to bring them to an

*my* children,) be ye also enlarged. **14** Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

*r*inthians 5. 9; 7. 26. — *s* 1 Samuel 5. 2, 3; 1 Kings 18. 21; 1 Corinthians 10. 21; Ephesians 5. 7, 11.

acceptance of himself, vii, 2. **Be ye not**—The richer your Christian affections the easier your separation from a wicked world. As Christ, his gospel, his Church, his apostles, and holy happiness, fill your hearts with abounding satisfaction, withdrawal from earthly idols becomes spontaneous. **Unequally yoked**—An allusion, doubtless, to Deuter. xxii, 10, where an ox and an ass are forbidden to be yoked together. To be **unequally yoked** is, therefore, to be connected with an unfitting associate. There will be pulling different ways, and danger for a Christian to be pulled into danger and ruin. This unequal yoking, this binding of the Christian with the loose thinker and free liver, is a source of myriads of apostasies and destructions. **Marriage** is not specially indicated, but it is eminently included as the most striking instance of yoking in life. A false marriage of Christian with **unbeliever** is often a disaster for eternity. **Righteousness with unrighteousness**—This antithesis is truly, if seen with a true eye, the greatest possible contrast in the universe. There are many opposites known or conceivable, but the greatest possible of all oppositions is that between absolute right and absolute wrong. But as the eye of the ethical man is apt to be dim and dull, Paul immediately addresses another contrast, the most powerful conceivable, to the bodily eye—**light with darkness**. This image is known among all religions which in any degree inculcate the idea of holiness.

In a series of intense questions, five in number, St. Paul arrays before the minds of the Corinthians a series of images to impress them with a vivid sense of the absolute contrariety between a pure Christianity and a world of wickedness. The images are drawn

**15** And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? **16** And what agreement hath the temple of God with idols? for *ye* are the temple of the living God; as God hath said, *I will dwell in*

*u* 1 Corinthians 3. 16; 6. 19; Ephesians 2. 21, 22; Hebrews 3. 6. — *v* Exodus 29. 45; Leviticus 26. 12; Jeremiah 31. 33; 32. 38; Ezekiel 11. 20; 36. 26;

from ethics, from nature, from the antithesis of Christ and Belial, from faith, and from the sanctity of God's temple. It is, doubtless, by a summary rehearsal of those lessons of holiness with which his preaching had often impressed these converts from heathenism, that he is here recalling them to first principles.

In the five words used to designate the denied connexion between the contracted objects, namely, **fellowship, communion, concord, part, agreement**, Meyer sees proof of Paul's command of copious Greek. But Stanley remarks that there is no special fitness of each to its own place; they might be interchanged.

**15. Christ with Belial**—The contrast presented in its living representatives, the heads of the kingdom of light and of darkness. **Belial**—Used in Judges xix. 22; xx. 13; and 1 Sam. xxv. 25, where see notes. It there signifies *worthlessness*; but in later literature came to be an appellative for Satan. Bloomfield says: "Like the Hebrew *לֵבַיִל*, *who will do no one any good*; that is, who will do evil to any one, the author of all evil, the evil spirit, the devil." **Believeth... infidel**—From the head personages the contrast is now brought down to the human individuals. The great boundary line between the good and bad in the universe, between light and darkness, between Christ and Satan, cuts relentlessly between the Christian and the unchristian.

**16. Temple... idols**—The contrast embraces the Church collectively, of which the **temple** is the structural image. St. Paul does not present the contrast as between a temple of the true God and one of idolatry; but of a

them, and walk in *them*; and I will be their God, and they shall be my people. **17** *Wherefore* come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, **18** *And will*

37. 26, &c.; Zechariah 8. 8; 13. 9. — *w* Isaiah 52. 11; chapter 7. 1; Revelation 18. 4. — *x* Jeremiah 31. 1, 9; Revelation 21. 7.

holy temple with an unholy *idol* in it. The Jews preferred to rebel against the power of imperial Rome rather than to allow an ensign of paganism to be brought into the temple. **Ye are the temple**—Thus bringing emphatically home the force of the illustration. **Living God**—In contrast with all other temples, which are of gods that do not live. **God hath said**—We have the word of the very **living God** himself for it, as recorded in the Old Testament. In accordance with Jewish modes of quoting the Old Testament St. Paul blends together the tenor of a number of different passages, like a painter forming a picture by dipping his brush in his colours to finish with a variety of touches. **I will dwell**—In this verse we have the promise; in the next, the command finishing off with promises, carried into the final verse. The words of this verse refer to Lev. xxvi. 11, 12, with a fragment of Ezek. xxxvii. 26. It is the promise of God to be present with his faithful Church.

**17. Wherefore**—In order to secure the fulfilment of these promises they must be a faithful and not an apostate Church. **Come out**—The earnest warning of Jehovah (to his people to come out from Babylon) applied to the Christian Church to come out from the uncleanness of an unregenerate world. This injunction requires not hatred against the wicked as men, but avoidance of participation in their works as sinners, or in such associations with them as imply a countenancing of their sins. **The unclean thing**—The thing defiled with sin, by whose touch you would yourself be defiled. **I will receive you**—Namely, into favour and fellowship with myself, and to all the joys of my salvation.

be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

## H CHAPTER VII. HAVING \*therefore these prom-

a Chap. 6. 17, 18;

18. **A Father**—Such a fatherhood as is conditioned upon our regenerate sonship. 2 Sam. vii, 14. The quotation applies the promise to David—to all the people of God. **Daughters**—Isaiah xliii, 6. **Saith the Lord Almighty**—In the Hebrew, 2 Sam. vii, 14, it is the Lord of Hosts. On these **promises** St. Paul grounds his exhortation to a completed holiness in the first verse of the following chapter.

### CHAPTER VII.

1. **Having**—This verse completes the last section, and should belong to the sixth chapter. **These promises**—In the Greek the position of these words in the sentence renders them emphatic, *these glorious promises*. Paul refers to the **promises** of the last verse of the previous chapter, in which Jehovah promises us, upon our departure from sin, that we shall be his **sons and daughters**. **Let us cleanse ourselves**—Let us exert our active powers to our own purification; yet through the gracious power derived from God. **Filthiness**—Pollution, soiling, staining. **The flesh and spirit**—Sins of the **flesh** are those that arise from man's animal or corporeal nature, as gluttony, intemperance, licentiousness; sins of the **spirit** are those that come from man's intellectual nature, as pride, scepticism, falsehood, idolatry, etc. By the former, man is allied to brutes; by the latter, to devils. Yet both these classes of sins the apostle stigmatizes as **filthiness**. They defile the purity of man's nature. He thereby stands before the perfectly pure God spotted with guilt. **Perfecting**—The positive process of which the purifying is the negative. To *perfect* is to bring to completion or normal maturity. **Fear**—That sentiment that deters and drives from sin, but can never bring us to holi-

ness, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man,

f John 2. 2.

ness without the mingling and predominance of love.

On this passage we may note that a perfected holiness is here represented as a possible attainment; that it is the result of a properly-directed activity, and that its attainment is not to be delayed until death, but is to be realized and possessed during the Christian's life.

2. **Paul's exhortation to acceptance of his apostleship, 2-16.**

a. *From his purity and tender affection, 2-4.*

2. **Receive us**—Accept and acknowledge me (with my co-labourers) as your founder-apostle. Paul blends the elevation of the Corinthians to a high platform of holiness with this acceptance. In his review of his gospel scheme, v, 13-21, and of his apostolic elevation, in vi, 1-11, a sublime piety is the claim. In the earnest exhortation of vi, 11-vii, 1, this is the view: that Paulinism is pre-eminently a holy Christianity. This appeal, **receive us**, therefore means, do you on this high plane **receive us** who present and occupy that plane. Let us stand in union on the same high level of an exalted Christianity. **Have...have**—The Greek aorist tense requires these three *haves* to be omitted. The three verbs then left, all point to a particular period; namely, (like a similar passage at xi, 7-9,) the period of St. Paul's first visit to Corinth and first founding that Church. Acts xviii, 1-18. **We have wronged no man**. This passage makes beautiful reference to the magnanimous appeal of Samuel to Israel, as he closed his prophetic office, asserting the purity of his administration, (1 Sam. xii, 3,) "Witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have

<sup>b</sup>we have defrauded no man. **3** I speak not *this* to condemn you: for <sup>c</sup>I have said before, that ye are in our hearts to die and live with you. **4** <sup>d</sup>Great is my boldness of speech toward you, <sup>e</sup>great is my glorying of you: <sup>f</sup>I am filled with comfort, I am exceeding joy-

<sup>b</sup> Acts 20. 33: chapter 12. 17.—<sup>c</sup> Chapter 6. 11. 12.—<sup>d</sup> Chapter 8. 12.—<sup>e</sup> 1 Corinthians 1. 4: chapter 1. 14.—<sup>f</sup> Chapter 1. 4: Philipians 2. 17:

I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith?" St. Paul refers, no doubt, to the insinuations of his detractors at Corinth. **Wronged**—By any kind of injustice. **Corrupted**—By any false or demoralizing doctrine; as the word signifies in 1 Cor. xv, 33. **Defrauded**—In any money matters. Comp. Acts xi, 33, 34. St. Paul here intimates that his holiness consisted not purely in religious emotions, but also in plain, downright equity of dealing. Piety without honesty is a poor article. Sublimated religious professions are a sad deception unless sustained by true, square, conscientious dealing in the shop, the store, the market, or the exchange. Piety has a great deal to do with money. It is in a true sense a "cash article."

**3. Condemn you**—The apostle is checked in his self-assertion by a delicate fear lest he should seem to retain in his heart a lurking feeling of resentment at the Corinthians for listening for even a moment to the insinuations of his traducers in his absence. **Condemn**—Blame, impute wrong. **Said before**—Above, at vi, 12. **To die and live**—So prominent with Paul is the readiness and liability for death that it stands as first and most probable. It contradicts the favourite fancy of Alford and others, that he expected not to die, but to live until the second advent, and undergo the resurrection "change." **Die...with you**—If it is to be martyrdom, I could lay my neck upon the same block; if by quiet death, upon a simultaneous pillow. **Live**—He could spend his days, so far as affection was concerned, under the shadow of the Acrocorinthus, in the bosom of his

ful in all our tribulation. **5** For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without ~~were~~ <sup>were</sup> fightings, within ~~were~~ <sup>were</sup> fears. **6** Nevertheless <sup>g</sup>God, that comforteth those that are cast down, comforted us by <sup>h</sup>the coming

Colossians 1. 24.—<sup>g</sup> Chapter 2. 13.—<sup>h</sup> Chapter 4. 8.—<sup>i</sup> Deuteronomy 32. 25.—<sup>k</sup> Chapter 1. 4.—<sup>l</sup> See chapter 2. 13.

dear Corinthian Church. So did James, at Jerusalem; and John, at Ephesus. But Paul was by mission the great itinerant. He could stay in one place only by imprisonment, as at Cesarea and at Rome.

**4. Great**—Paul cannot directly address the Corinthians (as at vi, 1) without breaking into exultation. **Boldness**—The fearlessness of a friendship that dares say any thing it pleases. **Great...glorying**—A climax; as is also comfort and exceeding joyful. Paul was lovingly bold in speaking to them, and boastful in speaking of them. He spake to them in fearless love; he spake to them in (if we may so say) holy pride. **Tribulation**—In every crisis of danger and damage, joy over his Corinthian Church was a cheer and an exultation.

**b. His affection instanced by his anxiety until he heard from them, and joy at hearing of their loyalty, 5-16.**

St. Paul instances his love for his Corinthians by calling to mind (as in ii, 12-14, and i, 8-10) his intense suspense until he heard from them, and their heart towards him, by Titus.

**5. Into Macedonia**—His next stage and stopping place after passing through Troas, (ii, 12,) whence he is writing this epistle. **Our flesh**—Our bodily and nervous system; in distinction from spirit, ii, 13. **Fightings**—Of the assailing Jews and heathens. **Fears**—Anxieties for news from you.

**6. Those that are cast down**—In a word *the lowly*, whether in spirit, position, or magnitude. And beautiful is the characteristic ascribed here by our apostle's faith to God; *the God that consoles the lowly*. Men are apt to fancy that God is too great to mind



of Titus; **7** And not by his coming only, "but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. **8** For though I made you sorry with a letter, I do not repent, "though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season. **9** Now I rejoice, not that ye were made sorry, but that ye sorrowed to re-

*m Acts 11. 36; Rom. 1. 12; Col. 2. 5; 1 Thess. 2. 8; 2 John 4.—n Chap. 2. 4.—1 Cr., according to God.*

small things. But inability to care for the very smallest as well as the greatest would not be greatness, but a defect of greatness. God is truly so great, so truly omnipresent, omniscient, and omnipotent, that he can take as perfect a care of the smallest thing in immensity or in eternity as if that thing were the only thing in all the universe that he had to take care of. Our humblest prayer, our lightest thought, our most secret sin, are as perfectly known to him as if there were nothing else to know. And so our apostle believes with undoubting faith that God is the consoler of his humble sorrows. **By**—Rather, *in*. **The coming**—The very presence of **Titus** was refreshing to his spirit, apart from the message he brought.

**7. The consolation wherewith he was comforted**—Titus received consolation from the Corinthians; and that same consolation was transferred to St. Paul's heart. So that Paul was consoled with the same consolation that Titus was by them. **Desire**—Their longing for Paul's presence in Corinth. **Mourning**—For the sin which Paul rebuked in them in his first epistle. **Fervent mind**—Your zeal in my behalf; that is, your readiness to maintain my cause and sustain my gospel. **The more**—For his message in addition to his personal presence.

**8. A letter**—Rather, *the letter*; namely, his first epistle. **I did repent**—His human feelings, produced

pentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

**10** For "godly sorrow worketh repentance to salvation not to be repented of: "but the sorrow of the world worketh death. **11** For behold this self-same thing, that ye sorrowed after a godly sort, what "carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In

*o 2 Sam. 12. 13; Matt. 26. 75.—p Prov. 17. 22.—q 1 Cor. 12. 26.—r 2 Sam. 12. 6, 7; Neh. 5. 6; Job 43. 6.*

by disease, so subdued him that he regretted his having written even an inspired epistle. But God, who inspired, so overruled as to enable him to see that all was rightly done. **For**—This sentence seems somewhat parenthetic. **I perceive**—I now fully understand from the statement of Titus.

**8. Now**—Earnestly emphatic. **Now**—After all that has past and I see the whole at a glance.

**9. To repentance**—Over their sorrow alone he could not rejoice; but over a sorrow merging into repentance he could rejoice. **Sorrow after a godly manner**—Literally, *sorry according to God*. A sorrow that has reference to God in contradistinction from a sorrow that regards the world.

**10. Godly sorrow**—Sorrow in view of God, his law and judgment. **Not to be repented of**—An unrepentable repentance. **Death**—Not only a visible death, by a wasting of the body, but an eternal death, from the impenitent, worldly, godless sorrow. Sad destiny, when temporal sorrow does but work an eternal sorrow!

**11. Thing**—Fact, circumstance. **Carefulness**—Where there heretofore had been carelessness, viz., in not expelling the adulterous offender. **Clearing**—From his guilt; either by showing to Titus that you had no responsibility for it, or by promptly proceeding to expel it. **Indignation**—At the sin. **Fear**—Of the divine penalty from the apostle's interdict. **Desire**—Longing

all *things* ye have approved yourselves to be clear in this matter. **12** Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. **13** Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. **14** For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth,

<sup>12</sup> Chap. 2, 4.—<sup>13</sup> Rom. 12, 15; 1 Cor. 12, 26; Phil. 2, 28.—<sup>14</sup> Rom. 15, 33.

for Paul's presence. **Zeal**—Earnest purpose to punish the transgressor. **Revenge**—Used here in a good sense for justice against the guilty. **Clear**—Free from blame in the final result.

**12. His cause that had done the wrong**—The incestuous transgressor. **That suffered**—The father. Here St. Paul assures them that it was not to right the parties that he wrote, but to right the Church. There were countless adulterers in Corinth, but Paul did not interfere with them, as they belonged not to the Church, and so did not corrupt it. **Our care**—Literally, *that your zeal for us might be manifested among you before God*. His object was to inspire among them a genuine Pauline zeal before God.

**13. Your comfort... joy of Titus**—Paul sympathized with both Corinth and Titus. Their comfort was his comfort; Titus's joy was his joy.

**14. Boasted... ashamed**—Paul takes care to offer Titus to their high respect. Titus had justified his highest boasts.

**16. Confidence**—In this word is the final seal of settlement of all misgivings between St. Paul and his Corinthians. The agonies of suspense and distrust are all over, and their hearts are one. He will meet them again as their assured apostle. And he will now exhibit his confidence in their

even so our boasting, which *I made* before Titus, is found a truth. **15** And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. **16** I rejoice therefore that I have confidence in you in all *things*.

## CHAPTER VIII.

**MOREOVER**, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; **2** How that, in a great trial of affliction, the abundance of

<sup>1</sup> Gr. *bowels*; chap. 6, 12.—<sup>2</sup> Chap. 2, 9; Phil. 2, 12.—<sup>3</sup> 2 Thess. 2, 4; Philom. 8, 21.

fidelity by moving them to open their pockets, and give a generous lead in furnishing funds for the poor saints at Jerusalem.

## CHAPTER VIII.

**3. And he exhorts them to make a liberal contribution**, viii, 1-ix, 15.

**a. By the Macedonian example**, 1-8.

St. Paul, as above remarked, hoped to win the Corinthians to himself only by bringing them to a higher plane of piety; and as they have so done and come into his full confidence, as noted last verse, he now draws them out to self-sacrifice in behalf of Christianity. "No man," said Captain Webb, our early soldier preacher, "is fully converted, until he is converted in the pockets."

**1. Do you to wit**—*Make you to know*. **Grace**—Without overlooking or slighting the human excellence of the liberality, St. Paul thankfully first refers to the divine side of the blessed movement. Though human freedom concurred and acted, yet divine grace opened the way and inspired the action. **Macedonia**—Where the apostle was now writing this epistle, surrounded by the brethren in whose large-heartedness he is now exulting.

**2. Affliction**—Persecutions, as narrated in the first epistle to the Thessalonians. **Abundance**—Nominative,

their joy and <sup>a</sup>their deep poverty abounded unto the riches of their <sup>b</sup>liberality. **3** For to *their power*, I bear record, yea, and beyond *their power they were* willing of themselves; **4** Praying us with much entreaty that we would receive the gift, and *take upon us* <sup>c</sup>the fellowship of the ministering to the saints. **5** And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. **6** Inasmuch that <sup>d</sup>we desired Titus,

<sup>a</sup> Mark 12. 44.—1 Gr. *simplicity*, chap. 9. 11.  
<sup>b</sup> Acts 11. 29; 24. 17; Rom. 15. 26, 26; 1 Cor. 16. 1, 3, 4; chap. 9. 1.—<sup>c</sup> Verse 17; chap. 12. 18.

together with **poverty**, to **abounded**. Their joy in the midst of persecution, and their very depth of poverty, (resulting largely from their persecution,) nevertheless overflowed in **liberality**. The Church at Philippi, where St. Paul writes this, commenced existence with the jailer and Lydia, pillars, and Luke, soon after as its pastor. Persecution afflicted and impoverished it; but Paul rejoices to exhibit its bright example to the rich Church of Corinth for **liberality**.

The passage 3-5 makes meaning as translated, but not the true Greek meaning. Strike out the italic phrases inserted by the translator, strike out **that we would receive**, a false reading, and bring the word **gave**, in thought, to the beginning of the sentence, and we have the following: *For I testify that they voluntarily, according to their power, and above their power, gave, with much entreaty imploring of us the privilege and the fellowship in the contribution to the saints; and, not merely as we hoped, but more, they first gave themselves to the Lord and to us, through God's will.* And so read, every word is an additional touch to the richness of the picture of Macedonian liberality. Their voluntariness—surpassing their ability—begging the opportunity of giving as a **grace** and a **fellowship**, is all based in the fact that they had already given *themselves* to Jesus, and so to Jesus' faithful apostle, in ac-

cordance with the divine will. Solely blessed is that giving which comes from a surrendered heart; and a close test of the heart is a rich readiness to give.

**9** For ye know the grace of our Lord Jesus Christ, <sup>e</sup>that, though he was rich, yet for your sakes he

<sup>2</sup> Or, *gift*, verses 4, 19.—<sup>d</sup> 1 Cor. 1. 5; chap. 12. 13.—<sup>e</sup> Chap. 9. 8.—<sup>f</sup> 1 Cor. 7. 6.—<sup>g</sup> Mark 8. 20; Luke 9. 58; Phil. 2. 6, 7.

cordance with the divine will. Solely blessed is that giving which comes from a surrendered heart; and a close test of the heart is a rich readiness to give.

**6. Titus . . . begun . . . finish**—Titus was bearer of the first epistle to Corinth, and he appears to have initiated a fulfilment of 1 Cor. xvi. 1-3, in regard to collections. Incited by the generosity of the Macedonians, Paul decides that Titus is the man to complete the contribution in Corinth; as, having witnessed the bright Macedonian example, he was prepared to rouse Corinth to a joyous emulation.

**7. Abound . . . faith . . . utterance . . . knowledge**—The gifts of the Corinthians, so fully commemorated in the first epistle, (1 Cor. xii. 8, 9,) were an ample reason why they should not fail in the noble gift of generous liberality.

**8. By commandment**—Rather, *with commandment*. He does not command but recommend this. **To prove**—To test, to give occasion for self-manifestation.

**b. By Christ's example, and their willing mind**, 9-12.

**9. For**—Inasmuch as, being Christians, you assume Christ as your supreme example. **Ye know**—For though no gospel was as yet written, the life of Christ was known to every trained Christian. **Rich**—With that glory which he had before the world

became poor, that ye through his poverty might be rich. **10** And herein <sup>1</sup>I give *my* advice: for <sup>2</sup>this is expedient for you, who have begun before, not only to do, but also to be <sup>3</sup>forward a year ago. **11** Now therefore perform the doing of it; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have. **12** For <sup>1</sup>if there be first a willing mind, *it is* accepted according to that a man hath, and not according to that he hath not.

<sup>1</sup> 1 Cor. 7. 25.—<sup>2</sup> 4 Prov. 19. 17; Matt. 10. 49; 1 Tim. 6. 18, 19; Heb. 12. 16.—<sup>3</sup> Greek, *willing*.—<sup>4</sup> Chap. 9. 2.

was. John xvii, 5. **Became poor**—By the assumption of a despised and distressed humanity. **Rich**—With an eternal glory after this world has passed away. Herein is a divine model for human imitation. This text implies Christ's existence before his assumption of humanity.

**10. Advice**—Not commandment, verse 8. **This**—Advising and not commanding. **Expedient**—Rather, *befitting*; befitting because they had, a year ago, begun not only to do, but to be determined in, the benefaction.

**11. Perform**—Finish, complete the actual doing. Let not the **performance** merge into a mere **readiness to will**. There are a great many who are always *ready* to do good, but somehow their good never gets done. Paul wants not the readiness but the money.

**12. A willing mind**—A *readiness*; and this readiness, by a sort of personification, is the subject of all the verbs. Literal rendering: If there be a readiness, it is accepted according to what it hath, not according to what it hath not. A man can be required to do only as he has power; unless he has flung his power away. And with the same proviso a man can be required to *will* only what he has power to will.

**c. By assurance of fair proportionment**, 13-15.

**13. Elased...burdened**—There was to be a reciprocity, an exchange of liberalities, when needed. Proud

**13** For *I mean* not that <sup>1</sup>other men be eased, and ye burdened: **14** But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be a *supply* for your want; that there may be equality: **15** As it is written, <sup>2</sup>He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

**16** But <sup>3</sup>thanks be to God, which put the same earnest care into the heart of Titus for you. **17** For

<sup>1</sup> Mark 12. 48, 44; Luke 21. 25.—<sup>2</sup> m Acts 4. 34; Rom. 16. 26, 27.—<sup>3</sup> n Exod. 16. 18.—<sup>4</sup> o Esra 7. 37; Neh. 2. 12; Jer. 31. 31; Col. 3. 17.

Corinth might again be laid in ashes, and poor Jerusalem, who now begs her aid, might be her benefactor.

**14. An equality**—A mutual equalization of subsistence. The surplus of the prosperous was ever to overflow to supply the needs of the unfortunate. Thus should the great Christian republic become a mutual aid association. This was, in fact, an essential extension, over the whole Church, of the primitive, falsely so called, community of goods, first existing at Jerusalem. See notes on Acts ii, 4. Lucian, the pagan satirist, keenly describes the Christian readiness of mutual aid.

**15. Written**—Exod. xvi, 18. The apostle gives nearly the words of the Septuagint. They are quoted by him simply as a felicitous description of the equalization. As Jehovah provided a cheerful equalization of the manna, so that there was neither surplus nor lack, so, under Christ, through Christian beneficence, there may be neither unequal wealth nor want.

**d. And trusty conveyers**, 16-24.

St. Paul, in view of possible imputations, is profoundly careful that his own fingers shall never touch the collected funds. He nominates men to act, but they are men above suspicion, and by all approved. It must be wholly a public transaction, not only above wrong, but above suspicion.

**16. Same earnest care**—Rather, *zeal*; namely, zeal the same as Paul's

indeed he accepted 'the exhortation; but being more forward, of his own accord he went unto you. **16** And we have sent with him 'the brother, whose praise is in

the gospel throughout all the churches; **19** And not *that* only, but who was also 'chosen of the churches to travel with us with this 'grace, which is administered

p Verse 6. — q Chap. 13. 18. — r 1 Cor. 16. 3, 4.

4 Or, *of*, verses 4, 6, 7; chap. 2. 8.

in behalf of the charity. **Put . . . heart**—He recognises the *zeal* as the moving of the blessed Spirit in Titus's heart.

**17. Accepted the exhortation**—That is, the above *invitation*, verse 6. The past tense of the verbs of this entire paragraph (vv. 16–24) represent the present time, as Paul really speaks as from the time-point of their reading his letter. **Went unto you**—Has come to you with this epistle, in view of the collections, both from my invitation and his more forward readiness.

**18. We have sent**—With this epistle and in regard to the collections. **The brother**—The long debated question who this brother was, has, we think, been completely set at rest by Baynes in his "Horse Lucanæ." See notes on Luke xxiv, 13; Acts vi, 9; and xiii, 1. The proofs, both negative and affirmative, all centre upon Luke. First we may exclude Barnabas, Silas, and Mark, for all the probabilities are, that none of these three were in present association with him, but that they were at a distance from Macedonia, and so could not have been sent from there. We may also exclude Trophimus, named by Alford, for, 1. Paul's acquaintance with him commenced after this time, Acts xx, 4; and, 2. Trophimus does not appear at this time to have had any notoriety in the gospel throughout all the Churches. Positively in favour of Luke: 1. He was in all probability, as appears from our notes above quoted, here at Philippi. 2. A few months after writing this, Paul, in his epistle to Rome from Corinth, sends Lucius' greetings; from which it is clear that Luke did go to Corinth at or shortly after the sending of this epistle. Note, Acts xiii, 1. 3. How intimate Luke was with Paul, now and later, appears from the fact that when Paul and company departed

from Corinth with the contributions in route through Macedonia to Jerusalem, Paul, even in separating from the rest of his retinue, *took Luke with him*. Acts xx, 5, 6. Trophimus was in the company left. 4. The phrase in the gospel has its weight. For even if we do not insist, with Mr. Baynes, that Luke had already written his Gospel at Antioch, and if we admit that Luke's written Gospel is not here designated, we can assuredly claim that the word gospel always has a tinge of reference to the Christ-history as the basis and true embodiment of the Christian scheme and doctrine. It is undoubtedly true that Luke's genius was decidedly historical, and as a teacher at Antioch, (Acts xiii, 1,) the gospel and pentecostal history were doubtless peculiarly the base of his teachings. That in this department he was famous among the Churches is probable; and certainly, taken in connexion with the fact of the subsequent actual publication of his gospel, we think the great force of this phrase must be confessed. 5. The superscription at the end of the epistle, though by no means decisive, has its weight in favour of Luke. 6. In favour of Luke are Origen, Primasius, Jerome, Whitby, Wordsworth, and others.

**19. Chosen of the Churches**—The brother is not now merely nominated by St. Paul and sent by his authority. Were that the case, cavillers might insinuate a plot. But he is named by Paul as by the Macedonian Churches elected. Luke's position with those Churches we have indicated in our note on Acts xvi, 10. **To travel with us**—To carry the benefactions from Corinth to Jerusalem. **With this grace**—The charitable contribution. **To the glory**—Depends not upon administered but upon chosen. The brother was for this mission cho-

by us 'to the glory of the same Lord, and *declaration of your ready mind*: 20 Avoiding this, that no man should blame us in this abundance which is administered by us: 21 'Providing for honest things, not only in the sight of the Lord, but also in the sight of men. 22 And we have sent with them our brother, "whom we have oftentimes proved diligent in many things, but now much more dili-

\* Chap. 4. 15.—† Rom. 12. 17: Phil. 4. 8; 1 Pet. 2. 12.—‡ Phil. 2. 30, 32.

en, literally, *to subserve the glory of the same Lord, and... your ready mind*.

20. **Avoiding**—Refers to *we* in ver. 18. **This abundance**—In regard to the large amount of money collected and **administered**, that is, distributed at Jerusalem.

21. **Honest**—In its old sense *honourable*—above wrong and above suspicion. **In...sight of men**—Guarding wisely not only against evil, but against the appearance of evil.

22. **Our brother**—Mr. Baynes makes it clear that St. Paul here designates Erastus. He was sent by Paul with Timothy to Macedonia. The result of their labours there before St. Paul's arrival is described in vv. 1-6. Erastus soon after this is at Corinth, (Rom. xvi, 23,) and took his residence there, 2 Tim. iv, 20. It is, indeed, objected that the Erastus of Rom. xvi, 23 could not have been Paul's companion at Ephesus, inasmuch as he was **chamberlain of the city**. But how long he had laboured with Paul at Ephesus is not said; and in being sent around by Macedonia, he was only going by a circuitous route home to Corinth. **Chamberlain** means treasurer, financier; and this will accord with Paul's eulogy, that he had been **diligent in many things**; that is, *efficient in many business matters*. Or it may be thought that Paul, in giving his greetings to Rome, mentions Erastus' official rank as formerly having been city treasurer. **More diligent...confidence in you**—Striking

gent, upon the great confidence which *I have* in you. 23 Whether *any do inquire* of Titus, *he is my partner and fellow helper concerning you*: or our brethren *be inquired of, they are* 'the messengers of the churches, and the glory of Christ. 24 Wherefore show ye to them, and before the churches, the proof of your love, and of our "boasting on your behalf.

5 Or, he hath.—\* Philippians 2. 25.—† Chap. 7. 14; 9. 2.

out the *I have*, inserted by the translators, we translate the passage, *but now much more energetic from his much confidence in you*. Erastus was all the more suitable for raising collections at Corinth from the fact that being himself a Corinthian he had full confidence of success.

23. **Inquire of Titus**—In regard to Titus. To all questioning the standing of Titus, Paul gives his own certification. Titus is last mentioned, but the only one named. The others were but **messengers**, he **partner and fellow helper**. How faithfully he laboured and discharged the responsible duties committed to him by the apostle, is evident from Paul's epistle to him at Crete. **Our brethren**—The other two, Luke and Erastus; or rather, as without the Greek article, in general, *brethren of ours*. **Messengers**—Greek, *apostles*; the word being used, however, in its broader sense of **messengers**; a class by whom the intercourse between the different Churches of the Christian republic was maintained. **Glorify of Christ**—Persons whose life is devoted to the honour of Jesus.

24. **Show...to them**—Literally, *Show before all the Churches, in their behalf, the exhibition of your love and of our boasting of you*. Paul desired that his own friends in Corinth would make such public demonstration of their regard for his deputies, as well as of his own boasting of Corinthian liberality, as would impress the **Churches** to favour the deputies and make good his own boasts.

## CHAPTER IX.

**F**OR as touching \*the ministering to the saints, it is superfluous for me to write to you: **2** For I know <sup>b</sup>the forwardness of your mind, \*for which I boast of you to them of Macedonia, that <sup>d</sup>Achaia was ready a year ago; and your zeal hath provoked very many. **3** \*Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: **4** Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not,

ye) should be ashamed in this same confident boasting. **5** Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your <sup>1</sup>bounty, \*whereof ye had notice before, that the same might be ready, as a *matter of* bounty, and not as of covetousness.

**6** \*But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. **7** Every man according as he purposeth in his heart, *so let him give*; \*not grudgingly, or

<sup>a</sup> Acts 11. 29; Romans 15. 26; 1 Corinthians 16. 1; chapter 8. 4; Galatians 3. 10. — <sup>b</sup> Chapter 8. 19. — <sup>c</sup> Chapter 8. 24. — <sup>d</sup> Chapter 8. 10. — <sup>e</sup> Chapter 8. 6, 17, 18, 22.

<sup>1</sup> Greek, *blessing*. Gen. 28. 11; 1 Sam. 26. 27; 2 Kings 5. 15. — <sup>2</sup> Or, *which hath been so much spoken of before*. — <sup>3</sup> Prov. 11. 24; 19. 17; 22. 9; Gal. 6. 7, 9. — <sup>4</sup> Deut. 15. 7.

## CHAPTER IX.

**d.** *By need of their promptly sustaining his boasts in their behalf to the Macedonians, 1-5.*

**1. For**—Alludes to our boasting in last verse, and thereby closely connects the language. **Ministering**—The contributions to the saints at Jerusalem. **Superfluous**—And so he writes here not so much about the ministering itself, as about finishing it promptly, in order to verify his boasts in their behalf if any Macedonians should visit Corinth soon, as, indeed, they might in company with himself when he should come to Corinth.

**2. Achaia**—The Grecian province of which Corinth was the capital, sometimes including all Southern Greece. **A year ago**—See note, chap. vii. 10. **Provoked very many**—The apostle arouses each by the example of the other. Poor Macedonia was wealthy in her heart of benevolence, viii. 1-4; and richer Achaia was inspiring her with her early leadership.

**3. The brethren**—The three brethren, Titus, Luke, and Erastus. Grotius quotes from Maimonides the statement that the Jews were accustomed to place three commissioners over any movement of contribution.

**4. Haply**—Perhaps. **We...ye**—A happy stroke of delicacy!

**5. Before...beforehand...before**—Paul is intensely earnest that the Corinthian preparation shall be ahead of the Macedonian inspection. The first before means antecedent to St. Paul's visit to Corinth. **Bounty**—Greek, *blessing*; as being in the spirit of blessing by the donor, and with the effect of blessing on the receiver. Hence the word is well rendered *benefaction*, or **bounty**. **Covetousness**—Or rather, *overreaching*; that is, as though overreached or cheated into giving. For Paul would have their heart to so correspond with the bestowment as that it may be blessed in the deed.

**e.** *By promise of corresponding reward, 6-11.*

**6. Soweth**—Our benefactions are as seeds planted in the bosom of God's providence, and the produce is measured by the planting. **Sparingly**—A gentle word to designate the covetousness that cheats the needy, but more terribly cheats, in the end, the covetous churl himself. **Bountifully**—Richly expressed by Paul, *he that soweth upon (the principle of) blessings shall reap upon blessings*.

**7. His heart**—The gift from the churlish hand may benefit the receiver, but reacts not in blessing on the giver. **Grudgingly**—Literally, *not from grief*, as if half crying over the loss of the

of necessity: for <sup>b</sup> God loveth a cheerful giver. **8** <sup>c</sup> And God is able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work: **9** As it is written, <sup>d</sup> He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. **10** Now he that <sup>e</sup> ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your <sup>f</sup> righteousness: **11** Being enriched in everything to all <sup>g</sup> bountifulness, <sup>h</sup> which causeth

<sup>a</sup> Exod. 25. 2; 35. 5; Prov. 11. 25; Rom. 12. 8; chap. 8. 12. — <sup>b</sup> Prov. 11. 24, 25; 28. 27; Phil. 4. 19. — <sup>c</sup> Psa. 112. 9. — <sup>d</sup> Isa. 55. 10. — <sup>e</sup> Hos. 10. 12; Matt. 6. 1.

money given. **Necessity**—From the wringing out by some urgent pleader, or under compulsion of some unavoidable obligation. **Cheerful**—Whose face is bright and heart is warm as he rejoices in the good that may be done even though at his own expense.

**8. God is able**—To him who dreads that giving will impoverish him, Paul speaks a word of faith in God. **All grace**—All blessing, temporal and spiritual. His **grace** can make the bountiful giver as rich as Dives without his Hades; or if he is left as poor as Lazarus, can compensate him with Paradise. **Sufficiency**—Ability for giving.

**9. Written**—Psa. cxii. 9; quoted as applicable to the case. **He**—Jehovah. **Dispersed**—Scattered blessings. **Righteousness**—Divine rectitude as shown in beneficence. **Remaineth for ever**—Is permanent and unchanging through all ages.

**10. Now may he**—Words of prayer for his liberal-hearted Corinthians. **Your seed sown**—Your liberalities bestowed. **Righteousness**—Your piety in the form of benevolence.

**11. Enriched**—In both heart and means. **To all bountifulness**—To a full abundance of charitable givings. **Causeth...thanksgiving**—The benefaction not only benefits man, but raises a rich **thanksgiving to God**.

through us **thanksgiving to God**. **12** For the administration of this service not only <sup>i</sup> supplieth the want of the saints, but is abundant also by many thanksgivings unto God; **13** While by the experiment of this ministration they <sup>j</sup> glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal <sup>k</sup> distribution unto them, and unto all *men*; **14** And by their prayer for you, which long after you for the exceeding <sup>l</sup> grace of God in you. **15** Thanks *be* unto God <sup>m</sup> for his unspeakable gift.

<sup>n</sup> Or, *liberality*; Gr. *simplicity*, chap. 8. 2. — <sup>o</sup> Chap. 1. 11; 4. 15. — <sup>p</sup> Chap. 8. 14. — <sup>q</sup> Matt. 5. 16. — <sup>r</sup> Heb. 13. 16. — <sup>s</sup> Chap. 8. 1. — <sup>t</sup> James 1. 17.

**1. By the gratitude of the benefitted parties, 12–15.**

**12. Administration of this service**—The bestowment of this public benefaction. **Not only**—Literally, *Not only is filling up the deficiencies of the saints, but is causing to abound thanksgiving, through many, to God.*

**13. By the experiment of this ministration**—By the *proof* or *experience* of this your benefaction. **For your professed subjection unto the gospel**—Literally, *for the subjection of your acknowledgment to the gospel.* By this public gift to the saints of Christ there was a public subjection and submission of their acknowledgment, assent, or profession, to the authority of the gospel. The gift was a profession of a faith in subjection to the gospel. **Them**—The saints at Jerusalem. **Unto all**—To the needy generally. **Men** is not in the Greek.

**14. And (they glorify God, continued from last verse) by their prayer for you**—Made with a *longing* for (the sight of) you. **For**—On account of the *grace of God superabounding upon you*; as shown by this your superabounding beneficence.

**15. Thanks**—St. Paul, like a master chorister, gives the first keynote to the anthem of thanksgiving to God which he has, with such a glow, been describing. **Gift**—The gift of that



## CHAPTER X.

**N**OW I Paul myself beseech you by the meekness and

*a Rom. 12. 1.—b Verse 10; chap. 12. 5, 7, 9.*

spirit of Christian charity that thus pours from one Church upon another. The two Churches were far apart, and different in race and language, but they were one in their **unspeakable gift** of Christian love.

## PART THIRD.

## THE MEASUREMENT

OF ST. PAUL WITH HIS OPPOSERS IN CORINTH, x, 1—xiii, 10.

## CHAPTER X.

This THIRD PART commences in a strain so new and strangely different from the immediately preceding style that some critics have conjectured that it is a separate epistle. Others suggest that the opening words indicate that whereas the previous part of the epistle was written by an amanuensis, now commences St. Paul's own hand. And others think, finally, that it is an afterthought, subsequent to an interval in which new information arrived about his enemies in Corinth having produced an adverse revolution of feeling. But these speculations are each alike gratuitous. The real truth is, that the previous part of the epistle, however affectionate its tone, and however it seems to include the whole Church in its expressions of affection, does keep an eye upon the small adverse party in the background. On the contrary, in this Part Third Paul brings that party into the foreground; and while often severely dealing with the party as distinct from the loyal Church, does as often speak without so discriminating; and at other times, again, he speaks of the whole with the same affection as pervades the former part of the epistle. The solution of the whole difficulty is, that he intended that each man should appropriate what truly belonged to him.

The whole section has, amid much of subordinate meandering, a marked

gentleness of Christ, 'who' in presence *am* base among you, but being absent *am* bold toward you:

*1 Or, in outward appearance.*

unity, and rises in a constant climax; the climax culminating in the menace of xiii, 1-10. After a series of preliminary allusions and replies, the apostle mounts into a high strain of defiant comparison; on which see our Introductory Note to xi, 22.

I. PRELIMINARIES TO THE MEASUREMENT, x, 1-xi, 21.

1. **Insinuations of his foes; his weapons, and readiness to meet them, 1-11.**

1. **Now I Paul myself**—A very bold and emphatic presentation of *himself*. As he is calling his assailants—perhaps his chief assailant—to the front, so he presents his own breast to the issue. Timothy, Titus, and Luke are no longer at his side, for this combat touches alone himself—the apostle. **Beseech you**—Never did battle begin more gently. **Meekness and gentleness**—**Meekness** is the inward temper; **gentleness** is its manifestation towards others. He could beg that he might be allowed to remain within the range of the gentle side of Christ's being, and not be called to exercise its sterner judicial functions. **Who**—I. These words following are an ironical quotation of his opponents' language. **Base**—Rather, *humble*, subdued; the opposite of **bold**, or confident.

Of these bitter assaults made upon St. Paul by his Ebionitic opponents we have some curious specimens in a work called "The Clementines," a work composed some time in the last half of the second century, which is still extant. These Clementines, so-called from their claim, falsely made, to have been composed by Clement, bishop of Rome, consist mainly of professed conversations between apostles and apostolic men, as Peter, James, and the Elders. Stanley has selected therefrom a number of malignant passages, illustrative of their character. Paul is unnamed, but represented under the appellation, "Simon

**2** But I beseech *you*, 'that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which 'think of us as if we walked ac-

—*c* 1 Cor. 4. 21; chap. 13. 2, 10.—*3* Or, *reckon*.—*d* Eph. 6. 13; 1 Thessa. 5. 8.—*e* 1 Tim. 1. 18;

Magus." Peter is alone both apostle of Gentiles and Jews, and his rival Magus, *alias* Paul, is a "deceiver." "Although," says Stanley, "Peter is spoken of as 'the first of the apostles,' and as appointing Clement to the See of Rome, yet James is described as superior in dignity both to him and Clement, and to all the apostles; as 'the lord and bishop of the holy Church,' 'bishop of bishops, ruling the Churches everywhere,' 'the bishop,' 'the archbishop,' 'the chief bishop,' as opposed to Caiaphas 'the chief priest.' So the Ebionites 'adored Jerusalem as the house of God.' (Irenæus, *Hær.*, i, 26.) Compare 2 Cor. i, 24, and xi, 5, 20, and contrast James i, 1, 1 Peter v, 2.

"St. Peter is represented as warning St. James against 'the lawless and foolish teaching of the enemy,' (*τοῦ ἐχθροῦ ἀνθρώπου*) who perverts 'the Gentiles from the lawful preaching of Peter,' and who misrepresents Peter 'as though he thought with the Gentiles, but did not preach it openly.' Compare Gal. ii, 12, 14. The 'enemy' (*homo inimicus*) takes part in a conspiracy against the life of James, and receives letters from the high priest to persecute Christians at Damascus. Compare Acts ix, 1.

"St. Peter warns his congregation to beware of 'any apostle, prophet, or teacher, who does not first compare his preaching with that of James, and come with witnesses, lest the wickedness,' which tempted Christ, 'afterwards, having fallen like lightning from heaven,' (comp. Acts xxvi, 13, 14,) 'should send a herald against you, and suborn one who is to sow error (*πλάνην*) amongst you as it suborned this Simon against us, preaching in the name of our Lord, under pretence of the truth.' Compare 2 Cor. iii, 1; x, 12-18; v, 12." See further, note on Gal. ii, 21.

cording to the flesh. **3** For though we walk in the flesh, we do not war after the flesh: **4** (<sup>d</sup>For the weapons 'of our warfare *are* not carnal, but 'mighty 'through God 'to

2 Tim. 2. 3.—*f* Acts 7. 23; 1 Cor. 2. 5; chap. 6. 7; 13. 8, 4.—*3* Or, *to God*.—*g* Jer. 1. 10.

2. **But**, here, may be omitted in thought; and **I beseech you** is a reiteration (though a different Greek word) of the same phrase in the previous verse. **That**, is essentially dependent upon **beseech you**, in ver. 1. Paul begs that he may not need to be bold; especially may not be obliged to display a boldness destructive to his assailants. **Confidence**—Official, apostolic firmness. **Some**—This **some** is the arraigned, but unnamed, party of assailants. **According to the flesh**—As a false apostle, deceiving the people for my own self-interest.

**3. In the flesh**—In the human body. **War**—The gospel of peace is engaged in a holy war. Let not these assailants anticipate in its apostolic leader any cowardice. **After the flesh**—I am engaged in a warfare; but not of self-interest, nor with material armour.

**4. Carnal**—Such as are used in secular and bodily wars. They are neither wood, nor iron, nor brass; neither shield, nor sword, nor spear. **But mighty**—Let not the opposer triumph because these weapons are of no human armory. They are **mighty**; **mighty** enough to vanquish the mightiest material forces. **Through God**—More exactly, *to God*. Material arms are **mighty to man**; these dim weapons are **mighty to God**. God knows how mighty they are, for they are God's own weapons. **Pulling down**—One implement of ancient war was called the *crow*, (see next page,) and its use was to pull down the walls of an assaulted city. But the weapons of divine truth are often mightier than the *crow*—pulling down false philosophies, false religions, great systems, and great empires. **Strongholds**—Military positions with massive walls, and, perhaps, inaccessible, by nature, to the assailant. Cilicia, the hilly province of the

the pulling down of strongholds:) **5** 'Casting down 'imagination, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obe-

*A* 1 Corinthians 1. 19; 3. 19.—4 Or, *reasonings*.—4 Chapter 13. 2, 10.

apostle's birth, had been the locality of powerful tribes of pirates, who, entrenching themselves in the mountain fastnesses, were able, for a while, to



defy the power of Roman arms. Cicero, the Roman orator, led an army against them with some success, and was honoured on his return to Rome with a triumph. The pirates were finally destroyed by Pompey a generation before St. Paul was born, but he was, doubtless, familiar with not only the story of the war, but with its traditional localities and strongholds.

**5. Casting**—This participle, like **having**, in ver. 6, refers, through **our**, in ver. 4, to **we**, in ver. 3. Ver. 4 parenthetically describes the **weapons**, but vv. 3, 5, describe the war and warriors. **Imaginations**—The intellectual powers for which **strongholds** was the figure. The word, of course, is

dience of Christ; **6** 'And having in a readiness to revenge all disobedience, when <sup>h</sup> your obedience is fulfilled. **7** 'Do ye look on things after the outward appearance? <sup>m</sup> If any man trust to

*\* Chap. 2. 9; 7. 15.—J John 7. 24; chap. 5. 12; 11. 18.—m 1 Cor. 14. 37; 1 John 4. 6.*

used to include the proud fancies and pretences of St. Paul's assailants, but comprehends much mightier powers. Paul's **weapons** were yet to conquer the Roman empire; much more destroy the figments of his present opponents. **Every high thing**—Those proud systems of Paganism and Judaism which, like military towers, rejoiced in their *height* and strength. **Against the knowledge of God**—Not only the atheism of Epicurus and Lucretius, which denied God, but even the purer philosophy of Aristotle and Plato, so far as they stood in the way of the genuine **knowledge of God** as revealed in Jesus Christ.

**6. Having**—Parallel with **casting**, in verse 5, both agreeing with **we**, in verse 3. Our apostle is describing the actual **war** which **we** are waging; and while depicting it in the grand imagery of vv. 4 and 5, he is not for a moment forgetting the smaller enemies now in his front; for, as before remarked, they are included as the less in the greater.

**Revenge**—A judicial term, *punish*. **All disobedience**—Such as is excited by the Christine party in Corinth. **Your obedience is fulfilled**—When the solid Church is fully unified, and brought to a perfect accord with its founder apostle, then will due penalty be received by the schismatics.

**7. Look on...outward appearance**—St. Paul now reverts back to his starting point in verse 1, namely, the criticism of the Christines on his outward presence. **Appearance**—Refers to the entire external *display* of the party, their rhetorical show, their Hebraism, their Jerusalemite commission, their claim of visible connexion with Christ. All these stand in contrast with the deep, pure, internal evangelism of St. Paul, which proved powerful and all conquering, in spite of his

himself that he *is* Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's. **8** For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and

¶ 1 Cor. 2. 23; 9. 1; chap. 11. 23. — o Chap. 12. 10.  
p Chap. 7. 14; 12. 6. — s Gr. *sath he*.

own want of showiness. **Christ's**—Whatever their relation to Christ, mine is, to say the least, just as close.

**8. For**—In support of his assertion that, to say the least, he is as much **Christ's** as they are, he now says that he need not be **ashamed to boast** much more decidedly of the **authority** received direct from the **Lord** than he ever has done. If they could claim to belong to a set who had even seen Christ and heard him preach, he had seen Christ, and had received from him a personal *commission as an apostle*. **Not for... destruction**—As the Christines are daring him to, vv. 9–11. We here prefer the punctuation which places a period at close of verse 8, encloses verse 10 in a parenthesis, and makes a complete sentence of these three verses. The meaning is then clear: That I may not, according to their taunts, seem to try to frighten you by my letters, please assume that my presence will soon prove quite as powerful as my letters. What he lacks in personal presence will be supplied by apostolic authority.

**10. Letters**—How many letters of St. Paul's had they seen? Perhaps but one, the first epistle to the Corinthians. But he may have written to Corinth a second. Nay, he may have written, and doubtless did write, many letters that form no part of the sacred canon, and have not been preserved. A divine guidance directed the Church in selecting the New Testament books. Not every casual note of an apostle was treasured for future ages. Two powerful epistles had been written to Thessalonica; and it is by no means improbable that copies of them were already read and revered in the Church of Corinth. **Say they**—The Christines, whose names are

not for your destruction, I should not be ashamed. **9** That I may not seem as if I would terrify you by letters: **10** For *his* letters, *say they, are* weighty and powerful; but *his* bodily presence is weak, and *his* speech contemp-

q 1 Cor. 2. 2, 4; ver. 1; chap. 12. 5, 7, 9; Gal. 4. 13.  
r 1 Cor. 1. 17; 2. 1, 4; chap. 11. 6.

mercifully spared. **Bodily presence**—Literally, *the presence of his body*. The expression is too decided to admit a just doubt that Paul's *bodily person* is meant, and is described as **weak** in its impression. Without referring to the uniform traditions on this subject, we gather from Scripture itself due proof of this fact. The Lystrans (Acts xiv, 12) styled Barnabas Jupiter, and Paul Mercurius. This clearly indicates that Barnabas had a majestic presence and Paul had not. (*See note on the passage*.) But more, as Mercurius was god of eloquence, so it is clear Paul was held by them to be eloquent, and was called chief speaker; and as Mercurius was, in mythology, held to be small and nimble, such was, doubtless, at this, his young manhood, Paul's person. As years, toils, dangers, ecstasies, operated upon his original powerful bilious-nervous temperament, he became, for a period, over nervous and epileptic. This epileptic tendency overcame him at moments when all his powers of oratory were needed, overthrowing and discrediting him at the decisive moment. At other times it affected and weakened his utterance, so as to make **his speech contemptible**. This tendency disclosed itself soon after his great ecstasies described in 1 Cor. xiii, 1–5, (where see note,) and became that **thorn in the flesh** which he prayed in vain to have withdrawn. It was this overwhelming nervousness which, under pressure of his anxiety for his dear Corinthians, made him darkly doubt whether his first inspired epistle was not a mistake—whether all his foundations were not broken up, and the abyss of death were not opening beneath him. 2 Cor. i, 8–10. Yet there was some periodicity in these fits.

tible: **11** Let such a one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

**12** For we dare not make ourselves of the number, or compare

• Chap. 8. 1; 5. 12; Job 12. 2; Prov. 26. 27;  
27. 2; Luke 18. 11; Rom. 15. 18.

Some of his grandest efforts of oratory took place after this. In particular, his speech before Festus and Agrippa was the product of his whole nature rallied to the top of its powers. Such persistence as his, through long years of such unparalleled trials, infallibly presupposes a powerful bilious base. This, overlaid with an intense nervous tendency, made him an apparent semi-invalid, often unimpressive in his presence, seemingly incapable of endurance, and yet very hardy and hard to kill. **Contemptible**—Alford refers this to Paul's not bringing the power of words and rhetoric to bear on his speeches. But all that was true of his letters. Nay, it was in his abjuring rhetoric and philosophy, and flinging himself upon his pure, deep evangelism, that his power and impressiveness, when present, consisted. The defeat of Paul in his masterly effort at Athens, and his loneliness there and after he went to Corinth, did for awhile all but paralyze him. That was one of his weak periods. And probably all his first residence at Corinth was characterized by alternate feebleness and power. The thorn in the flesh rendered his utterance at times **contemptible**.

**11. Think**—Count upon, assume. **Letters...absent...deed...present**—He does not promise that his elocution will be improved. It is his deed, not his speech, that will be as powerful as his letters.

**2. Their self-deceiving mode of measuring contrasted with his mode, 12-18.**

Their taunts and his replies thus far now suggest the idea of a fair and uncompromising measurement of himself with his competitors. And this idea of MEASUREMENT forms the keynote quite to the conclusion of the

ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise. **13** But we will not boast of things without *our* measure, but according to

6 Or. (Greek.) *understand* it not.  
4 Verse 15.

epistle. These cavillers claim to be very tall; let us see whether they are taller than your founder apostle.

**12. Dare not**—Ironical, yet with a moral truth in it. **Make ourselves of the number**—Literally, *place ourselves in line with*. **Some that commend themselves**—This *some* not only commended themselves, but, by a false process, commended themselves after a low standard, as he will now show. **Measuring themselves by themselves**—That is, the set measured themselves by their own set; and as the standard of the whole was low, it took no great tallness to be equal or superior to the average. It requires only a little taller dwarf to overtop a set of dwarfs. Mr. Gulliver was a giant in Lilliput, but a pigmy in Brobdingnag. So Dr. Johnson told Chesterfield that "he might be a wit among lords, but that he was only a lord among wits." These Christines were *moderates*; held a compromise creed, and, too slow to pioneer the way into heathendom, were content to follow in the wake of others, and make themselves an eligible nest on preoccupied grounds. They prided themselves, nevertheless, in their superiority after their own standard. And, in confidence of that superiority, they disparaged—whom? ST. PAUL! He will soon show them a standard! **Measuring** refers to greatness, or tallness, as a whole; **comparing** refers to special comparative excellences.

**13. Boast...without measure**—Omitting the italic *our*, interpolated by the translators. The apostle disclaims boasting about *τὰ ἑρπεα*, the unmeasured, the indefinite, the aimless, which formed, in fact, the boast of the purposeless Christines. He had a well-defined mission from Christ himself, as he will next declare. Paul now has

the measure of the 'rule which God hath distributed to us, a measure to reach even unto you. **14** For we stretch not ourselves beyond *our measure*, as though we reached not unto you; 'for we are come as far as to you also in *preaching* the gospel of Christ: **15** Not boasting of things without *our measure*, *that is*, 'of other men's labours; but having hope, when

your faith is increased, that we shall be 'enlarged by you according to our rule abundantly, **16** To preach the gospel in the *regions* beyond you, and not to boast in another man's 'line of things made ready to our hand. **17** 'But he that glorieth, let him glory in the Lord. **18** For 'not he that commendeth himself is approved, but 'whom the Lord commendeth.

7 Or, *line*.—*u* 1 Cor. 2. 5, 10; 4. 15; 9. 1.—*v* Rom. 15. 20.—8 Or, *magnified in you*.

9 Or, *rule*.—*w* Isa. 65. 16; Jer. 9. 24; 1 Cor. 1. 31.—*x* Prov. 27. 2.—*y* Rom. 2. 29; 1 Cor. 4. 5.

changed the figure of *measure*, from a measurement of the tallness of the man, to a measurement of the length and breadth of the territory covered by his divine commission. By personal measurement he is tall as the tallest apostle; by territorial measurement he stretches to Corinth and beyond, as said in verse 16. **Measure...rule—Rule**, *καὶ μέτρον*, canon, here signifies a *rod, staff, measuring rod*. Paul's image is, that God has, as it were with a measuring rod, marked out the *measure* of his missionary ground. His master has drawn his map for him. **Distributed**—Rather, *apportioned*. The thought, then, is: I, Paul, boast not, (like these Christines,) of an unmeasured vagrant field, but a mission apportioned according to the *measure* of God's own measuring rod. Paul's apostolic office was universal; but the space he could corporeally occupy was, of course, limited, and, as he affirms, divinely measured off. Yet how wide is now the controlling power of this man's apostolate! **Reach...you**—Here is a keen point. The divine measuring rod brought Corinth within his territory, and he was promptly on the spot in due season.

**14. Stretch**—Rather, *overstretch*. We do not overstretch in coming to Corinth, *as though we*, in our proper field, *reached not unto you*. It is no overstrain for us to claim Corinth as within the boundary line of our apostolic mission. **Are come**—Literally, *we have anticipated, been beforehand*. The meaning: We were beforehand, (before the Christines,) even as far as to you.

**15. Without...measure**—Indefinite and unruled. **Other men's labours**—Trenching on other missionaries' ground, and taking an easy time, when there is ample pioneer work to do on untried fields. **Having a hope**—Kling subtly and truly says, that *having a hope* is more forcible than *hoping*. There dwells in the apostle's heart this constant, permanent *hope*. A blessed inmate in the human heart is a *hope*. **Enlarged**—Our magnitude is now pretty fair; but we hope to grow with your growing *faith*. **According to our rule**—In accordance with the divine measuring *rule*. **Abundantly**—As his magnifying is not to be merely for himself, but for the gospel, he trusts it may be done abundantly.

**16. To preach the gospel**—It is for this that he would like to be magnified to a giant's stature. **Regions beyond you**—A decidedly extended field! **Another man's line**—As the Christines were doing. **Made ready to our hand**—A comfortable nest built by a preceding bird.

**17. In the Lord**—St. Paul holds that his own field is measured by a divine hand; his glory is, therefore, *in the Lord*. If his opponents are conscious of the same claim, well.

**18. Commendeth himself**—Their fair speeches and seducing self-laudations do not render them *approved*. **Lord commendeth**—Is the divine seal on their mission? The true minister is not merely ordained of man—he is called of God; and the divine blessing testifies to his work.

## CHAPTER XI.

**W**OULD to God ye could bear with me a little in *my* folly: and indeed <sup>1</sup> bear with me. <sup>2</sup> For I am <sup>b</sup> jealous over you with godly jealousy: for <sup>c</sup> I have espoused you to one husband, <sup>d</sup> that I may present *you* <sup>e</sup> as a chaste virgin to Christ. <sup>3</sup> But I fear, lest by any means, as <sup>f</sup> the serpent beguiled Eve through his subtilty, so your

<sup>a</sup> Ver. 16; chap. 5. 13.—<sup>1</sup> Or, *ye do bear with me*.—<sup>b</sup> Gal. 4. 17, 18.—<sup>c</sup> Hos. 2. 19, 20; 1 Cor. 4. 15.—<sup>d</sup> Col. 1. 28.—<sup>e</sup> Lev. 21. 13.—<sup>f</sup> Gen. 3. 4; John 8. 44.

## CHAPTER XI.

**3. St. Paul's apology for self-commendation; and exculpation from detailed charges, 1-12.**

Our apostle, as if still dreading his purpose of bold measurement, begins another apology for the self-commendation it will embody, but loses the apology in an expression of his anxious affection for the Corinthians, for their pure consecration to Christ, and their rescue from deceivers.

**1. Folly**—The apparent personal *vanity* of proclaiming his own personal qualities, his official dignity, or his eminent services. **And indeed bear**—Bloomfield understands this as an affectionate repetition: "Now, do bear with me." More correctly, Alford makes the verb indicative: *But, indeed, you do bear with me*. He thus delicately acknowledges them not intolerant, and makes their forbearance thus far a hope for further indulgence.

**2. For**—Reason for his earnest desire for their patient acceptance of the boast he is about to rehearse. **Espoused you**—Of the verb here used in the Greek there is a noun from the same root, signifying an *espouser*, whose office it was to procure and arrange the marriage. Among the Spartans a noun of the same root signified the educator and preparer of the virgin for marriage. St. Paul's language, though the allusion to either here is not to be pressed, is doubtless suggested and shaped by these customs peculiar to antiquity. **Chaste virgin**—So the

minds <sup>a</sup> should be corrupted from the simplicity that is in Christ. **4** For if he that cometh preacheth another Jesus, whom we have not preached, or <sup>b</sup> if ye receive another spirit, which ye have not received, or <sup>c</sup> another gospel, which ye have not accepted, ye might well bear <sup>d</sup> with him. **5** For I suppose <sup>e</sup> I was not a whit behind the very chiefest apostles. **6** But though

<sup>a</sup> Eph. 6. 24; Col. 2. 4, 8, 18; 1 Tim. 1. 2; 4. 1; Heb. 12. 9; 2 Pet. 3. 17.—<sup>b</sup> Gal. 1. 7, 8.—<sup>c</sup> Or, *with me*.—<sup>d</sup> 1 Corinthians 15. 10; chap. 12. 11; Galatians 2. 6.

Church is the bride, the Lamb's wife. Such, as many suppose, is the allegorical basis of Solomon's Song.

**3. The serpent**—St. Paul is *jealous*, lest as the serpent seduced Eve, so the Christine will seduce away the Corinthian Church. He here supposes even the Gentile Corinthians to be acquainted with and believers in the Genesis history. **Simplicity**—Singleness of devotion.

**4. For**—In proof of their readiness for the seducer. They were ready to bear very finely the announcements by the Christine of his false *Jesus, spirit, and gospel*. **He that cometh**—Literally, *the comer*. Wordsworth contrasts this *comer*, who was not sent, with the *apostle*, which means *one sent*. One is self-sent, the other is God-sent. **Another Jesus**—The spurious Jesus of the seducers. **Another spirit**—Than the true Holy Spirit, by whom, through Christ, ye are regenerated. **Might... bear**—The verb is indicative. **Ye... bear**—The same Greek for *bear*, as in verse 1. And Paul is here hinting how ready they were to *bear* with his detractors. **Well**—καλῶς, ironical, *beautifully*. I, Paul, am obliged to entreat you repeatedly to *bear* with me; but, reversely, you can *bear* the details of their false schemes *wonderfully well*. Such a fact might well make Paul *jealous* of their fidelity.

**5. I am justly jealous** at this for the following reason: **I suppose**—Literally, *I reckon myself not to have been at all inferior to these over-much apostles*. The allusion, as the best scholars

<sup>1</sup> *I be* rude in speech, yet not <sup>1</sup> in knowledge; but <sup>2</sup> we have been thoroughly made manifest among you in all things. <sup>7</sup> Have I committed an offence <sup>2</sup> in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? <sup>8</sup> I <sup>2</sup> robbed other churches, taking wages of *them*, to do you service. <sup>9</sup> And when I was present with you, and wanted, <sup>2</sup> I was chargeable to no

<sup>1</sup> 1 Cor. 1. 17; 2. 1, 18; chap. 10. 10. — <sup>1</sup> Eph. 3. 4. — <sup>2</sup> Chap. 4. 2; 5. 11; 12. 12. — <sup>2</sup> Acts 18. 8; 1 Cor. 9. 6, 12; chap. 10. 1. — <sup>2</sup> Phil. 4. 14, 16. — <sup>2</sup> Acts 20. 28; chap. 12. 12; 1 Thes. 2. 9; 2 Thes.

man: for that which was lacking to me <sup>2</sup> the brethren which came from Macedonia supplied: and in all *things* I have kept myself <sup>2</sup> from being burdensome unto you, and *so* will I keep *myself*. <sup>10</sup> <sup>2</sup> As the truth of Christ is in me, <sup>2</sup> no man shall stop me of this boasting in the regions of Achaia. <sup>11</sup> Wherefore? <sup>2</sup> because I love you not? God knoweth. <sup>12</sup> But what I do, that I will do, <sup>2</sup> that I may cut off

3. 8, 9. — <sup>2</sup> Phil. 4. 10, 15, 16. — <sup>2</sup> Chap. 12. 14, 16. — <sup>2</sup> Rom. 9. 1. — <sup>2</sup> Greek, *this boasting shall not be stopped in me*. — <sup>1</sup> 1 Cor. 9. 15. — <sup>2</sup> Chap. 6. 11; 7. 3; 12. 15. — <sup>2</sup> 1 Cor. 9. 12.

now agree, is not to either of the twelve apostles, but to the pretended and pretentious apostles, whose preaching is characterized in the last verse. *The over-much apostles* is an epithet which characterizes the assumption of the party.

6. **Rude in speech**—The Greek word for *rude* signifies *non-professional*, implying the absence of a literary or scholarly finish of style. The accusation from his detractors he left undenied, but he balanced it by **yet not in knowledge**. Thus Paul here gives himself the character which modern Greek scholars would attribute to him, namely, *unfinished in style but deep in thought*. **Made manifest**—Whether rude or deep we have been unconcealed; we are transparent to your view.

7–12. Another, and the last, slur received from his detractors now is treated. They had rigidly exacted pay of the Corinthians for services, (ver. 20,) but Paul had refused all compensation. They therefore tried a twofold expedient; on the one hand to say that he refused pay because he was conscious of being a false apostle; and if that induced him to receive pay, then to say they were as good as he; for he took pay as well as themselves.

7. **Committed . . . offence**—As towards the Corinthians the *offence* would be the placing them in the beggarly position of receiving gratuitous benefit, and so (ver. 10) showing want of love, Paul admits the fact of a determination,

to cut off all chance for his detractors, to receive no pay from Corinth. **Abasing myself**—By working at his trade of tent-making, as he did for months with Aquila at Corinth. Acts xviii, 3. **Exalted**—Into a powerful Christian Church. **Freely**—Gratuitously.

8. **Robbed**—An indignant hyperbole. When his great ministerial labours interfered with his self-support, he accepted what they voluntarily offered, but were not obligated to give.

9. **Wanted**—Was in need of funds. **From Macedonia**—Silas and Timothy, who, coming from Macedonia, found Paul lonely, dispirited, and working at his trade, brought him glad news, needed funds, and brotherly reinforcement in preaching the gospel. **Burdensome**—A figurative word borrowed from the torpedo, which by its touch *torpifies*. St. Paul did not by pecuniary pressure torpify or burden the Corinthians. The harsh figure, perhaps, was borrowed from the sarcasms of his detractors. **So will I**—The principle required it, and his will was firm.

10. **As**—A solemn asseveration. **Stop me**—*Fence me off*. Wordsworth suggests this as a happy image drawn from the wall across the isthmus of Corinth, fencing the regions of Achaia from Northern Greece, whence Paul was writing.

11. It was not from want of love that St. Paul thus left Corinth in the shade.



occasion from them which desire occasion; that wherein they glory, they may be found even as we.

**13** For such *are* false apostles, *deceitful workers*, transforming themselves into the apostles of Christ. **14** And no marvel; for Satan himself is transformed into *an angel of light*. **15** Therefore *it is* no great thing if his ministers also be transformed as the *ministers of righteousness*; *whose end shall be according to their works*.

<sup>13</sup> Acts 15. 24; Rom. 16. 18; Gal. 1. 7; Phil. 1. 15; 2 Pet. 2. 1; 1 John 4. 1.—<sup>14</sup> Chap. 2. 17; Phil. 2. 2; Titus 1. 10, 11.—<sup>15</sup> Gal. 1. 8.—<sup>16</sup> Chap. 3. 9.

**12. Occasion**—Chance for detraction. **Wherein they glory**—The chance they sought was, to say that in the matter of their *glory*, namely, the receiving apostolic *wages*, they were as Paul. This *occasion*, or chance of both having their pay and equalling him, he was determined not, by taking pay, to allow them.

**4. Unmasking of their hypocrisy, and apologetic announcement of the measurement, 13-21.**

For one brief moment St. Paul brings the detractors from the shade into the foreground, and gives them a terrible characterization.

**13. For**—I will give them no *occasion*, for the following reason. **False apostles**—As, above, they were *over-much apostles*. **Deceitful workers**—Treacherous machinators; one of whose twofold machinations we have described above.

**14. Transformed . . . light**—This *may* be an allusion to the appearance of Satan at the temptation, and Milton on that hint has so described the scene.

**15. End**—Their final retribution.

**16. I say again**—The apostle here resumes from verse 1 his apologetic, ironical, and hesitating preamble to the daring issue begun at verse 22. **Fool**—He dwells upon these imputations, as if to show that he knew all they could say, and was prepared to brave the whole. **Otherwise**—If you will not consent to hold me as

**16** *I say again*, Let no man think me a fool; if otherwise, yet as a fool *receive me*, that I may boast myself a little. **17** That which I speak, *I speak it* not after the Lord, but as it were foolishly, *in this confidence of boasting*. **18** *Seeing that many glory after the flesh*, I will glory also. **19** For ye suffer fools gladly, *seeing ye yourselves are wise*. **20** For ye suffer, *if a man bring you into bondage, if a man devour you, if*

<sup>16</sup> Phil. 3. 19.—<sup>17</sup> Verse 1; chap. 12. 6, 11.—<sup>18</sup> 4 Cor. *suffer*—c1 Cor. 7. 6, 12.—<sup>19</sup> Chap. 9. 4.—<sup>20</sup> Phil. 3. 8, 4.—<sup>21</sup> 1 Cor. 4. 10.—<sup>22</sup> Gal. 2. 4, 9.

no fool. **A little**—Diminishing in irony.

**17. Not after the Lord**—The great body of commentators we have consulted have interpreted Paul as confessing that the measurement that here follows was discordant with the spirit of Christ. Bloomfield alone asks: "Why, then, do we not understand Paul as sincerely and truly confessing that he was a fool?" Certainly he means the reverse. And these hard sayings against himself are but his defiant re-echoings of the taunts, actual or expected, of his detractors. One of those taunts was, or would be, that his boasting was un-Christlike. But, first, whose denunciations of the wickedness of his adversaries were ever more terrible than the Lord's? and, *second*, what is there un-Christlike in Paul's magnificent *measurement* of himself with his adversaries that now soon follows? Paul's meaning is: *What I now speak I speak, forsooth, not after the Lord, do I!*

**18. I will glory also**—But not *after the flesh*.

**19. Ye . . . are wise**—Severe irony, preparatory to giving, next verse, the most eminent instance of their said wisdom!

**20. For ye suffer**—Paul now describes, in somewhat figurative terms, the treatment these Corinthians, in their fancied wisdom, tamely accepted from the *Christine false apostles*. **Bondage**—To this authority and these false doctrines. **Devour you**—Use and ruin

a man take of you, if a man exalt himself, if a man smite you on the face. **21** I speak as concerning reproach, <sup>as though we had been weak.</sup> Howbeit, <sup>whereinsoever</sup>

any is bold, (I speak foolishly,) I am bold also.

**22** Are they Hebrews? <sup>so am I.</sup> Are they Israelites? <sup>so am I.</sup> Are they the seed of Abraham? <sup>so am I.</sup>

¶ Chap. 10. 10.—4 Phil. 3. 4.

you for his own advantage. **Take of you**—Exact wages from you as apostles. **Smite you on the face**—The last of insults.

**21.** St. Paul now declares that all this reproach upon himself is ironical. Render it thus: *In regard to all this matter of reproach, I am talking as if I really had been weak. However, I am now going to be bold, (foolish, my enemies may call it,) if any body ever was.* And so he forthwith boldly proceeds to bring his opponents to close issue.

II. MEASUREMENT OF THE APOSTLE WITH HIS OPPONENTS, SHOWING HIS OWN SUPERIORITY, xi, 22—xiii, 10.

From this long level of preliminary apologies and explanations the apostle now suddenly takes an upward spring, and maintains an eagle flight to the end of the epistle. Claiming to boast not of great talents or grand exploits, and with an occasional flash of irony, he rehearses his sufferings and humiliations for Christ, as well as his revelations and self-sacrifices; and from this elevation comes down in authority upon the infected part of the Corinthian Church.

St. Paul unfolds his equality to, and immense superiority over, his opponents—

**1. By his genuine Hebraism,** xi, 22.

"It would appear from Epiphanius," says Stanley, "that the Judaizers went so far as to assert that he was altogether a Gentile by birth, and only adopted circumcision in order to marry the high priest's daughter. This suspicion might possibly arise from his birthplace at Tarsus, one of the great seats of Gentile education; or from his connexion with Gamaliel, whose teaching notoriously inculcated toleration of Gentile usages."

This verse fixes the fact that his opponents were Jews and Judaizers, and probably from Jerusalem.

¶ Acts 22. 3; Rom. 11. 1; Phil. 3. 5.

**22. Hebrews**—Distinguished from the term Jews in the fact that the latter merely signifies those of the tribe of Judah, while the former includes the whole twelve, and is thence the most proper opposite of Gentile. **Israelites**—No more comprehensive than Hebrew, but more honourable as derived from the God-given title of Prevailer with God. Genesis xxxii, 28. **Seed of Abraham**—Not a Gentile proselyte even, but a pure blooded Hebrew of (out from) Hebrews. On these points of mere descent Paul is short and decisive, with an *I also*.

**2. By incomparably greater sufferings,** 23–33.

With consummate skill St. Paul, (in whose ears are echoing the retorts of his foes, "What a boaster!") shows off here, not his victories and conquests, not the oratory he had displayed, the converts he had gained, the Churches he had founded; but the unparalleled sufferings and disgraces he had undergone. He enumerates them almost statistically, classifying their sorts, and giving their figures. But, all the while, the more profoundly he thus humbles himself, the more transcendent is his superiority over his easy-living adversaries.

Of a large number of the sufferings here undergone, Luke's brief sketch in the Acts gives no account. This confirms Paley's argument for the truth of Christianity, drawn from the sufferings of the early Christian preachers. It shows, too, that in accounting for the writing of some of the epistles we may easily suppose voyages and journeys unmentioned by Luke. When, for instance, Luke informs us (Acts xx, 31) that Paul spent three continuous years at Ephesus, it is as when we say that a young man spends four years at college; that is, without counting three months each year of vacation.

**23** Are they ministers of Christ? (I speak as a fool,) I *am* more; 'in labours more abundant, "in stripes above measure, in prisons more frequent, "in deaths oft. **24** Of the

21 Cor. 15. 10.—*m* Acts 9. 16; 20. 28; 21. 11; chap. 6. 4, 5.—*n* 1 Cor. 15. 30-32; chap. 1. 9, 10;

As both a catalogue and a picture the present section is strikingly parallel to iv, 8-12, and vi, 5-10.

The endurances enumerated are, vv. 23-27, bodily; 28, 29, mental; 32, 33, a single notable event.

Verse 23 gives four general bodily endurances, of which all that follow are specials.

**23. Ministers**—The Greek word technically for *deacons*, and generically for humble *servitors* of any kind. **As a fool**—The echo from the other side is a stronger term for *madness* than any yet used. Are they servants of Christ? And now I am, by their outcry, a greater infatuate than ever when I boldly reply, **I more**. The abrupt and concise *ὑπὲρ τῶν*, *above*, I is, indeed; a bold fling. It may mean, *above them*. *am I*, that is, as a servant of Christ; or it may mean, *above a servant of Christ am I*. The import, at any rate, is, If these are, forsooth, servants of Christ, I am something above that; and the result is, If I am merely a servant of Christ, they are below that—none at all. That this last inference is meant is plain from 13-15. **Labours**... **stripes**... **prisons**... **deaths**—Four generic bodily endurances. The details that follow are specialties included under the four.

The next two verses give the numerical figures of bodily sufferings so severe as to leave distinct traces on the memory of the number.

**24. The Jews**—A less honourable epithet than either of the three in verse 22, used here to intimate to the Judaizers whence his severest persecutors came. John, in his gospel, uses the word **Jews** in the same adverse sense. Note, John i, 19. **Five times**—A most bitter recollection; for the **stripes** of antiquity were **deaths** in the amount of agony they inflicted and the probability of death as the result.

**Jews** five times received I 'forty stripes save one. **25** Thrice was I 'beaten with rods, 'once was I stoned, thrice I 'suffered shipwreck, a night and a day I have

4. 11; 6. 9.—*o* Deut. 25. 3.—*p* Acts 16. 22.—*q* Acts 14. 19.—*r* Acts 27. 41.

Note, John xix, 1. **Stripes**—In italics as not being in the Greek; it being unnecessary to Paul's readers, who knew what the terrible number **forty save one** indicated. **Forty stripes** was the limit by law, (Deut. xxv, 1;) but Jewish custom, in its caution against accidentally breaking the law, limited it in Paul's time to thirty-nine. Says Stanley: "The culprit was bound by both hands to a pillar; the officer of the synagogue stripped off his clothes until his back was bared. The officer then ascended a stone behind. The scourge consisted of four thongs of calf skin, and two of asses' skin. The culprit bent to receive the lashes. The officer struck with one hand with all his force. A reader meanwhile read, first, Deut. xxviii, 58, 59; next, Deut. xxix, 8; lastly, Psalm lxxviii, 38. It was so severe a punishment that death often ensued." The thrice thirteen strokes were impartially distributed; thirteen on the back, thirteen on the right shoulder, and thirteen on the left shoulder.

**25.** The above stripes being specially from **Jews**, these **rods** were doubtless in Gentile hands. The Roman **rods** often inflicted death. As a Roman citizen, Paul was by law exempt from this punishment, but he was doubtless often out of reach of law. So at Philippi he suffered it, following it with protest, and at Jerusalem narrowly escaped it. Acts xvi, 37; xxii, 25. **Once... stoned**—At Lystra. Acts xiv, 19. **Thrice... shipwreck**—In addition to the one in Acts xxviii, which was much later than this writing. **A night and a day**—Twenty-four hours. Not, as some interpret, that Paul was sunk in the deep that time and saved from drowning by miracle. The natural image is, that he was floating that time in the deep, on a fragment of a wrecked ship.

been in the deep; **26** *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by mine own countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; **27** *In* weariness and painfulness, *in* watchings often, *in* hunger and thirst, *in* fastings often, *in* cold and nakedness.

<sup>a</sup> Acts 9. 23; 13. 50; 14. 5; 17. 5; 20. 3; 21. 31; 23. 10, 11; 26. 8. — <sup>b</sup> Acts 14. 5; 19. 23. — <sup>c</sup> Acts 20. 31; chap. 6. 5. — <sup>d</sup> 1 Cor. 4. 11. — <sup>e</sup> See Acts

**28** Besides those things that are without, that which cometh upon me daily, *the* care of all the churches. **29** *Who* is weak, and I am not weak? *who* is offended, and I burn not? **30** *If* I must needs glory, *I* will glory of the things which concern mine infirmities. **31** *The* God and Father of our Lord Jesus Christ, *which* is blessed for evermore, knoweth

20. 18, &c.; Rom. 1. 14. — <sup>a</sup> 1 Cor. 8. 18; 9. 22. — <sup>b</sup> Chap. 12. 5, 9, 10. — <sup>c</sup> Rom. 1. 9; 9. 1; chap. 1. 28; Gal. 1. 20; 1 Thess. 2. 5. — <sup>d</sup> Rom. 9. 5.

**26. Perils.**—The spontaneous repetition of the word gives a lively variety to the style. **Waters.**—Rather, *rivers*; which had to be crossed without bridges, with liability to drowning. These Paul would plentifully find in his first missionary journey. **Countrymen.**... **heathen.**—Nearly all the persecutions of his earlier ministry were from Jews; later, from Romans. **City.**—As at Ephesus, Corinth, and Jerusalem. **False brethren.**—Who capped the climax of perils. He has just mentioned *perils* from Jews and from Gentiles; he now mentions, as third, his *perils* from the Judaizers themselves, who, as followers of Christ, claimed to be *brethren*, but whose claim was *false*.

**27.** An enumeration of bodily privations. **Painfulness.**—The aches resulting from overwork. **Watchings.**—Sleeplessness. **Fastings.**—Not voluntary fastings, but inability to procure food.

**28. Are without.**—Are outside this list of physical trials, and which are outside my proper apostolic endurance. **That... daily.**—The onslaught, or *rush*, upon me daily; namely, the distracting care of all. The word *care* has the same Greek as the word thought in Matt. vi, 25, where see note.

**29.** The distraction of this *care* arises from its carrying the apostle's soul, as it were, out of himself into a sympathy and identification with its various individual objects. **Weak...** **weak.**—He becomes *weak* by tender sympathy with the *weak*, feeling for

their infirmities, and trying, with them, to rise into strength. This *weakness* may consist in want of Christian faith, morality, or firm purpose. **Offended.**—Made by some one to stumble or falter in his Christian course. **Burn not.**—He cannot say *I stumble* with him, but *I burn* in shame and sorrow for him. The *I* in this last clause is, according to the Greek, emphatic. If any one is weak, I am sympathetically weak with him; if any stumble, the man to burn with agony thereat is *I*.

**30.** Stanley inadvertently says, at verse 22, that we lose sight of the false teachers until chap. xii, 11. St. Paul in these two verses, 30, 31, has them right face to face. **If I am** compelled by my traducers in self-defence to *glory*, I will evade the charge of being a boaster by centering my *glorying*, not upon my powers and exploits, but upon *mine infirmities*.

**31.** This adjuration that *I lie not*, is, like that in Rom. ix, 1, a denial in the very word, *lie*, of his assailants. Though a large number of Paul's endurance were known to the Corinthians, and though all here enumerated were analogous to those known, yet the full amount, the sum total, could not be sworn to by any one, even of St. Paul's companions, as Timothy, Titus, Luke, Trophimus, etc.; but so much could be attested by all that this, his solemn oath, could meet the *lie* given him by his assailants for the purpose not only of abasing his boasts, but also to sink him to the earth as a falsifier. It is strange that

that I lie not. **32** <sup>b</sup>In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to

apprehend me: **33** <sup>c</sup>And through a window in a basket was I let down by the wall, and escaped his hands.

<sup>b</sup> Acts 9, 24, 25.

<sup>c</sup> Josh. 2, 18; 1 Sam. 19, 12.

Alford and other commentators should be at a loss to account for the earnestness of this adjuration. The point at which it touches is the very crisis of the life-struggle between St. Paul and his opponents.

**32, 33.** Commentators are much puzzled to know why Paul gives this narrative just here. Its purpose is, as we think, to confirm the truth of the asseveration of verse 31, which asserts the solemn truth of vv. 22-29. From the mass of his past endurances for Christ he selects, as specimen and proof of all the rest, one great notorious historical fact, occurring at the very commencement of his career—a fair keynote to the whole. This occurred, indeed, in distant Damascus, and a good while ago. It is, however, narrated by Luke; was doubtless known at Jerusalem; and had a notoriety beyond challenge in Corinth. See note on verse 33.

**32. In Damascus**—The narrative in Acts ix, 23-25, (where see notes,) agrees with this, except that Luke specifies only the Jewish share of the plot against St. Paul. **Governor**—*Ethnarch*, or viceroy. See note to Matthew ii, 22. **With a garrison**—Probably an extemporized **garrison** of Jews. **Apprehend me**—Paul's only crime as viewed by the Jews there, as with these Judaizers here in Corinth, was his embodying Gentiles into an uncircumcised Christianity. In a question of this kind the ethnarch could have felt no opposition to Paul; and the true solution of his hostility is probably furnished by Michaelis, (quoted by Meyer:) "Jewish gold probably accounts for the conduct of the emir."

**33. Window**—Or, *kiosk*, based upon and projecting over the wall. From a similar window Eutyclus fell to the ground, as stated Acts xx, 9. **Basket**—Bloomfield describes it as a very strong netting made of cords, for the purpose of a net for taking fish, or,



rather, a hamper for carrying fish, "a fish-hamper." Stanley says: "There is a spot still pointed out on the eastern wall, itself modern, as the scene of Paul's escape. Close by is a cavity in the ancient burial ground, where he is said, in the local legends, to have concealed himself; and formerly a tomb was shown of a St. George, who was martyred in furthering the escape. It is curious that in the present traditions of Damascus the incidents of this escape have almost entirely eclipsed the story of his conversion." And, we may add, that the popular interest in such an incident very probably gave it that notoriety in his own day which rendered it an effective reminder against his opponents that any sufferings he had to narrate were credible. "An apostle in

## CHAPTER XII.

**I**T is not expedient for me doubtless to glory. <sup>1</sup>I will come to visions and revelations of the Lord. <sup>2</sup>I knew a man <sup>a</sup>in Christ

<sup>1</sup> Greek, *For I will come.*—<sup>a</sup> Rom. 16. 7:

a basket" is an object quite likely to attract attention, and suggestive of some reflections and lessons. Let no man be ashamed of any predicament, however humble, in which he may be found in a career of good-doing. Alford, we think, mistakes the point when he supposes Paul tells this story of the *basket* as a self-humbling fact, likely to be quoted ever after to his disgrace. The *infirmity* of the narrative in which St. Paul *glories* is simply the fact that he was the object of united Gentile and Jewish hostility for Christ, and a refugee from their hands; not especially because he *escaped in a basket*. The man who could work at tent making for the *glory* of a gratuitous gospel, would see slight disgrace in a rope-hammer; far less the man who could *boast* of being five times striped with Jewish thongs, and thrice with the Roman *rods*.

## CHAPTER XII.

Paul still continues the assertion of his apostleship, with an avoidance of the charge of self-glorification. He next proves his apostleship—

**3. By revelations, divine infliction, and miracles, 1-12.**

As it becomes not him to glory, he relates the revelations as being another man's, avoiding any undue personal exaltation from them, vv. 1-6. He emphasizes the *thorn in the flesh* as his self-humiliating glory, 7-10. He apologizes for even this glorying, and yet refers to their own memories for apostolic miracles wrought by him among them, 11, 12.

**1. Not expedient**—Whether from its intrinsic propriety, its moral effect on me, or its exposing me to the retorts of my opponents. Nevertheless their imputations render a reference to my apostolic claims a necessity, modestly as it must be done. **For**—And

above fourteen years ago, whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth: such a one <sup>b</sup>caught up to the third heaven.

chap. 5. 17; Gal. 1. 22.—<sup>b</sup> Acts 22. 17; 14. 6.

this self-reminder of the inexpediency of glorying is now specially needed, for I am now to come to *revelations* which are an apparent ground of boast. **Visions**—Are revelations to the sight; **revelations** in general are made to any power of perceiving them. **Of the Lord**—By or from the Lord.

**2. A man**—Commentators are agreed that the man was the apostle himself. This view is confirmed by verse 7. **Fourteen years ago**—As in the narrative just given, (xi, 32, 33,) St. Paul recalls an instance of distant date, but not for the same reason. The reason here is his desire to separate the distant *self*, in whom he could *glory*, (see note, verse 5,) from his present *self*. **Fourteen years** would bring us back to A. D. 44, about the time of St. Paul's first residence at Antioch. It was, at this present writing, about twenty years since his conversion. **In... out of the body**—St. Paul's doubt clearly shows that he held the soul to be fully capable of existing and acting separately from the body. He was no materialist. He believed in the twofold nature of man, bodily and spiritual. If he was **in the body**, then his body was translated for the time, like those of Enoch, Elijah, and Christ, to the abodes of the saints after their resurrection in the body. If **out of the body** then his soul alone was translated to that region, leaving the body still under the power of organic life. Paul does not decide whether he was in the body or out; nor, of course, can we. But we should imagine that he was **in the body** when he visited the resurrection state, and out of the body when he visited the abode of disembodied spirits. **Caught**—The usual word for a miraculous snatching up of the person by a divine power. Acts viii, 39; Rev. xii, 5; 1 Thess. iv, 17. **To the third heaven**—Greek, *even to*

the third heaven, implying a greater height than simply into paradise, without the *even*. Grotius says, that the Jews "reckoned three heavens."

1. The *aerial*, including the atmosphere occupied with the clouds; 2. The *sideral*, or starry firmament; and, 3. The habitation of God and his angels. "But he quotes no authority, and the accuracy of his statement is questioned.—*Meyer*. On the other hand, the Jewish number was the sacred *seven*; "God makes six heavens and dwells in the *seventh*." *Meyer* thinks that St. Paul here recognises the seven, and so admits four heavens above the level of his ascent. Bengel ingeniously says, that the Hebrew dual *shamaim* supposes two heavens, and it was reserved to the gospel to reveal the *third*.

But, as is shown in *McClintock* and *Strong's Cyclopædia*, (on the word *Heaven*), a classification of biblical texts shows well the three heavens in both the Old and New Testaments: "(1.) Under the first head, *cælum nubiferum*, (the *AERIAL HEAVEN*), the following phrases naturally fall—(a) 'Fowl,' or 'fowls of the heaven, of the air,' see Gen. ii, 19; vii, 3, 23; ix, 2; Deut. iv, 17; xxviii, 26; 1 Kings xxi, 24; Job xii, 7; xxviii, 21; xxxv, 11; Psa. viii, 8; lxxix, 2; civ, 12; Jer. vii, 33 *et passim*; Ezek. xxix, 5 *et passim*; Dan. ii, 38; Hos. ii, 18; iv, 3; vii, 12; Zeph. i, 3; Mark iv, 3, (τὰ περὶ τὰ τοῦ οὐρανοῦ) Luke vii, 5; ix, 58; xiii, 19; Acts x, 12; xi, 6—in all which passages the same original words in the Hebrew, Chaldee, and Greek Scriptures

(שָׁמַיִם שָׁמַיִם, *otpanot*) are with equal propriety rendered indifferently 'air' and 'heaven'—similarly we read of 'the path of the eagle in the air,' (Prov. xxx, 19;) of 'the eagles of heaven,' (Lam. iv, 19;) of 'the stork of the heaven,' (Jer. viii, 7;) and of 'birds of heaven' in general. Eccles. x, 20; Jer. iv, 25. In addition to these zoological terms, we have meteorological facts included under the same original words: for example, (b) 'The dew of heaven,' (Gen. xxvii, 28, 39;) Deut. xxxiii, 28; Dan. iv, 15 *et passim*; Hag. i, 10; Zechariah viii, 12;) (c) 'The clouds of heaven,'

(1 Kings xviii, 45; Psa. cxlvii, 8; Dan. vii, 13; Matt. xxiv, 30; xxvi, 64; Mark xiv, 62;) (d) 'The frost of heaven,' (Job xxxviii, 29;) (e) 'The winds of heaven,' (1 Kings xviii, 55; Psa. lxxviii, 26; Dan. viii, 8; xi, 4; Zech. ii, 6; vi, 5, [see margin:] Matt. xxiv, 31; Mark xiii, 27;) (f) 'The rain of heaven,' (Gen. viii, 2; Deut. xi, 11; xxviii, 12; Jer. xiv, 22; Acts xiv, 17, [οὐρανόθεν ἕρους;] Jas. v, 18; Rev. xviii, 6;) (g) 'Lightning, with thunder,' (Job xxxvii, 3, 4; Luke xvii, 24.) (II.) *Cælum astriferum*, (ASTRAL HEAVEN) The vast spaces of which astronomy takes cognizance are frequently referred to: for example, (a) in the phrase 'host of heaven,' in Deut. xvii, 3; Jer. viii, 2; Matt. xxiv, 29, [ὄντα τῶν οὐρανῶν;] a sense which is obviously not to be confounded with another signification of the same phrase, as in Luke ii, 13, [see ANGELS:] (b) 'Lights of heaven,' (Gen. i, 14–16; Ezek. xxxii, 8;) (c) 'Stars of heaven,' (Gen. xxii, 17; xxvi, 4; Exod. xxxii, 13; Deut. i, 10; x, 22; xxviii, 62; Judges v, 20; Neh. ix, 23; Isa. xiii, 10; Nah. iii, 16; Heb. xi, 12.) (III.) *Cælum angeliferum*, (ANGELIC HEAVEN.) It would exceed our limits if we were to collect the descriptive phrases which revelation has given us of heaven in its sublimest sense; we content ourselves with indicating one or two of the most obvious: (a) 'The heaven of heavens,' (Deut. x, 14; 1 Kings viii, 27; 2 Chron. ii, 6, 18; Neh. ix, 6; Psalm cxv, 16; cxlviii, 4;) (b) 'The third heavens,' (2 Cor. xii, 2;) (c) 'The high and lofty' [place,] (Isa. xlvii, 15;) (d) 'The highest,' (Matt. xxi, 9; Mark xi, 10; Luke xi, 14, compared with Psa. cxlviii, 1.) This heavenly sublimity was graciously brought down to Jewish apprehension in the sacred symbol of their tabernacle and temple, which they revered (especially in the *adytum* of 'the Holy of Holies') as 'the place where God's honour dwelt,' (Psa. xxvi, 8,) and amid the sculptured types of his celestial retinue, in the cherubim of the mercy-seat, (2 Kings xix, 15; Psa. lxxx, 1; Isa. xxxvii, 16.) This classification, in our view, furnishes the correct sense of St. Paul's terms.

Yet it is to be noted that the first

**3** And I knew such a man, whether in the body, or out of the body, I cannot tell; God knoweth: **4** How that he was caught up into *paradise*, and heard unspeakable words,

c Luke 22. 43.—2 Or, *possible*.

two of these heavens are perceptible to our senses, and known to science; while the third is but imagined in thought, without assignable locality. This is alike true of heaven, paradise, and hell. But see note, Eph. ii, 2; 1 Thess. iv, 17.

**3. And**—It is a strange idea held by some commentators, endorsed by Alford, that St. Paul here twice states the same narrative. Less absurd, but quite unsupported, is the idea that the two are different parts of one vision. The formal beginning of both narratives, assigning both to the same year, obviously indicates that they were not at the same time. Nor were the two visits to the same region. To the question why Paul should visit *paradise* later than the *third heaven*, it might in answer be asked, Why should he see *paradise* first? To see the heaven of heavens—to stand in the *body*, for the moment glorified, by the side of Enoch, Elijah, Christ, and, perhaps, Moses—to know with them, by a divine intuition, all that the first two knew—to realize the realities of eternity, were the first and main thing. To visit *paradise*—the intermediate state, the place of departed, disembodied spirits—was the after-thought. The former was, perhaps, *necessary* as a qualification for Paul's apostolicity; the latter only *important*. As to him 'was visibly disclosed the Son of God in his glorified person, so to him were revealed, in glimpse, the arcana of the highest heaven, and the lower mysteries of paradise.

**4. Paradise**—Compare our notes on Luke xvi, 19-31, and xxiii, 43. Meyer says this *paradise* is not here under the earth, as *sheol*, in which the spirits of the dead saints abide until the resurrection, as if such were the view in Luke xvi. But, however it may be in the Old Testament, or in the heathen poets, it is not the conception of the New Test-

which it is not <sup>2</sup>lawful for a man to utter. **5** Of such a one will I glory: <sup>4</sup>yet of myself I will not glory, but in mine infirmities. **6** For though <sup>1</sup>I would desire to glory, I shall not

d Chap. 11. 30.—e Chap. 10. 8; 11. 16.

ament that *paradise* is under the earth. We do think of it as *below*, in relation to the *highest heavens*, but not as subterranean. See note on Eph. iv, 8-10. **Heard**—He appears to have heard nothing in the *third heaven*. Seeing and knowing were all he had to do there. But in the region nearer to his present life he was enabled to hear. Says Olshausen, "In that paradisaical scene of light he received wondrous impressions, which he *describes* as perceptions through the medium of hearing." The thought is, that in the spirit-world there is no communication by articulate sounds, but by mutual impartation of thought from mind to mind. And in this view, distance in space may be no preventive of the most perfect communication. The rich man and Abraham were both in *hades*, (including *tartarus* and *paradise*,) both visible and audible to each other, as spirits see and hear; but that proves not that even if *tartarus* were below the earth's surface, *paradise* must be so also. *Hades* may be *down*, but we doubt whether *paradise* is ever any otherwise than *up*. **Unspeakable words**—Unutterable utterances. St. Paul borrows a charmed phrase from the rites of the pagan priesthood, who professed to possess many mysteries that must not be divulged, and words not lawful to utter. There are wonderful mysteries for us in *paradise*; and the words that spirit utters to spirit are too sacred for human speech, and cannot be uttered without a wonderful gift of tongues.

**5. Of such a one**—Of that man of fourteen years ago. **Glory**—Will assert that he was in this divine way fitted for an apostleship. **Myself**—My present personality. **Infirmities**—In which my detractors triumph.

**6. Though I would**—If I should. He abstains from glorying over his pres-



be a fool; for 'I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. 7 And lest I should be exalted above measure through the abundance of the revelations,

*f* Job 34, 35; Rom. 9, 1.—*g* See Ezek. 22, 24; Gal. 4, 13, 14.

ent self, not because he might not, if he were anxious, so **glory**. **Will**—Would. **Truth**—There are personal points on which his personal glorifying would not be folly, but truth. **Think of me above**—He might so unfold his personal points as to show himself truly superior to their view of his personality; but he prefers to leave them to the simple impression made upon them from merely seeing and hearing him.

#### 7. Abundance of the revelations—

A clear intimation that vv. 2-4 narrate his own experience. The word **thorn**, in the Greek, signifies any pointed peg, or piece of metal or wood. Hence it was used to designate a stake or pale; especially the pale by which the terrible punishment of impalement was inflicted. Hence Dr. Lightfoot is very positive that it is here used in that sense, and thus as the cross—the instrument of crucifixion—is used to figure any terrible endurance, so the pale—the instrument of impalement—is selected by Paul to figure the infliction he suffered. But the meaning **thorn** seems equally well supported, and more suitable to the present case. We gather from all the allusions, that, though a source of most poignant irritation, Paul's **thorn** was more a mortification and an obstacle than a pain. Nor does the Greek of Gal. iv, 14, suggest that Paul's suffering was "loathsome" to the eyes, like the eruption or cancer of King Alfred, but rather provocative of contempt and ridicule, as if he were a failure in oratory. See notes, i, 8, 9, and x, 10. **Messenger of Satan**—Job was vexed by Satan himself; St. Paul only by his messenger. This has suggested to some interpreters the idea of a living, troublesome opponent, who was, as we say, "a thorn in the

there was given to me a 'thorn in the flesh,' the messenger of Satan to buffet me, lest I should be exalted above measure. 8 'For this thing I besought the Lord thrice, that it might depart from me. 9 And he said unto me, My

*A* Job 2, 7; Luke 13, 16.—*f* See Deut. 3, 22-27; Matt. 26, 44.

side." But to a Jew, the "angel of Satan" was an invisible foe, and a spiritual. We are unable to say whether St. Paul believed that it was truly a Satanic work, or only that, like all other ailments, it was the natural result of sin and Satan in general. **Given to me**, implies that whether Satan was the permitted inflictor or not, the infirmity was a divine, severe gift. **Buffet**—Literally, to box or beat with the hand or fist, and figuratively applied to any maltreatment or hard usage. To our own mind it suggests an epileptic stroke, the result of nervous suffering under severe trial. It particularly negatives the idea of Alford and others, that the **thorn** was a disease of the eyes. It equally refutes the notion that it was the lust of the flesh. In short, the most excited of all lives, which St. Paul lived, "brought on," as Bloomfield rightly says, "chronical infirmities of the paralytic sort, such as, especially with diabolical co-operation, might occasion distortion of countenance, defect in utterance, and nervous affections; all which would tend to raise contempt in the minds of the multitude, which, joined with his diminutive form," would furnish a full solution, meeting the demand of every relevant passage.

8. **For this thing**—On this account. **The Lord**—Not God, but Christ, as from him the answer was received. For it was the **power of Christ** (next verse) which *rested upon me*, and was **made perfect**. This is, therefore, a distinct case of prayer to Christ. **Thrice**—Not, as some explain, *repeatedly* merely; but precisely *three times*. For St. Paul is giving a plain, literal narrative. He prayed twice without response; the third time, and the answer came.

grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore <sup>9</sup> will I rather glory in my infirmities, <sup>10</sup> that the power of Christ may rest upon me. <sup>11</sup> Therefore <sup>12</sup> I take pleasure in infirmities, in reproaches, in necessities, in persecutions,

<sup>9</sup> Chap. 11. 30.—<sup>10</sup> 1 Peter 4. 14.—<sup>11</sup> Rom. 8. 3; chap. 7. 4.—<sup>12</sup> Chap. 13. 4.—<sup>13</sup> Chap. 11. 16, 17.

9. **He said . . . grace . . . sufficient**—My sustaining power must be a substitute for the removal vainly asked. Let thy natural weakness remain, supplemented by a divine power. Yet it is apparent from the history that the thorn was ultimately withdrawn. It seems to have commenced about the year 44, and ended about 58. **Made perfect**—Is brought to the complete intended result, namely, its manifested exhibition in the triumphs of the gospel. **In weakness**—Which shows the power to be divine. **Gladly**—His prayer was not granted, but something better was. Hence the Christian, save under special guidance, is rightfully chary about specifying particular temporal objects to pray for; for the object, if granted, might prove injurious, and when the prayer is rejected, it may be in mercy; in still greater mercy if some higher blessing is granted instead. **Rather**—Than have the thorn drawn out. He preferred the Lord's way to his own. **Glory in my infirmities**—Which, as it glorifies Christ and not myself, is far better than glorying in my oratory and other powers. Hence, while compelled by his adversaries to self-assertion, he so asserts himself as not to portray his romantic excellences, but to unfold his sufferings and weaknesses. And even so his superiority over his detractors comes out all the more resplendently. **Power of Christ**—In this utter abolition of himself that Christ may be all, what a victory does he gain over his adversaries who claimed to be Christ's, yet depreciated Christ! How evident it became to the Corinthians that he was the true servant of Christ!

10. **Take pleasure**—All his suf-

ferings and disgraces were a joy for Christ's sake. **Reproaches**—Insulting words. **Necessities**—Compulsions to what I would not. **Persecutions**—From the enemies of Christ. **Distresses**—Narrow circumstances. All four points are endurance, or under-goings of evil. **Weak**—In myself. **Strong**—Through a divine strength; and to what divine results!

<sup>13</sup> Chap. 11. 5; Gal. 3. 6-8.—<sup>14</sup> 1 Cor. 3. 7; 15. 8, 9; Eph. 3. 8.—<sup>15</sup> Rom. 15. 18, 19; 1 Cor. 3. 2; chap. 4. 2; 8. 4; 11. 6.

11. **I . . . a fool in glorying**—The last allusion of Paul, after a back glance, over what he has said, to his glorying. I have become—well, they will say—a fool; even though I have gloried only in my sufferings, passive revelations, and disgraces. **Ought . . . of you**—For all the folly of my self-assertion, even thus much, I am justified, and the responsibility rests with you. You ought, by your bold, magnanimous assertion of me against my detractors, to have made my self-assertion unnecessary. But for even this untruthness the apostle would not have reprehended them were it not that their untruthness to him was, in the case, an untruthness to Christ. **For**—Giving reason why they ought to have asserted him. **Am—Was**, Greek aorist, namely, was in my apostolate at Corinth. **Chiefest apostles**—The *overmuch* apostles. Note, xi, 5; same as the *false apostles*, xi, 13. **Be nothing**—In myself, though something in Christ; as they are *nothing* in themselves, and something in nothing.

12. As if in a brief undertone to the Corinthians themselves, out of hearing of the *overmuch apostles*, Paul reminds these Corinthians of what they well knew, that his confining his self-assertions to infirmities and passivities was not because he had not every bold

signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches,

ε 1 Cor. 1. 7. — ε 1 Cor. 9. 12; chap. 11. 2.

and positive boast within his power. *They* well knew, for the mighty proofs had been wrought among them. The apostle appeals to facts within their own knowledge. **Signs of an apostle**—All the proofs you could ask for any apostle. **In all patience**—St. Paul, like Jesus, endured patiently contradiction from sinners and gainsayers, even in the midst of lessons of holiness and deeds of power. **Signs...wonders, and mighty deeds**—Are the same miracles viewed in different aspects. As **signs**, they are tokens and proofs of the apostle's mission; as **wonders**, they are impressive and startling to the mind; as **mighty deeds**, literally, *powers*, they are interpositions of omnipotence. The apostle could fearlessly appeal to his Corinthians to testify that such were wrought among them. And, thence, he was authorized to believe that they would entertain no doubt of the truth of his narrative given in vv. 2-4.

4. **By disinterestedness, both in declining compensation (13-15) and in using no guile for gain, (16-18), 13-18.**

From his powerful apostolate among them to his declining to accept, St. Paul makes a very graceful transition. His apostolate had placed the Corinthians at the highest eminence among the Churches; but there is this drawback—he had declined to be pecuniarily obligated to them. Under veil of apologizing for this slight, he asserts, gently, as if in view of his detractors, his own disinterestedness.

13. **What is it**—My labours and signs had placed you in a rank equal to the best. **Inferior**—But you complain, and I admit, that to labour for you and to place you on the gratuitous level, when I was aided by other Churches, was disparaging. **Burdensome**—See note on xi, 9. **Forgive me this wrong**

except it be that 'I myself was not burdensome to you? forgive me 'this wrong. 14 'Behold, the third time I am ready to come to you; and I will not be burden-

ε Chap. 11. 6. — ε Chap. 12. 1.

—As truly and persistently putting the Church in a disparaged position, there was a **wrong** justified by the facts, yet requiring some overlooking by the Corinthians. Their equivocal course towards their noble founder in dallying with his detractors had obliged him to place himself on high, independent ground.

14. **Third time**—No account in Acts, or elsewhere, exists of more than one visit by Paul to Corinth, during which he founded their Church, as fully and well narrated by Luke, Acts xviii, 1-18. Moreover, i, 15 of this present epistle speaks of a visit to them intended, but *not accomplished*, as being a **second** one; which seems clearly to show that at the present writing no real **second** visit had taken place. St. Paul, then, meant here, in making out his **third** count, this **second** intentional visit as a real. Or, rather, it is *intentions* fulfilled and unfulfilled that he is counting, both here and at chap. xii, 1. Neither of the last two *intentions* had been as yet fulfilled. **Ready to come**—As he was **ready** to come in i, 15, though he did not. In strict grammatical construction the **third time** qualifies the *readiness*.

We could easily concede to Alford and others, who maintain a second visit, did the words justify it. We have noted, at xi, 25, 26, that there were many movements of St. Paul which no history has commemorated. But the second visit seems to us really precluded by St. Paul's words, taking the three passages together. **Will not**—As I did not during my first sojourn with you; when I partly maintained myself by labour with Aquila, at tent-making, and was partly supplied from Macedonia by Timothy and Silas. **Seek not**—St. Paul's real motive in refusing aid from Corinth was to silence cavil from all quarters. In what

some to you: for <sup>a</sup> I seek not yours, but you: <sup>a</sup> for the children ought not to lay up for the parents, but the parents for the children. **15** And <sup>a</sup> I will very gladly spend and be spent <sup>a</sup> for <sup>a</sup> you; though <sup>a</sup> the more abundantly I love you, the less I be loved. **16** But be it so, <sup>b</sup> I did not burden you: nevertheless, being crafty, I caught you with guile. **17** <sup>c</sup> Did I make a gain of you by any of them

<sup>a</sup> Acts 20. 38; 1 Cor. 10. 33.—<sup>b</sup> 1 Cor. 4. 14, 15.—<sup>c</sup> Phil. 2. 17; 1 Thess. 2. 8.—<sup>d</sup> John 10. 11; chap. 1. 6; Col. 1. 24; 2 Tim. 2. 10.—<sup>e</sup> Greek, *your souls*.

he here says, however, he overleaps that reason in words, but places himself on his reserved rights, as their spiritual parent, to be benefactor and not beneficiary. **Not yours, but you**—Not their money for his own benefit, but their souls for their own salvation. **Children... parents**—Not but that the current should often rightly flow upwards. Children are often obligated by duty to provide for parents. But this is not the usual direction:—parents are *always* expected to provide for their children; *vice versa*, sometimes. But Paul claims here the parental right to provide, and not be provided for.

**15. Very gladly**—A rich, hearty flow of unselfishness. Others joy in gaining and taking, I in expending and giving. **Spend**—Expend what I possess. **Be spent**—All I am. **Less I be loved**—A repayment, at least in love, would be grateful; but this is no condition to my expenditure of all I have and am. Nay, though the more I expend the less be your love, I still joy in the sacrifice.

**16. So... nevertheless**—Paul passes to the next and last fling of his detractors. He did not, they plainly admit, take pay or gift from them; but he juggled, forsooth, about "contributions," and takes of the avails. This is said, however, rather in anticipation than from the past. **Be it so**—The detractor concedes thus much. **Guile**—Under pretext of making a benevolent collection for the Jerusalem poor.

**17. Did I**—A confident appeal to

whom I sent unto you? **18** <sup>a</sup> I desired Titus, and with *him* I sent a <sup>a</sup> brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

**19** <sup>a</sup> Again, think ye that we excuse ourselves unto you? <sup>a</sup> we speak before God in Christ: <sup>a</sup> but *we do* all things, dearly beloved, for your edifying. **20** For I fear, lest, when I come, I shall not find

<sup>a</sup> Chap. 6. 12, 13.—<sup>b</sup> Chap. 11. 9.—<sup>c</sup> Chap. 7. 2.—<sup>d</sup> Chap. 8. 6, 16, 22.—<sup>e</sup> Chap. 8. 18.—<sup>f</sup> Chap. 5. 12.—<sup>g</sup> Rom. 9. 1; chap. 11. 81.—<sup>h</sup> 1 Cor. 10. 33.

their own knowledge, for he had taken express precaution against this imputation.

**5. By apostolic intimations and judicial warnings of apostolic penalties**, 19—xiii, 10.

**18. Titus**—The most marked instance among **them** whom I sent. This is that sending of Titus, the return from which is stated in chap. vii. **A brother**—As his attendant: **the brother** in the Greek: implying the one whom, of course, the Corinthians well knew. **In the same spirit**—Same unselfish temper. **Steps**—Were not our actions as disinterested as our spirit?

**19.** Herein St. Paul cautions against their notion that in these defences he is accepting them as his judge, which God alone is; whereas he has only been showing the rectitude of his character in apostolically judging them. **Again**—*A third time*; referring to *iii*, 1, and *v*, 12. **You**—Emphatic in contrast with **God**. Instead of *πάλιν*, **again**, another *πάλιν*, long since. With this reading, and removing the interrogation point, the rendering would be, *You are, for some time*, (that is, during my defence,) *imagining that I am defending myself to you*. This makes good sense; but obviously there is a reference to *iii*, 1, and the received text is preferable. **Edifying**—But not as being arraigned before you.

**20. I fear**—To the close of the epistle the self-defensive tone is now dropped, and the apostolic authority,

you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: **21** And lest, when I come again, my God <sup>2</sup> will humble me among you, and *that* I shall bewail many <sup>1</sup> which have sinned already, and have not repented of the un-

<sup>1</sup> 1 Cor. 4. 21; chap. 10. 2; 13. 2, 10. — <sup>2</sup> Chap. 2. 1, 4. — <sup>3</sup> Chap. 13. 2. — <sup>4</sup> 1 Cor. 5. 1. — <sup>5</sup> Chap.

is persistently assumed. **Would . . . would not**—A very terse and pregnant antithesis. He may find them criminals; they may find him a severe judge. **Debates**—We would translate the catalogue thus: *strifes, emulation, resentments, partisanships, slanders, surmises, self-importances, frays*. These are all vices of hate, as the list in the next verse is of vices of lawless love.

**21. Humble me**—In being made to feel the special disgrace of their sexual vices. **Many which have sinned**—It may be again noticed that St. Paul addresses alternately the better part and the worse part of the Church as being the whole; yet passages like the present indicate that both the parts are meant, and that each is expected to make the proper application. **Bewail**—*Weep*. As the disgrace would **humble** him, so the sin and apostasy would melt him with grief. If they have neither shame nor sorrow, he blushes and weeps for them. Thus far he expresses only the overwhelming effect of their sins upon him. Of penalty he will soon speak to them.

#### CHAPTER XIII.

1. **This**—Literal Greek, *A third this I am coming to you*. The obvious meaning is, *This is a third intentional coming*. The contingency of its becoming a real coming is repeated next verse in the phrase *If I come again*. The word *time* is not in the Greek, and the word *this* can, we think, have strictly no proper reference but to the present writing. St. Paul does not affirm, therefore, three actual comings, or that the completion of his present pur-

cleanness and <sup>2</sup> fornication and lasciviousness which they have committed.

#### CHAPTER XIII.

**THIS** is <sup>1</sup> the third *time* I am coming to you. <sup>2</sup> In the mouth of two or three witnesses shall every word be established. **2** <sup>3</sup> I told you before, and foretell you,

12. 14. — <sup>2</sup> Num. 35. 30; Deut. 17. 6; 19. 15; Matt. 18. 16; John 8. 17; Heb. 10. 23. — <sup>3</sup> Chap. 10. 2.

pose would make a third coming. That it is only as yet an intentional coming is evinced not only by the present words, but by the parallel passage, xii, 14, where see note. That there had not been a second actual coming, so as to make the next one a third, is plain from i, 15. Then 1 Cor. xvi, 5 is quite to the point, where the same Greek word, *I do pass*, or, *I am coming through*, expresses an intentional coming only, whether fulfilled or not.

Kling, in Lange, maintains three actual visits, and pronounces the other view "not plausible." Albert Barnes calls it "trifling and childish in the extreme." But such peremptory expressions will weigh little against such authorities as Grotius, Wetstein, Bloomfield, Stanley, and Wordsworth. **Two or three witnesses**—It is impossible for us to imagine that St. Paul was blind to a parallelism between his two or three comings and this **two or three witnesses**. And if he were not blind to it, he would have avoided it had he not intended it. The parallelism is: Let my three warnings be to you like the three witnesses of the Mosaic law, establishing **every word**.

2. St. Paul now carries out his tri-personal figure by specifying his own threefold testimonies. **I told you before**—Literal Greek, *I have fore-affirmed, and I foretell as present the second [time,] and absent now, to those having before sinned, and to the rest all, that if I come again I will not spare*. The three witnesses in St. Paul's one person are: 1. His fore-affirmation in his first epistle, iv, 20; 2. His present epistle, which is the expression of his

as if I were present, the second time; and being absent now I write to them <sup>d</sup>which heretofore have sinned, and to all others, that, if I come again, <sup>e</sup>I will not spare: **3** Since ye seek a proof of Christ <sup>f</sup>speaking in me, which to you-ward is not weak, but is mighty <sup>g</sup>in you. **4** <sup>h</sup>For though he was

<sup>d</sup> Chap. 12. 21. — <sup>e</sup> Chap. 1. 23. — <sup>f</sup> Matt. 10. 20; 1 Cor. 5. 4; chap. 2. 10. — <sup>g</sup> 1 Cor. 9. 2. — <sup>h</sup> Phil. 2. 7, 8; 1 Pet. 3. 18.

second intention of visit, i, 15; 3. His actual **come again**, of which he here expresses the **if**. Those having before sinned are the incorrigible ones who had stood all the three warnings.

**3. Since**—The verses 3–8 must be taken as a separate paragraph, with a period (and not a colon, as in the English version) at close of verse 2. The key-word running through the passage, *dokunō*, *test*, in its different forms, is unhappily translated in our version without due uniformity. The connexion between vv. 3 and 5 is: **Since ye seek a test of me**—*Test* your own selves. From **which**, inclusive to **you**, verse 4, is a parenthesis. The word **proof** or *test*, verse 3, reappears in **prove**, verse 5, and in **reprobates**, *test-condemned*, in vv. 5–7. The thought running through the whole is, Since you are putting my apostleship to the *test*, see that your own genuineness, as Christians, can stand the test. **Proof of Christ speaking in me**—They, the Christine influence in Corinth, were putting St. Paul's authority from Christ to experiment. **Christ speaking in me** is a very intense declaration of his own inspiration from Christ. It claims that his own apostolic words are Christ's words. **Which**—*Who*, referring to **Christ**. **The Christ speaking in me... is not weak, but mighty** in his announcements, threatenings, and sentences of judgment, *toward* (not *in*) **you**.

**4. For**—The present verse seems to imply that some of the Christines held Christ to have been not only a mere man, but a man without a miraculous resurrection. St. Paul therefore affirms that Christ was not only **mighty**, as **speaking in him**, but though **crucified**

crucified through weakness, yet **he liveth** by the power of God. For **we** also are weak **in him**, but we shall live with him by the power of God toward you. **5** **Examine yourselves**, whether ye be in the faith; prove your own selves. Know ye not your own selves, <sup>i</sup>how that Jesus Christ is in you, except

<sup>i</sup> Rom. 6. 4. — <sup>k</sup> See chap. 10. 3, 4. — <sup>l</sup> Or, *with him*. — <sup>l</sup> 1 Cor. 11. 23. — <sup>m</sup> Rom. 8. 10; Gal. 4. 13.

through his human weakness, yet **he still liveth** through divine power. **We** are humanly weak **in him** as human. **Live with him... toward you**—Christ, in his resurrection, is living and ruling over the Church. **We... live with... him**—Not yet in resurrection, but in apostleship, derived and endowed from the power of God toward you.

**5. Examine... prove your own selves**—As above stated the **prove** here refers back to the **proof** of verse 3. They should **prove** or *probe*, or put to *prob*-ation, their own genuineness to decide that they were not *re-prob*-ates. **Reprobates** are those that cannot bear the *probe*, proof, or test, but are thereby condemned. The word must be entirely cleared of the Calvinistic doctrine of "reprobation," according to which God is made eternally to decree that some men shall be wicked, and then damned for the wickedness he has decreed. It simply means men who profess to be Christians, or other good things, but who, when *tested*, are *dis-proved* to be such. **Whether... in the faith**—Look into your own consciousness, and scrutinize whether you are in possession of the faith which justifies, which unites to Christ, and which finally saves. **Your own selves**—Not so much somebody else as **your own selves**. And leave not the proving to be done by somebody else, but perform it yourselves, and for yourselves. **Know ye not**—Very emphatic, as putting a point of infinite importance to be realized. **Christ is in you**—By his Spirit animating and actuating you; and by the witness of his Spirit testifying to and assuring you.

ye be 'reprobates? **6** But I trust that ye shall know that we are not reprobates. **7** Now I pray to God that ye do 'no evil; not that we should appear approved, but that ye should do that which is honest, though 'we be as reprobates. **8** For we can do nothing against the truth, but for the truth. **9** For we are glad, 'when we are weak,

<sup>a</sup> 1 Cor. 9. 27. — <sup>b</sup> Rom. 16. 10; 1 Cor. 11. 19; 2 Tim. 2. 15. — <sup>c</sup> Chap. 6. 9. — <sup>d</sup> 1 Cor. 4. 10; chap. 11. 30; 12. 5, 9, 10. — <sup>e</sup> 1 Thess. 3. 10.

Hereby you have a sure test. **Except ye be reprobates**—Either an animating, witnessing Christ is in you, or ye are test-condemned, proved by the experiment to be spurious, **reprobates**.

**6. But**—However it may be as to your genuineness as Christians. **I trust that**—By ample and powerful proofs, if necessary. **Ye shall know that we**—Myself, as apostle, are not spurious or reprobates.

**7. Now**—*But*, qualifying the trust of last verse by wish for something better. **Ye do no evil**—And so require no proof from me of apostolic power. **Not**—This wish for your good conduct is not for my own sake, in order that I should appear approved as a genuine apostle by your obedience and acknowledgment without putting me to test. **But... honest**—Rather, but that ye should do well; even though it should follow that from want of miraculous proof **we be as reprobates**; that is, be held as spurious. Their salvation, from well-doing, was his supreme object. If by such well-doing he was proved a true apostle, very good; if it rendered him as a no-apostle, still may they do well!

**8. For**—Reason for this conclusion. **The truth**—Equivalent to the faith in ver. 5. If they are in the true faith his apostolic thunders cannot touch them. On the contrary, whatever the result may be as to his apostolic standing, he has no power but for the truth.

**9.** And he rejoices in his powerlessness save for the truth alone. **Glad... weak**—He rejoices that his apos-

and ye are strong: and this also we wish, 'even your perfection. **10** 'Therefore I write these things being absent, lest being present 'I should use sharpness, 'according to the power which the Lord hath given me to edification, and not to destruction.

**11** Finally, brethren, farewell. Be perfect, be of good comfort, 'be

<sup>a</sup> 1 Cor. 4. 21; chap. 2. 3; 10. 3; 12. 20, 31. — <sup>b</sup> Tit. 1. 13. — <sup>c</sup> Chap. 10. 8. — <sup>d</sup> Rom. 12. 16, 18; 13. 5; 1 Cor. 1. 10; Phil. 2. 2; 3. 16; 1 Pet. 3. 8.

tleship thus loses force by their being strong in Christian truth. **Perfection**—Your completion as Christians. The image is drawn from a structure, where all the parts are exactly adjusted so as to make it complete and perfect in its kind. Be ye possessed of a complete symmetry of Christian character.

**10. Therefore**—In consequence of this wish. **These things**—Especially the severe rebukes from x, 1, to this point. **Sharpness**—Severity of reproof. His letter would prepare their minds for his presence. **Edification... destruction**—So x, 8. For the very reason that his power was given for building up, not tearing down, he wrote severely, in order to forestall his being obliged to act severely. They might compel him to tear down in order to build up.

**6. Affectionate conclusion, 11-14.**

The transition from severity to affection is made in language, because his severity truly arose from affection. This tender conclusion includes the whole Church, even those who were truly doubtful and even unsound, in order to win them to a faithful and united condition. So also his rebukes have been addressed to the whole Church, knowing that the faithful would approve their severity and the unfaithful recognise themselves in the picture.

**11. Farewell**—Literally, *rejoice*. The spirit of the gospel message is joy. Who has so true a reason for joy as the man who possesses its blessed hopes? **Be perfect**—Let your Christian character be perfect and symmetrical. In doctrine, be evangelical; in spirit, consecrated; in practice, conscientious.

of one mind, live in peace; and the God of love and peace shall be with you. **12** \*Greet one another with a holy kiss. **13** All the saints

to Rom. 15. 33.—to Rom. 16. 16; 1 Cor. 16. 20;

**Good comfort**—Literally, *be consoled*. There is trouble and sorrow enough in the world; but there is, too, a consolation from above the world. **Of one mind**—Centred together in the one Christ. **God of... peace**—If we drive him not away with our own contentious spirit.

12. **Holy kiss**—Note, Rom. xvi. 16.

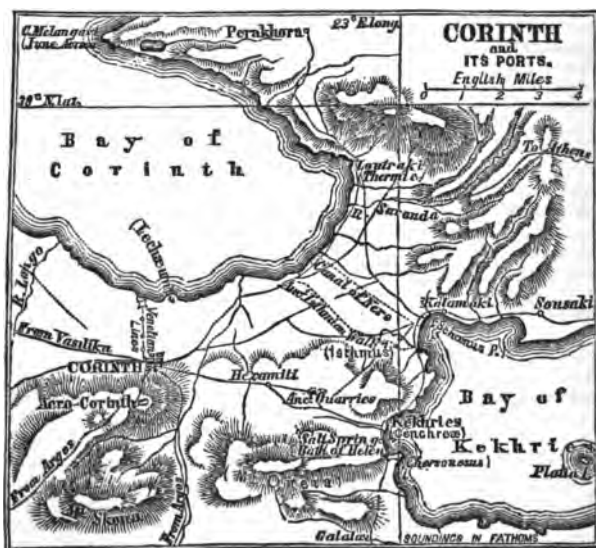
13. **All the saints**—A salute probably from the Church at Philippi to the Church at Corinth, two noble bodies of the young Christian republic.

14. The benediction, flowing in sacred beauty from the mind of St. Paul.

salute you. **14** \*The grace of the Lord Jesus Christ, and the love of God, and \*the communion of the Holy Ghost, be with you all. Amen.

1 Thess. 5. 26.—to Rom. 16. 24.—to Phil. 2. 1.

Like the baptismal sentence of our Lord, it implanted the impress of the Holy Trinity on the mind of the early Church. It proceeds in the order of Christian life. First, **grace** from Christ, bringing justification; second, **love** from God as to an adopted child; then the witness and the abiding impartation of the **Spirit**. Such is the blessed climax of our gospel inheritance. **All**—No exclusion, no decreed reprobation. A universal atonement, a universal love, a universal sanctification, a conditional universal salvation, breathe forth from the universal gospel.





## INTRODUCTION TO GALATIANS.

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THE first syllable of the word *Galatians* is identical with Gaul, an old name of France; and, indeed, with *Gallic*, *Gaelic*, *Welsh*, (old Guallic and Wallic,) as well as with *Celtic*. It is the name of that great, brilliant, and brave, but fickle race, which, once occupying Central Europe, was driven westward by the great Germanic tide pouring in from Asia; and which, gradually receding from the face of its invaders towards the Atlantic, now remains upon the western margin of Europe, as the French, Welsh, Scotch, and Irish peoples. The epistle to the Galatians was therefore an epistle to the Celts.

The Galatian tribe of this epistle, impelled by the revolutions of war in the early ages, was settled in Asia Minor, like a lonely bowlder, amid surrounding tribes of Phrygian aborigines. As late as the time of Jerome, (fourth century A. D.,) an Asiatic *Galatian* and a European *Celt* could have understood each other's language. These Galatians were a victorious people in their Asiatic region until the year 125 B. C., when they were subjected by the Roman power, yet allowed to retain their previous form of government; and 25 years B. C. they were completely reduced to the condition of a Roman province.

The old Phrygian pagans here were worshippers of Cybele, and their priests practised rites severer than circumcision. There was also a large population of Jews, who engaged in trade and acquired wealth and influence. The Jews were in favour with the Roman Government, and not only made many proselytes, but infused a mitigating influence into surrounding paganism. Over all this mixture of populations the Romans, few yet predominant, held sway, and the Greek language was the prevalent medium of intercourse.

But incidental accounts remain of St. Paul's first preaching and founding Churches in Galatia. His first visit, in his second missionary tour, is slightly mentioned in Acts xvi, 6; and his second, in his third tour, is mentioned as slightly in Acts xviii, 23. Yet the Galatian Churches must have been founded at the first, and "confirmed" at the second, of these two visits. It was soon after the Apostolic Council at Jerusalem that Paul, accompanied by Silas, in a visitation

circuit among his old Churches in Syria and Cilicia, diverged into Galatia. Here he was detained by that "weakness of the flesh," his "thorn," longer than he purposed. But he was received by the enthusiastic Celts as the angel of God. He pictured the crucified Saviour so vividly that he seemed "visibly set forth among" them. He doubtless at this time visited Ancyra, (the modern Angora,) the central capital of Galatia; Pessinus, seat of the worship of Cybele; and Gordium, where, in an earlier age, Alexander "cut," because he could not untie, "the Gordian knot." The Churches here founded occupied, as the epistle shows, a deep place in the apostle's heart.

About three years after (third missionary tour) occurred the second visit, above mentioned. "He went through the district in order, confirming the Churches." At that visit, some symptoms of wavering from the Pauline gospel of freedom seem to have presented themselves. Gal. i, 9, and v, 21. It was some three or four years after this second visit, when Paul received, at Corinth, news of tendencies to apostasy which drew forth this present epistle. Note Acts xx, 3. It was an apostasy from universal Christianity to a Judaized Christianity, under the dogma, except ye be circumcised and keep the law of Moses ye cannot be saved. Ye cannot be Christians without being also Jews.

Of the state of opinions and parties on this question we have given a concise view in our note to Acts xv, 6. See notes also on Acts vi, 1. The story of the Judaizing troublers who came to Gentile Antioch, as from James of Jerusalem, proclaiming salvation by circumcision, was repeated in Gentile Galatia. These Celts came under the power of this Jewish influence. Leading Christian Judaists came from Jerusalem, armed with metropolitan authority, to tell these Galatian Churches that their founder-apostle was a spurious apostle, and their Christianity a defective Christianity, which would not save them. The severe rite of circumcision was condition to salvation; and adherence to Jerusalem and a gorgeous ritual were necessary to a complete Church. Paul's naked doctrine of justification before God solely by faith in Christ was a doctrine of apostasy. Under these powerful influences the impressible Galatian Churches were yielding and ready to fall. Unable to go himself, from distant Corinth Paul sent this letter to their rescue.

Of the immediate effect of the epistle we have no definite account. We only know that in later ages a very fervent and often fanatical Christianity prevailed. Judaistic Christianity, which, in Paul's day, aspired to control the Church, everywhere waned, and, in the destruction of Jerusalem, A.D. 70, received a fatal blow. Very faint traces remained of its existence in the third century.

The epistle to the Galatians has ever been a stronghold of evangelical Protestantism against Romanism and ritualism. The same principle of salvation by faith, asserted by St. Paul against Judaic ritual, is equally good against every kind of oppressive formalism. It asserts the life and power as over and against the form. It centres true religion in the heart, and makes all externals to be either the outflow therefrom, or the proper aids to such an outcome. Hence it was the favourite epistle of Luther. "The Epistle to the Galatians," says he, "is *my* epistle; I have betrothed myself to it; it is my wife." He wrote three successive commentaries upon it. Meyer says, in his preface, (early German edition,) that Luther, as *Bible-commentator*, stands far below Luther the *Bible-translator*. It was during a reading of Luther on Romans that Wesley's heart was "strangely warmed," and he first attained full consciousness of saving faith, which he then considered his "conversion." But Luther on Galatians was for but a brief period a favourite with Wesley. Its ultraism in stating the doctrine of justification by faith led too palpably to Antinomianism. Two years after his "conversion" (1741) he says: "I read over Martin Luther's comment on the Epistle to the Galatians. I was utterly ashamed. How have I esteemed this book . . . how blasphemously does he speak of good works, and of the law of God! Here (I apprehend) is the real spring of the grand error of the Moravians. They follow Luther for better or for worse." He then "began to expound the Epistle of St. James, the great antidote against this poison." Both epistles bring out the great principle, that if we are justified by faith, our faith must be justified by works; but that in truth we are literally justified *by Christ*, through a faith in him that works by love and purifies the heart.

The Christian defender has no trouble in maintaining the genuineness of Galatians. The most adverse scholarly criticism, as that of Baur and Renan, admits that four epistles, namely, Romans, First and Second Corinthians, and Galatians, are the productions of St. Paul. The epistle is divisible into three parts:—

## PART FIRST.

St. Paul's Apostleship Historically Sustained. . .	i, 6-ii, 21
1. The points stated: Paul's apostleship and Christian justification. . . . .	i, 6-10
2. Paul's gospel derived from no other apostle. . . . .	i, 11-24
3. His apostleship conceded by the after apostles—The Council of Jerusalem. . . . .	ii, 1-10
4. Paul's apostolic rebuke of the apostle Peter. . . . .	ii, 11-21
VOL. IV.—14	

## PART SECOND.

<b>Biblical Establishment of Faith—Justification through Christ.....</b>	iii, 1-iv, 31
1. Introductory expostulation against their apostasy from faith to works.....	iii, 1-4
2. The Abrahamic faith-covenant—which is identical with the Christian faith-covenant—superior to law, working the curse.....	iii, 5-14
3. This identity of the Abrahamic and Christian faith-covenant, not broken by the Mosaic interval of law .....	iii, 15-18
4. Real purpose of the law—to advance us to Christ and blessedness.....	iii, 19-29
5. This advancement compared to the development of childhood into manhood.....	iv, 1-8
6. Consequent folly of their relapse into old legalism..	iv, 9-20
7. Superiority of faith over legalism illustrated by history of Sarah and Hagar.....	iv, 21-v, 1

## PART THIRD.

<b>Exhortation to Steadfastness in Gospel Freedom and to Faithfulness in Christian Duty.....</b>	v, 2-vi, 18
1. Admonitory warnings to maintain their freedom from legalism.....	v, 2-12
2. But this freedom must not pass into license .....	v, 13-26
3. Mutual and common church communion.....	vi, 1-10
a. <i>Mutual meek reproof</i> .....	vi, 1-5
b. <i>Mutual co-operation of teacher and church</i> .....	vi, 6-10
c. <i>Autograph and benediction</i> .....	vi, 11-18

# THE

## EPISTLE TO THE GALATIANS.

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### CHAPTER I.

**P**AUL, an apostle, <sup>a</sup>not of men, neither by man, but <sup>b</sup>by Jesus Christ, and God the Father, <sup>c</sup>who raised him from the dead; <sup>d</sup>And all the brethren <sup>e</sup>which are with me,

<sup>a</sup> Verses 11, 12.—<sup>b</sup> Acts 9, 6; 22, 10, 15, 21; 26, 16; Titus 1, 3.—<sup>c</sup> Acts 3, 24.—<sup>d</sup> Phil. 3, 23; 4, 21.—<sup>e</sup> 1 Cor. 16, 1.—<sup>f</sup> Rom. 1, 7; 1 Cor. 1, 3; 2 Cor. 1, 2; Eph. 1, 2; Phil. 1, 2; Col. 1, 2;

<sup>g</sup> unto the churches of Galatia: <sup>h</sup>Grace be to you, and peace, from God the Father and *from* our Lord Jesus Christ, <sup>i</sup>Who gave himself for our sins, that he might deliver us <sup>j</sup>from this present evil

1 Thess. 1, 1; 2 Thess. 1, 2; 2 John 8.—<sup>g</sup> Matt. 20, 28; Rom. 4, 25; chap. 2, 20; Titus 2, 14.—<sup>h</sup> See Isa. 66, 17; John 15, 19; 17, 14; Heb. 2, 5; 6, 5; 1 John 5, 19.

### CHAPTER I.

#### Superscription and Address, 1-5.

WHEN this epistle was read in their assemblies the Galatians would hear, in the very naming of the apostle by himself, and in his greeting, an intense assertion both of his disputed apostleship and of the atonement through Christ; both of which their apostasy to circumcision had invalidated. The keynote of the whole epistle is struck, to their ears, at the start.

1. **Of men... by man**—The translation should be, *from men*, as the source; *through man*, (rather than *by*), as the instrument. His apostleship had no human *origin*, no human *medium*. But *by*—Rather, *through*, as the instrument. **God the Father**—As Christ is Son in the Trinity, the Father is still named with a *through*, as the agent or instrument. For though God is truly *source* as well as *agent*, yet the apostle here names him as *agent*, solely because it is *human* instrumentality he wishes to shut out from the Galatian mind, and the *divine* to assert. **Raised him from the dead**—That he might be dispenser of grace and apostleship from on high. **Dead**—With a *from*, or *out from*, and without the article in the plural. See note on Luke xx, 35.

2. **Brethren... with me**—His reti-

nue of friends, fellow-preachers, and supporters. To allude to them is brotherly courtesy to them, and confirmation to himself. See notes, Acts xx, 4; xxi, 16. **Churches**—This is, therefore, a circular letter, to be read in the Christian congregations of Ancyra, Pessinus, and Tavium, and the other Churches of the province. Such letters were carried by messengers, charged often with special verbal messages, and directed to whom to be delivered. Very probably different copies were thus distributed, each to the proper Church.

No affectionate epithet or clause is added to the word **churches**, and no commendations or congratulations, such as open the other epistles, enliven this. The omission is a silent rebuke, preparatory to the rebukes soon to be uttered.

3. **Grace**—Though Paul omits the compliment, he does not forget the benediction, brief and rapid though it be. Though he cannot speak the Galatians well, he can wish them well. And the blessings here wished, **grace and peace**, they much needed.

4. **Gave himself**—He was full owner of his own life; his death was a gift from him to us. So in Matt. xx, 28; Mark x, 45; he gave his life as a ransom for many. Note, John x, 18. **For**—The better reading—*nepi* instead of *enepi*—is, *on account of—concerning our*

world, according to the will of God and our Father: **5** To whom be glory for ever and ever. Amen.

4 Chap.

*sins.* As Paul's titling of himself asserts his apostleship, so this clause asserts the atonement for which his apostleship existed, and both which circumcision was crowding out. **Present evil world**—This *æon*, or time-world of sin, error, apostasy, and strife; to the misery of which the Galatic fickleness was adding its element. Where were once faith and peace, now were distrust and quarrel. **Present** is the same Greek word as **at hand**, in 2 Thessa. ii, 2, where see note. It blends the idea of **present** and *setting in*, or *approach*, as of a state already commencing, and as good as here. This *insetting* and initially present *era* is the same as the **latter times** of 1 Timothy iv, 1, where see note, and the **last days** of 2 Timothy iii, 1. Meyer says, the **present world** is the last part of the **this world** mentioned in Romans xii, 2, and 1 Cor. i, 20. But it by no means follows, as Meyer infers, that this *insetting era* was a brief space intervening before the then approaching second advent.

Previous to Christ the Jews used the phrases *this æon*, *the æon to come*, to designate the ages antecedent to, and subsequent to, the Messiah. In the New Testament the terms slid into the meanings of the periods before and after the second advent. **According to the will of God**—Spoken of Christ's self-giving, and the resultant redemption through him. This, and not perpetual circumcision, is God's will.

**5.** This complete cycle of gospel thought St. Paul rounds out with a doxology, as in Rom. xi, 36; ix, 5; xvi, 27; Eph. iii, 21; 1 Tim. i, 17. **Be glory**—Rather, *the glory*, with the article; that is, (not, as Alford and Lightfoot, the glory belonging to him, but) *the glory* of so glorious a redemption. "God's all the glory—man's the endless bliss." **For ever and ever**—Literal Greek, *into æons of æons—into ages of ages*. The phrase does not, with absolute exactness, express *eternity*, but only indefinite immensity. It does not

**6** I marvel that ye are so soon removed 'from him that called you into the grace of Christ unto an-

5. 2.

absolutely deny all end, but ignores all end. It was, no doubt, the most powerful phrase to express eternity, and to explode from thought all idea of end that the language of the New Testament age knew. Hence it is here used to designate the duration of the existence of the divine **glory**. It may be added that the word *æon*, in this phrase, is the same as that in the previous verse, which we have rendered *time-world*. This phrase, then, suggests that the endless future is not to be a quiet characterless stream, but a perpetual roll of stupendous revolutions.

## PART FIRST.

ST. PAUL'S HISTORY OF HIS APOSTLESHIP SUSTAINED, 1, 6-11, 21.

**1. Points stated**—Paul's apostleship, and Christ's gospel of faith, 6-10.

**6. I marvel**—Rather, *admire*; spoken usually of admirable objects of notice; hence a more delicate word than **marvel** or *wonder*, and yet slightly suggestive of sarcasm. It was a *brilliant* fickleness, perhaps, yet a sad one. **So soon**—He *admires* not only their recession from the cross to the circumcision, but also the unexpected promptness with which it has been accomplished. But from what point of time is **so soon** (or more literally, *so quickly*) to be calculated? If from the time of their first conversion, that was probably a period of about four years. More likely, however, St. Paul refers to the *suddenness* of their conversion. They fell *so quickly* before the first assault as to take him by surprise. He had not time to wait for a personal intervention, but must interpose by a letter. **Him that called you**—The reference of this *him* to Paul, who, as apostle, called them to Christ, makes a very pointed meaning. But assuming

other gospel: **7** <sup>1</sup>Which is not another; but there be some <sup>1</sup>that trouble you, and would pervert the gospel of Christ. **8** But though <sup>we</sup>, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

<sup>2</sup> 2 Cor. 11. 4. — <sup>1</sup> Acts 15. 1, 24; 2 Cor. 2. 17; 11. 13; chap. 5. 10, 12. — <sup>m</sup> 1 Cor. 16. 22; 2 Cor. 11. 13, 14; 1 Tim. 1. 19, 20; Titus 3. 10.

that Galatians and Romans were written about the same period, then Rom. ix, 11 indicates a reference to God. So Wesley, and also the best modern commentators.

**7. Not another**—Paul, as it were, corrects himself. His last words, **another gospel**, might indicate that a return to Judaistic circumcision was a parallel gospel. He now denies that it is any gospel, or good news, at all. The word **another**, twice used in English here, is represented by two different Greek words. The former signifies *different*, the latter *additional*. The former might mean that there are two gospels; but Paul adds that the supposed *different* is *none*. **But**—It is a gospel, but only as a trouble you is a gospel. **Pervert**—Literally, *transform*. They would substitute circumcision for the crucifixion as a mode of salvation. **Pervert the gospel of Christ**—And make it become, essentially, the law of Moses again.

**8. Though . . . an angel**—This is possible only as an angel from heaven is a free agent, and able, like the first angels, to forsake God. Paul had heard his gospel from Christ himself, and he felt his assurance greater even than the counter testimony of an angel from heaven. Christ's gospel is superior to an angel's anti-gospel. The gospel, like Christ himself, is superior to all finite worth. Should some angelic form appear at Ancyra, and say that the gospel is false, there is a delusion about it.

And so in modern days, a false demonism is abroad ignoring Christ, or demanding to transform his gospel. It can bring nothing greater than Christ; nothing truer, holier, more saving than

**9** As we said before, so say I now again, If any man preach any other gospel unto you <sup>than</sup> that ye have received, let him be accursed. **10** For <sup>do</sup> I now <sup>persuade</sup> men, or God? or <sup>do</sup> I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

<sup>n</sup> Deut. 4. 2; 12. 32; Prov. 30. 6; Rev. 22. 18. — <sup>o</sup> 1 Thess. 2. 4. — <sup>p</sup> 1 Sam. 24. 7; Matt. 23. 14; 1 John 2. 12. — <sup>q</sup> 1 Thess. 2. 4; James 4. 4.

his gospel. Let them be anathema so far as they abjure the Lord Jesus. Chrysostom finely suggests that Paul is here sweepingly answering those who were quoting Peter and James against him. Speak you of apostles? I tell you if an angel contradicted the gospel he is to be rejected! **Accursed**—An *anathema*, devoted to destruction. This is the New Testament sense; the later Church sense is *excommunicated, severed from true believers*. In such sense it is used in the old creeds as condemning the rejecters of each given article.

**9. As we said before**—On former occasions forewarned you. Paul doubtless here recalls to the memory of these misguided men how he had foretold the coming of these very intruders, and the danger of their being accepted. The time of this forewarning was probably his last visit. **Accursed**—The menacing repetition of this *anathema* indicated his own firmness, and the awfulness of their danger. The guilt of their apostasy is aggravated by the repetition of the warnings.

**10. For**—The apostle seems almost to recoil from his own repeated fulminations. Shocked, are you, at my anathemas? My purpose is not now to persuade men, but to persuade God himself, that I am dealing faithfully with men. **Do I now**—Is it the business I am now engaged in? Am I a human flatterer? My accursed, will show that I do not flatter you. **Or God**—Is not my very readiness to sacrifice your good graces proof that I am true to God? **If . . . pleased men . . . not . . . of Christ**—The crisis is now arrived in which pleasing men and serving Christ are incompatible. And you know which is my choice.

**11** 'But I certify you, brethren, that the gospel which was preached of me is not after man. **12** For 'I neither received it of man, neither was I taught it, but 'by the revelation of Jesus Christ. **13** For ye have heard of my conversation in time past in the Jews' religion, how

that "beyond measure I persecuted the church of God, and 'wasted it: **14** And profited in the Jews' religion above many my 'equals in mine own nation, "being more exceedingly zealous "of the traditions of my fathers. **15** But when it pleased God, 'who separated me

\* 1 Cor. 15. 1.—e 1 Cor. 15. 1, 8; verse 1.—  
f Eph. 3. 3.—a Acts 9. 1; 22. 4; 26. 11; 1 Tim.  
1. 18.—v Acts 8. 2.—1 Gr. *equals in years*.

so Acts 22. 3; 26. 9; Phil. 3. 6.—e Jer. 9. 14;  
Matt. 15. 2; Mark 7. 5.—v Isa. 49. 1, 5; Jer.  
1. 5; Acts 9. 15; 13. 2; 22. 14, 15; Rom. 1. 1.

## 2. Paul's gospel borrowed from no apostle, 11-24.

Paul now, to prove that his gospel was not derived from man, gives a narrative showing that he did not obtain it from the only men supposable—the apostles; nor from the Jerusalem centre. He was first wrapped in the intensest Judaism, vv. 13, 14; upon his conversion he visited not Jerusalem—he saw no apostle for three years, 16, 17; he then visited Peter at Jerusalem, and saw James alone besides, 18-20; thence departing to Syria he had no acquaintance at all with the Judean Churches, 21-24. His gospel, then, not being received from the apostles, if it coincided with the apostolic gospel was all the more certainly true.

**11.** This and the verse following state the apostle's line of defence, affirming the broad fact of the divine origin, not of the gospel merely, but of *his* gospel. So far as man was concerned, he was *original*. His original was Christ. **Certify**—Literally, *make known*, cause you to know, assure you. **After man**—So that man could frame it. It is not such as man would or could have framed.

**12. Received it**—As a gift or deposit. **Taught it**—As a lesson, doctrine, or system. **Revelation**—Direct disclosure from Christ to Paul. The Greek word is a form of our term apocalypse; so that not only John had his apocalypse, but Paul. See Introductory note to 1 Cor. xv. 1.

**13. Ye have heard**—Rather, *ye heard*; that is, ye heard it from me, narrated in my preaching to you. See note, Acts xxii. 1. Paul, by showing how he was converted, and from what deep anti-Christianity, shows men how they are to be converted. This is ex-

perimental religion. **Conversation**—The word implies the entire *mode of life*. **Jews' religion**—Literally, *Judaism*. **Persecuted**—Pursued as a chasing warrior. **Wasted**—Devastated, usually spoken of ravaging or devastating a country or city. He paints his own sin in vivid words, prompted by deep penitence.

**14. Profited**—Became proficient and eminent, even after his persecuting course had commenced, as the order of the narrative indicates. **Zealous**—The inspiring motive; zeal for the ancestral traditions; not merely the sacred books, but hereditary customs and rabbinical maxims, as afterwards embodied in the Talmud.

**15. Pleased God**—Not the divine will blank and bare of all reason or reasons, but the divine will according with the wisest of reasons. Why Paul was then selected there is no difficulty in conjecturing. Divine providence selects its instruments from a recognition of their fitness, and a pre-recognition how they will in full freedom fulfil their mission. See notes on Rom. ix. 10, 11. **Separated**—Set me apart, individualized me, as the duly endowed and fitting instrument. Nevertheless, it should be carefully noted that St. Paul, in all this passage, speaks not of his predestination to salvation, but of his providential fitting for his apostleship. **From my mother's womb**—Meyer says: "Not in the womb, as Wieseler; nor ere I was born, as Ruckert; but, *from my birth*." Comp. Psa. xxii. 10; Isa. xlv. 2; xlix. 1, 5; Matt. xix. 12; Acts iii. 2; xiv. 8. The very elements of his physical and mental being were such as to point him out. To be an apostle he needed to be a Jew; to be



from my mother's womb, and called *me* by his grace, **16** 'To reveal his Son in me, that 'I might preach him among the heathen; immediately I conferred not with 'flesh and blood: **17** Neither went I up

§1 Cor. 4. 6.—a Acts 9. 15; 22. 21; 26. 17, 18; Rom. 11. 13; Eph. 3. 8.

an apostle of the Gentiles, he needed to be a Gentilized Jew. He needed a powerful vitality, a piercing intellect, and an iron will. He needed to be one moulded before birth for this wonderful future. Yet we are not to suppose that Paul's generative process or formation was supernaturally interfered with. God, as divine nature, wrought him in the course of nature. His selection and call were fixed upon him on account of the endowments and qualities that met in him. **Called**—Note, Rom. i. 1. **Grace**—Favour, but not compulsion. Note, Rom. iii. 27. Our whole existence is based in grace; our hopes of glory are based in higher grace; the privilege of being God's apostle on earth was based in highest grace. Paul narrates the whole to show that he is not a man's apostle, an apostle's apostle, but solely, God's apostle.

Professor Lightfoot, however, entirely misses Paul's point: which is not to show "the sole agency of God as distinct from his own efforts; but the sole agency of God as distinct from any *man*, as the *source*, either of Paul's **gospel**, or his apostleship.

**16. Reveal**—To mankind. **In me**—By a work wrought within me, and flowing out, in revelation, from me. **With flesh and blood**—With *unregenerate nature*, (Matt. xvi. 17; 1 Cor. xv. 50; Eph. vi. 12; ) whether my own or any other man's. For as Paul has thus far in the matter shown God's *operations*, so now he shows man's *co-operations*. God works and man co-works; God energizes and man synergizes. Unless both work no blessed effect results. He who shuts out God's work becomes Pelagian and rationalistic; he who shuts out man's work becomes predestinarian and fatalistic. As Paul tells us (Acts ix. 9) that he was not disobedient to the heavenly vision,

to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. **18** Then after three years 'I 'went up to Jerusalem to see Peter, and abode with him fif-

b Matt. 16. 17; 1 Cor. 15. 50; Eph. 6. 12.—c Acts 9. 25.—2 Cor. *returned*.

so now he tells us he **conferred not with flesh and blood**. It was not only easy for him to become, like Judas, a fallen star, but it required all his volitional energy to *keep his body under*, to prevent it.

**17. Neither**—Paul has thus far shown how incapable a mind like his *was*, from its intense Judaism, of originating the gospel. He now shows that he had no intercourse with apostles or with Jerusalem to derive it thence. **Up**—See note, Acts xi. 2. **Arabia**—Strictly, the ancient land lying between the Persian Gulf and the Red Sea, including the Peninsula of Sinai. At different periods, however, it stretched into very different extensions, even to a bordering eastward upon Damascus itself, and including it. Prof. Lightfoot suggests, without fully avowing, a theory that Paul prosecuted a pilgrimage to Mount Sinai itself. There, where Moses gave the law, and where Elijah's soul was strengthened to restore it, Paul receives from Christ the sublime apocalypse of *his* gospel. **Arabia**, then, will be here, as it should be, identical with **Arabia** in iv. 25. We thereby see how the conception of that allegory arose to his mind. That *meditation*, the process of the forming of the true conception of the gospel, and not, as the early Christian writers assumed, preaching, was his business in the desert we may readily believe. **Returned again**—His stay in Arabia appears to have been brief.

**18. Three years**—Styled **many days** by Luke. Acts ix. 23. In addition to what we have there said, we add the following from Lightfoot: "**Many days** in the Septuagint denotes any indefinite period, however long. Genesis xxxvii. 34; 2 Samuel xiv. 2; 1 Kings iii. 11, 'a long life.'" **See Peter**—The Greek word is expressive, *to be*

teen days. **19** But <sup>d</sup>other of the apostles saw I none, save <sup>e</sup>James the Lord's brother. **20** Now the things which I write unto you, <sup>f</sup>behold, before God, I lie not. **21** <sup>g</sup>Afterwards I came into the regions of Syria and Cilicia; **22** And was unknown by face <sup>h</sup>unto the churches of Judea which <sup>i</sup>were in Christ:

<sup>d</sup>1 Cor. 9. 5.—<sup>e</sup>Matt. 13. 55; Mark 6. 3.—  
<sup>f</sup>Rom. 9. 1.—<sup>g</sup>Acts 9. 30.—<sup>h</sup>1 Thess. 2. 14.

*acquainted with Peter.* For *Peter*, the better reading is *Cephas*, as in ii, 11. **Fifteen days**—That is, a fortnight, including, perhaps, two sabbaths; departing doubtless on the fifteenth day. "This," says Wordsworth, "was long enough for Peter to have detected and exposed him had he been unsound." It was too short, Paul argues, for him to have borrowed Peter's gospel.

**19. Save James**—This is, no doubt, the James of Jerusalem. Acts xxi, 18, and Matt. x, 3. It is questioned, with little reason, we think, whether he is here called an apostle. The Greek may indeed be rendered: Other of the apostles saw I none, save that I saw James. But James has to be counted to make out the apostles of Acts ix, 27, where see note.

**20. Before God**—This earnest reminder that we speak as in God's presence has the solemnity of an oath, but not its profanity.

**21. Syria and Cilicia**—He was driven from Jerusalem by plots of the Jews, Acts ix, 29, 30, and so was beyond the reach of apostolic teaching.

**22. Unknown**... churches of **Judea**—And so could not have borrowed the Judean and Jerusalemite type of gospel. He was **unknown** at Jerusalem, only excepting the acquaintance they acquired with him, according to his own account, during his abode with Peter. Probably his intercourse was mainly with the Hellenists at Jerusalem. See Acts ix, 29, and note.

**23. They**—The Judean Christians. **Had heard**—Rather, *were hearing*; that is, while he was in Syria and Cilicia. **Us**—The sentence glides into the words of the Christians themselves.

**23** But they had heard only, That <sup>a</sup>he which persecuted us in times past now preacheth the faith which once he destroyed. **24** And they <sup>b</sup>glorified God in me.

## CHAPTER II.

**T**HEN fourteen years after <sup>c</sup>I went up again to Jerusalem

<sup>a</sup>Rom. 16. 7.—<sup>b</sup>Acts 9. 13, 20, 26; 1 Cor. 15. 8, 9.  
<sup>c</sup>Luke 7. 16; Acts 11. 18; 21. 19.—<sup>d</sup>Acts 15. 2.

**24. Glorified God**—Rendered thanks and praise that the persecutor had become a preacher. But this was the Church from which, under pressure of the temple hierarchy, Paul's Judaizing troublers came. Fourteen years afterwards, as he will soon say, he came to meet them at Jerusalem and settle accounts. **In me**—Rather, *upon me*; as the basis *upon* which their glorifying of God was founded.

## CHAPTER II.

**3. The genuineness of Paul's gospel acknowledged by the apostles**—**The Council of Jerusalem**, 1-10.

How independent Paul's gospel was of the other apostles he has now shown. His next step is to show that his gospel was fully endorsed by those apostles; a fact conclusive against the troublers at Galatia, who represented him as a false apostle. He proves this by retracing the facts of the Jerusalem Council, with which retracing the reader must carefully compare Luke's narrative given Acts xv, 1-35.

**1. Fourteen years after**—That this visit cannot be identified with Paul's brief mission to Jerusalem mentioned Acts xi, 30 we have shown in our note on that verse. Paul does not say that the visit here narrated was his *first* after that of i, 18. Hence this going up to Jerusalem was, beyond question, the attendance from Antioch to the Council. The time, persons, and business is the same in both narratives. **Titus** is doubtless included in the **certain other of them** of Acts xv, 2, and was taken by Paul, as a young Gentile Christian, to test the question whether he should be required to be circum-

with Barnabas, and took Titus with *me* also. **2** And I went up by revelation, <sup>b</sup>and communicated unto them that gospel which I preach among the Gentiles, but <sup>c</sup>privately to them which were of reputation,

*b* Acts 15. 12.—1 Or, *severally*.—*c* Phil. 2. 16; 1 Thess. 5. 5.

cised. Verse 3. Probably **Titus** was with Paul at Corinth when writing this epistle.

**2. By revelation**—Note on Acts xv, 4. Paul was publicly appointed to go to Jerusalem to discuss the question of circumcision, and he was doubtless divinely admonished to go and settle the query of his apostleship. So the parents of Jesus were concurrently admonished by the death of Herod and by divine intimation to return from Egypt. Prof. Lightfoot has collected three other such concurrences. Acts ix, 29, 30, compared with Acts xxii, 17, etc.; Acts xiii, 2-4; and Acts xv, 28. Paul mentions this **revelation** to show that his apostleship, and the sanction of his apostleship, came alike, not from man, but from God. **Communicated**—Explained, set forth. It was, no doubt, a matter of great interest to those home apostles to know the secret of this young evangelist's power of winning Gentiles to Christ, of spreading the gospel over distant lands, and of building churches in the great metropolises. Before the assembling in full council, those of **reputation**—the **pillars**—had consultation with him **privately**, to form their preparatory opinion. These **pillars** were (verse 9) James, Cephas, and John. **Lest**, depends upon **communicated**. **Run... in vain**—This does not mean **lest** my work should appear to be in **vain**, but **lest** it should be rendered **vain**. He entered into full, harmonious concert with the **pillars** of the Palestinean Church, **lest** they should, by fatal opposition through misunderstanding, destroy all his work. The opposition of the **pillars** implied the opposition of the entire apostolic college, and the entire Palestinean Church. This would, to all human view, be a devastating division in the young religion; and, as

lest by any means <sup>a</sup>I should run, or had run, in vain. **3** But neither Titus, who was with me, being a Greek, was compelled to be <sup>d</sup>circumcised: **4** And that because of <sup>e</sup>false brethren unawares

*d* Acts 15. 24; 16. 8; 1 Cor. 9. 20.—*e* Acts 15. 1, 24; 2 Cor. 11. 25.

historically cutting off Paul's Churches from the original fountain head, would have destroyed them, as, *perhaps*, the Churches of Galatia were destroyed, and still more completely.

**3. Neither Titus...circumcised**—Titus is here put forth as a living *fact* in proof of what the **pillars** did not require. He was placed by St. Paul among them as an uncircumcised Gentile Christian, and they yield the point of circumcision. Paul, according to his ground, could circumcise his Gentile converts, as he did Timothy, if expedient, without any surrender of the principle. But they could not accept one uncircumcised Christian without admitting that there could be Christianity without circumcision. We can, therefore, clearly see why Paul could circumcise Timothy and insist that Titus should not be circumcised. And Paul, doubtless, puts this case to the Galatians as an answer to the argument drawn from his circumcising Timothy.

**4. And that**—The refusal to circumcise him. **False brethren**—The different sections of the Council we have classified into *four*, (Acts xv, 6,) and the **false brethren** are the *fourth*. We are able to put our finger upon them. They tried to make the trouble at Antioch, (Acts xv, 1,) and they are succeeding in making this trouble at Galatia. Renan, in his Life of Paul, (following Baur,) identifies class *four* with *three*, and insists that this faction are the true primitive Christians. Paul, then, was really an innovator—the fabricator of a new Christianity—which was, in fact, a better than the original. All which is elaborate nonsense. Not only have we Luke's gospel and Acts, but we have the epistles of these very **pillars**—Peter, James, and John—to show us that the Christianity of all three is identical with that of Paul.

brought in, who came in privily to spy out our 'liberty which we have in Christ Jesus, 'that they might bring us into bondage: 5 To whom we gave place by subjection, no, not for an hour; that 'the truth

of the gospel might continue with you. 6 But of those 'who seemed to be somewhat, whatsoever they were, it maketh no matter to me; \*God accepteth no man's person: for they who seemed to be somewhat

f Chap. 3. 26; 5. 1, 12.—g 2 Corinthians 11. 20; chap. 4. 3, 9.

A Verse 14; chap. 3. 1; 4. 16.—4 Chap. 6. 3. & Acts 10. 34; Rom. 2. 11.

**Unawares brought in**—Luke says, that they, so far from being the real primitive *disciples*, were **certain of the sect of the Pharisees**. They belonged to the *zealot* class of **Hebrews** described in our note on Acts vi, 1, who became the Ebionites of later Church history. The quarrel, in fact, began at the murmuring of the Hellenistic **widows**. We have noted at Acts xv, 7 that these Pharisees properly formed no part of the assembly, but were **unawares brought in**. They were wholly overridden by the decision of the Council.

5. **We**—The delegation from Antioch. To the apostles and the orthodox Church there was a deference; but these factionists demanded **subjection**, which was not yielded **an hour**. The **very truth of the gospel** was at stake. **You**—Galatians and all other Gentile Christians.

6-10. Having dismissed the case of the Judaists and the Council, Paul now touches the question vital with the Galatians: What were your final relations, Paul, with the **pillars**? And this he now answers. These **pillars**, on whom you so much lean, though they are only my co-equal apostles, agreeing that Peter and myself had one Christianity yet different fields, **gave to me and Barnabas the right hand of fellowship**. Undoubtedly there are slightly disparaging terms of expression regarding the apostles, and these arise from two sources: 1. St. Paul uses *terms* derived from his first impressions on arriving at Jerusalem. He had been but transiently there since his schooling under Gamaliel. He had been "roughing it" for fourteen years as foreign missionary. On arriving at the sacred capital he finds three apostles looming up as **pillars**, as if not

only the apostolate, but the Church, **seemed** all but embodied in them. It costs him some effort to adjust his conceptions to this *seeming*, and to present his history in a fore-council to them. 2. He intimates that the Galatians, in subjecting his apostolate to the decision of these **pillars**, do make them over tall, and he is willing to diminish the surplusage. He, too, is a *pillar*, and all the *pillars* are of equal height. There is no proof, and no probability, that, as Renan maintains from this passage, any contrariety existed between Paul and these apostles. Christianity was not thus divided into two hostile camps.

6. **Seemed to be somewhat**—In special contrast to those who **seemed** to be *no-what* at all—the factionists. From this point the narrative flows in a clear yet troubled current, like a pure stream rippling among pebbles. The reader's eye may leap from this clause to verse 9, where Paul fairly begins again, all that intervenes being a tangle of parentheses. The main thought is, that the three seeming **pillars** accepted him as a fourth. **Whatsoever . . . person**—These clauses are a first parenthesis; for **they** connect subordinately with **somewhat**. **No matter to me**—Paul here retraces his impressions at the time. He brought his case before them as accidental, not essential, superiors. Their position was of no importance to him. **Accepteth . . . person**—Prof. Lightfoot notes that this phrase in the Old Testament Hebrew means to *favour one*, without necessarily including any invidious sense. But in the New Testament Greek the word *person*—originally signifying an actor's theatrical mask—acquires the idea of something assumed upon and over the real being. To *accept the per-*

'in conference added nothing to me: **7** But contrariwise, "when they saw that the gospel of the uncircumcision" was committed unto me, as *the gospel of the circumcision* was unto Peter; **8** (For he that wrought effectually in Peter to the apostleship of the circumcision, "the same was" mighty in me toward the Gentiles;) **9** And

<sup>12</sup> Cor. 12. 11. — <sup>m</sup> Acts 13. 46; Rom. 1. 5; 11. 13; 1 Tim. 2. 7; 2 Tim. 1. 11. — <sup>n</sup> 1 Thess. 2. 4. — <sup>o</sup> Acts 9. 15; 13. 2; 22. 21; 26. 17. 18; 1 Cor. 15. 10; chap. 1. 16; Col. 1. 29.

*son*, then, is to favour him, not for or according to his real desert or quality, but according to some external advantages, as rank, dress, wealth, reputation. Paul, appearing at Jerusalem, was conscious that his *call* was equally divine; his qualifications, at least, as great; his labours and successes more abundant. And so he knew the divine *Eye* saw. These *pillars* are lofty metropolitans, and I am a hard looking itinerant; but God is not deceived by externals. **Added nothing**—In spite of their *seeming*. They imparted to me no new *gospel*. I had derived from Christ by revelation all they could tell me. Quite the reverse, as he will next show.

**7. Contrariwise**—Instead of undertaking to impart to me, they recognised my co-equal mission with the chief pillar Peter. **Of the uncircumcision**—Chiefly, but not exclusively. Paul could convert Jews and Peter Gentiles, but their principal fields were thus designated.

**8. He that wrought**—The mission of each was wrought by the same God.

**9. And**—This verse gathers up the loose threads of thought, and brings them to a conclusion. **James**—Some copies name Peter first; doubtless an emendation to save the supremacy of Peter. Lightfoot notes here, *First*, that **James** is styled the **Lord's brother**, because the transaction there narrated occurred before the martyrdom by Herod of James, son of Zebedee, and so the distinctive epithet was necessary. James, son of Alphaeus, though

when James, Cephas, and John, who seemed to be "pillars, perceived" the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision. **10** Only *they would* that we should remember the poor: "the same which I also was forward to do.

<sup>p</sup> Chap. 2. 5. — <sup>q</sup> Matt. 16. 18; Eph. 2. 20; Rev. 21. 14. — <sup>r</sup> Rom. 1. 5; 12. 2. 6; 15. 15; 1 Cor. 15. 10; Eph. 3. 8. — <sup>s</sup> Acts 11. 30; 24. 17; Rom. 15. 25; 1 Cor. 16. 1; 2 Cor. chaps. 8. 9.

an apostle, was too little prominent to create ambiguity. *Second*. James is here named first as being *chief* in Jerusalem; Peter is elsewhere *first*, as being every-where else superior to James. **Seemed to be**—To my eye as I surveyed things in Jerusalem. **Pillars**—An ordinary but graceful metaphor, to designate a statesman as a *pillar* of State, or an eminent minister as a *pillar* in the Church. As the last it may be supposed derived from the columns of temples. See note on Acts xix, 27. St. Ignatius says, "The *pillars* of the world—the apostles." **Grace**—Both the apostolic office and his noble endowments therefor. **Right hands**—As recognition of his co-equal apostleship. And this fact was a complete refutation of the troublers among the Galatians as of the pseudo-criticisms of Renan and his German masters.

**10. Remember the poor**—In accordance with the custom of Jews in foreign lands who sent in contributions to the poor of Palestine. As the Hebrew Christians bore the brunt of Jewish persecution, so it was due from the Churches abroad, whose fountain head the Holy Land had been, to aid them in their distresses. **Forward to do**—And did on a large scale.

**4. Paul's apostolic rebuke of the apostle Peter, 11-21.**

This is the closing step of Paul's proof of the reality and independence of his apostleship. The proof rises in climax. First, he lived for years apart from the apostles; next, he met and was acknowledged by them; last, he encountered the chief apostle and suc-

**11** 'But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

*z Acts 15. 35.*

cessfully rebuked him—rebuked him upon the very point in debate among the Galatians—*circumcision*.

Not only was this climax truly conclusive for the Galatians, but it is very decisive against the infallibility of Peter, as well as of the popes claiming succession from Peter. It raises, also, an important question as to the personal inspiration of the apostles. On this last question we may say that we do not consider the authority of the New Testament books, as a rule of faith, to depend solely on the exemption of the writers from error. Their authority, both for facts and doctrine, is sustained by the testimony of the Apostolic Church, which, in the age of miracle, martyrdom, and discerning of spirits, recognised these books as the highest and truest records of Christian history and doctrine, all under the guidance of the divine Head of the Church. This very rebuke of Peter by Paul, and the grounds of that rebuke, were thus sanctioned by the spontaneous spirit of the Church under guidance and inspiration of the Spirit of Christ; that same guidance by which the New Testament canon was, for the most part, silently and spontaneously formed by the mind of the Church.

With regard to the primacy of Peter, nothing but the necessity of their case could induce any parties to deny that in this whole passage, vv. 6–21, it is the feeling of Paul, and his purpose, to show that in all respects he was the official apostolic equal of Peter. Such is the feeling, as our notes show, pervading the clauses of vv. 6–9. Nor will Paul let the matter rest until he has *proved* his point by showing himself before the Church as a public rebuker of the senior apostle on this most momentous question of both faith and practice. Neither the supremacy nor the infallibility of the bishop of Rome can stand before these powerful paragraphs. It is no wonder that Luther held this epistle to be the great charter of the

**12** For before that certain came from James, he did eat with the Gentiles: but when they were come,

*u Acts 10. 28; 11. 3.*

Church's freedom from the despotism of the tiara.

**11. When Peter was come to Antioch**—After the Jerusalem Council, and before Paul and Barnabas left on their separate journeys. Acts xv, 39, 40. **Antioch** was, as we have amply shown, (Acts xi, 19–30, where see notes,) a new Christian centre, after Jerusalem; the metropolis of Gentile Christianity, the stronghold of the anti-circumcisionists against the powerful influence of the mother city. It was all important in order to suppress the Gentile repudiation of circumcision in the Church that Antioch should succumb. The Church was built up to its present flourishing condition largely by the joint ministries of Barnabas and Paul, and it was their province to maintain the independence of Antiochian Christian Gentilism. When Peter, the senior apostle, arrived at Antioch, therefore, fresh from the Jerusalem Council, it was a great gain for Gentilism that he disregarded Jewish limitations, and **did eat with the Gentiles**. This separation at the table, produced by the Jewish laws of diet, was not only a symbol of division but of caste. It rendered a common love-feast and a common communion impossible. It made a horizontal separation by which the Jewish class was to be a higher grade in the Church. This, too, even where the Gentile class was permitted to remain uncircumcised. It made degradation the price of uncircumcision. **To be blamed**—Literally, *he was condemned*; that is, by his own deed.

**12. Certain came from James**—This may mean that they came from the Church of James at Jerusalem. It may be, also, that they came from James himself, but entirely misrepresented James, insisting on a rule that James did not assert. It may, finally, be that James really and truly, at this time, meant that Gentile Antioch should submit, and concede that while cir-

he withdrew and separated himself, fearing them which were of the circumcision. **13** And the other Jews dissembled likewise with him; insomuch that Barnabas also was **carried away** with their dis-

Job 15. 12; Eph. 4. 14; Heb. 12. 9. — Verse 5.

cumcision should not be obligatory upon Gentile Christians, yet uncircumcised Gentile Christians should be excluded from the Jewish Christian table. This would have been to establish a Hindoo caste in the Christian Church. How James really stood, however, among parties, we have noted on Acts xv, 6. **Fearing them**—This body of deputies from James must have swept in upon Antioch with an overwhelming power thus to have overawed the senior apostle. It looked like a final defeat of Christian liberty. For, conquered here in its fortress at Antioch, where else could it raise its head?

**13. Other Jews**—All the converted Jews at Antioch. The whole Judaic Church! **Barnabas also was carried away**—The apostle's fellow-leader in building up this fortress of freedom! Young Paul alone is left, of all the Jews, to champion Gentile rights. It was the very Thermopylæ of the contest. **Dissimulation**—In acting from fear contrary to their own sense of duty; perhaps even trying to conceal their previous freedom with Gentiles.

**14. The truth of the gospel**—Which makes all one in Christ. **Before... all**—Which must have been in a public assembly of the Church. And, verse 11, it was a rebuke to the face. This was, perhaps, the most decisive stroke of Paul's life in the cause of Gentile Christian emancipation. It saved Antioch, and rolled the overwhelming wave of Judaism back.

Upon the words of Paul (vv. 14-21) there are differences of opinion. Prof. Lightfoot does not believe that they were really uttered, but holds that Paul loses himself, as it were, in the writing, and runs into discourse for the Galatians. Others think that Paul's speech to Peter closes with ver. 14. We suppose that Paul, commencing with his literal

simulation. **14** But when I saw that they walked not uprightly according to "the truth of the gospel, I said unto Peter \*before them all, \*If thou, being a Jew, livest after the manner of Gentiles, and

1 Timothy 5. 20. — y Acts 10. 28; 11. 3.

words in ver. 14, gives in what follows a *free summary* of the grounds taken by him in this conference with Peter. It is not probable that nothing else was said save this brief isolated speech. Probably interchanges of remark took place, and Paul was led to lay here that explicit platform of justification by faith alone, which he subsequently expanded in the book of Romans. As that book was written about the same time with this book, the phraseology of both is not a little shaped in the same modes and forms.

**a. Paul's declaration of his gospel to Peter, 14-21.**

The purpose of Paul in this speech is to put an end to this paltering between law-justification and Christ-justification. If we are justified by Christ, why need we law observances? We analyze these verses as follows:—**14**. If you, Peter, a born Jew, rely on Christ-justification, why make even Gentiles law-keepers? **15, 16**. We born Jews certainly have flung ourselves on Christ as our sole justification. **17**. But if, while relying on Christ-justification, we admit ourselves by law-keeping to be still unjustified sinners, is Christ to submit to being made tributary to a real non-justification? By no means. **18**. For such we really make him when, by law-keeping, we build up that law-justification we once destroyed, and so make our self in Christ an unjustified transgressor. **19-21**. There is, then, but one sole way of justification. The law itself kills and drives us to Christ for life. We are dead to the law, or Christ has needlessly died. Christ, without the old law, is our sole life.

**14. If thou**—Peter. **Livest after the manner of Gentiles**—Unfolding the fact, doubtless well remembered by Gentiles present, how he lived before the men from James arrived. **Com-**

not as do the Jews, why compel-  
lest thou the Gentiles to live as do  
the Jews? **15** \*We *who* are Jews  
by nature, and not \*sinners of the  
Gentiles, **16** <sup>b</sup>Knowing that a  
man is not justified by the works  
of the law, but <sup>c</sup>by the faith of Je-  
sus Christ, even we have believed  
in Jesus Christ, that we might be  
justified by the faith of Christ, and  
not by the works of the law: for  
<sup>d</sup>by the works of the law shall no  
flesh be justified. **17** But if, while  
we seek to be justified by Christ,  
we ourselves also are found \*sin-  
ners, <sup>e</sup>is therefore Christ the minis-

ter of sin? God forbid. **18** For  
if I build again the things which I  
destroyed, I make myself a trans-  
gressor. **19** For I <sup>f</sup>through the  
law \*am dead to the law, that I  
might <sup>g</sup>live unto God. **20** I am  
<sup>h</sup>crucified with Christ: neverthe-  
less I live; yet not I, but Christ  
liveth in me: and the life which I  
now live in the flesh <sup>i</sup>I live by  
the faith of the Son of God, <sup>j</sup>who  
loved me, and gave himself for  
me. **21** I do not frustrate the  
grace of God: for <sup>k</sup>if righteous-  
ness *comes* by the law, then Christ  
is dead in vain.

\* Acts 15, 10, 11. — <sup>a</sup> Matt. 9, 11; Eph. 2, 3, 13.  
— <sup>b</sup> Acts 13, 38, 39. — <sup>c</sup> Rom. 1, 17; 3, 28, 29;  
2, 3; chap. 3, 24; Heb. 7, 13, 19. — <sup>d</sup> Psa. 143, 2;  
Rom. 3, 20; chap. 3, 11. — <sup>e</sup> 1 John 3, 2. — <sup>f</sup> Rom.  
8, 2. — <sup>g</sup> Rom. 6, 14; 7, 4, 6.

<sup>h</sup> Rom. 6, 11; 2 Cor. 5, 15; 1 Thess. 5, 10; Heb.  
9, 14; 1 Pet. 4, 2. — <sup>i</sup> Rom. 6, 6; chap. 5, 24; 6, 14.  
— <sup>j</sup> 2 Cor. 5, 15; 1 Thess. 5, 10; 1 Pet. 4, 2.  
— <sup>k</sup> Chap. 1, 4; Eph. 5, 2; Titus 2, 14. — <sup>m</sup> Chap.  
3, 21; Heb. 7, 11; see Rom. 11, 6; chap. 5, 4.

pellet thou the Gentiles—By force  
of his example, after these men arrived.

**15. By nature**—By birth. **Sinners**  
—*Unjustified*, either by law or Christ.

**16. Knowing**—The principle of jus-  
tification—not by law, but by Christ  
alone—is in this verse expressed with  
manifold reiteration, for sake of empha-  
sis. This was, perhaps, occasioned in  
some degree by the colloquy between  
the two apostles. The clauses **know-  
ing . . . Christ**, are antecedent; the  
clauses **even . . . law**, are consequent;  
the clause **for . . . justified**, expresses  
the great Christian axiom on which the  
whole is based.

**17. Are found**—By our own con-  
fession, expressed in keeping the law.  
**Sinners**—Are in an unjustified state.  
**Is therefore Christ**, confessedly on  
our part, the minister of, the contrib-  
utor to, sin, or non-justification?

**18. And our law-keeping does place  
Christ in this condition; for if I build  
again the law-justification, which I  
destroyed**, by rejecting it for Christ,  
**I make myself unjustified—a trans-  
gressor.**

**19. For I . . . am dead to the law**  
—As a means of justification and life;  
and that, too, **through the law**, which  
provides penalty, but not pardon, for  
the sinner; death, not life.

**20. Taking refuge from the law with**

**Christ, I am identified, and so cruci-  
fied, with him.** Christ died from sin,  
and I die to sin. **Liveth in me**—Is  
the life of my life. **Live . . . in the  
flesh**—Has a deeper life, which is  
Christ.

**21. I do not thus**, like the legalist  
and Judaizer, **frustrate**, that is, make  
useless, **the grace of God: for if  
righteousness**, that is, justification and  
pardon, are **by the law, then Christ  
died (not in vain, but) needlessly.**  
There was no demand for grace or  
atonement if **law gave righteous-  
ness.**

The following extract from Stanley's  
notice of "The Clementines" (see our  
note, 2 Cor. x, 1), illustrates the as-  
saults against which Paul here defends  
himself: "In an argument between Si-  
mon [Magus] and Peter, in which the  
former insists on the superiority of vi-  
sions as evidence to our Lord's dis-  
courses, the latter on that of actual  
intercourse, Peter concludes as follow:  
'If, then, Jesus our Lord (ὁ Ἰησοῦς ἡμῶν)  
was seen in a vision, and was known  
by thee, and conversed with thee, it  
was in anger with thee as an adver-  
sary that he spoke to thee through vi-  
sions and dreams, and even through out-  
ward revelations. But can any one be  
made wise to teach through a vision?  
If thou sayest that he can, why then



## CHAPTER III.

**O** FOOLISH Galatians, ' who hath bewitched you, that ye should not obey <sup>b</sup> the truth, before whose eyes Jesus Christ hath

a See chapter 1. 6; 2. 5; 5. 7.—> Chapter 2. 14; 5. 7.

did our Master abide and converse with his disciples, not sleeping but awake, for a whole year? And how shall we believe the very fact that he was seen of thee? And how could he have been seen of thee, when thou teachest things contrary to his teaching? And if, by having been seen and made a disciple by him for one hour, thou becamest an apostle, then expound what he has taught, love his apostles, fight not with me who was his companion. For me, the firm rock, the foundation of the Church, even me thou did "withstand" openly (*ἀντίστης*). If thou hadst not been an adversary, thou wouldst not have calumniated me, and reviled my preaching, to deprive me of credit when I spoke what I had heard myself in intercourse with the Lord; as if I were to be blamed, I whose character is so great. Or if thou sayest that I was condemned by my own act, (*κατεγνωμένον*), thou accusest God who revealed Christ to me, and attackest him who blessed me because of that revelation. But since thou wishest truly to work with the truth, now learn first from us what we learned from him; and when thou hast become a disciple of the truth, then become a fellow-worker with us." Compare Gal. i, 1, 12, 15-20; 1 Cor. ix, 1; 2 Cor. x, 16; xi, 1-5, and especially St. Paul's own words (Gal. ii, 11) in the account of the feud at Antioch—*ἀντίστην, . . . κατεγνωμένους*." See note, 2 Cor. x, 1.

In this speech Paul makes Peter's error the starting point to give, perhaps, his first fixed exposition of the contrast between law and grace. For the Jew to perform a sacrifice, or the papist to say a certain number of paternosters as an act which in itself compensated or atoned for sin, was a legal, worthless, unsaving work. The true way is, by a self-consecrating faith to

been evidently set forth, crucified among you? **2** This only would I learn of you, Received ye <sup>c</sup> the Spirit by the works of the law, <sup>d</sup> or by the hearing of faith? **3** Are ye so

c Acts 2. 38; 8. 15; 10. 47; 15. 8; verse 14; Eph. 1. 13; Heb. 6. 4.—> d Rom. 10. 16, 17.

surrender my all to Christ, by him to be empowered to walk in all the ways of holiness. And here he spreads for his Galatians a platform on which they should stand, but which some sorcery is deluding them to desert.

## PART SECOND.

BIBLICAL ESTABLISHMENT  
OF FAITH—JUSTIFICATION  
THROUGH CHRIST, iii-iv, 31.

## CHAPTER III.

**1. Introductory expostulation against their apostasy from faith to works, 1-4.**

**1. O foolish Galatians**—A bold apostrophe; especially bold as being to be read to their congregations. **Foolish**—Defective, either in the possession or the use of the spiritual faculty; unintuitive. **Bewitched**—Fascinated, spellbound. The spell or formula of uttered words, or the power of the eye, or of the touch, as in modern animal magnetism, enabled, as was supposed, the magician to possess the will and control the action and being of his victim. So, in popular fancy, the snake possessed the power of eye to charm the bird into his fangs. **Before whose eyes**—They were fascinated away in spite of the most attractive of objects **before their eyes**, namely, **Christ crucified**. **Set forth**—Forth-written, as by a public inscription or nailed-up advertisement.

**2. This only**—Earnestly emphatic, as if this one consideration alone were decisive. **The Spirit**—They had, since they embraced Christ, been conscious of the blessed testimony of the **Spirit**. In it was supreme demonstration. **How received ye it?** **Hearing of faith?**—The listening of faith to the voice of the gospel.

foolish? \* having begun in the Spirit, are ye now made perfect by 'the flesh? 4 \* Have ye suffered 'so many things in vain? if it be yet in vain.

5 He therefore 'that minister-

\* Chap. 4, 9.—† Heb. 7, 16; 9, 10.—‡ Heb. 10, 35, 36; 2 John 8.—1 Or, *so great*.

3. **Begun...made perfect**—In the paragraph iv, 1-9 he more fully illustrates that advancing development is from *law to spirit*, as from *childhood to adulthood*.

4. **Suffered**—Appeal to their memory of persecutions **suffered** by them for Christ. If it can be, alas! **yet in vain**. The history of their sufferings for the gospel when first preached to them by Paul is not recorded; but the analogy of Luke's narrative of the persecutions in Lycaonia and elsewhere justifies the belief that these are the subject of St. Paul's allusion. Calling these sufferings to mind, his heart is touched with sorrow to think that their apostasy from the faith should so nullify their former constancy.

2. **The Abrahamic faith-covenant**—identical with the **Christian faith-covenant**—is superior to law, which works curse, 5-14.

5. **He—God. Ministereth**—Abundantly supplies. **Worketh miracles**—Rather, *inworketh within you miraculous powers*. Endoweth you with the power of performing miracles. This assumes that the Galatians had performed miracles, but not as Judaizers. **Faith**—In its various uses in the Bible the word *faith* ranges through the various meanings of belief, trust, fidelity, trustworthiness. And in the Christian signification of justification, these four ideas are embraced; though in particular cases some one of the four may be most prominent. And true faith, beginning with *belief*, runs through and includes the other three. The man who has this faith in God is in sympathy with God. And in special ages of divine dispensation that sympathy becomes the medium of supernatural intercourse, and so, as in the apostolic age, even with these Galatians there were the inworkings of

eth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith? 6 Even as 'Abraham believed God, and it was 'ac-

† 2 Cor. 3, 8.—‡ Gen. 15, 6; Rom. 4, 3, 9, 21, 22; James 2, 23.—2 Or, *imputed*.

miraculous powers. And Paul here appeals to them to say whether these were not the result of **faith**.

6. **Even as**—These connective words imply that the last interrogation has the force, as often, of a strong affirmation. **Abraham**—So in Romans, written near the same time, Abraham is adduced as an illustrious exemplar of faith. The notes on Rom. iv are essentially a comment upon this passage. But, as Prof. Lightfoot has fully shown, Abraham had long been a standing model of faith in Jewish literature, both among the Greek-Jews of Alexandria, of whom the chief representative was Philo, and among the Rabbinical Jews of the Babylonian school, who retained much of ancient tradition. Thus, in the Apocrypha, (1 Mac. ii, 52), Mattathias, father of the Maccabees, enumerating a line of Hebrew worthies, begins with "Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness?" And so in the Rabbinical school it was said, "Great is faith, whereby Israel believed on Him that spake and the world was. For as a reward for Israel's having believed in the Lord, the Holy Spirit dwelt on them...In like manner thou findest that Abraham, our father, inherited this world and the world to come, solely by the merit of faith, whereby he believed in the Lord; for it is said, *And he believed in the Lord, and he counted it to him for righteousness*." A doctrine of faith essentially, yet not wholly, true, existed, therefore, in the pre-Christian Jewish Church. The *faith* extolled by the Jewish rabbi was too often an intense doctrinal monotheism, a mere bigoted sticking to Judaism. It was said, "As soon as a man has mastered the thirteen heads of the faith, firmly believing therein, he is to be

counted to him for righteousness. **7** Know ye therefore that <sup>a</sup>they which are of faith, the same are the children of Abraham. **8** And <sup>b</sup>the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, "In thee

<sup>a</sup> John 8. 39; Romans 4. 11, 12, 16.—<sup>b</sup> See Romans 9. 17; verse 22.

loved and forgiven, and treated in all respects as a brother; and though he may have sinned in every possible way, he is, indeed, an erring Israelite, and is punished accordingly; but still he inherits eternal life." Hence faith was not only a supremely meritorious virtue, but a substitute for other virtues. St. Paul and Christianity reconstructed the doctrine of faith in four ways:—*First*, in Christ crucified there was presented a new object of faith, awakening the profoundest emotions of our being; *second*, in the substitutive atonement there was conditioned an abandonment of all self-merit, all merit in the faith itself, and a salvation purely gracious was substituted; *third*, the faith by which this salvation is attained is a complete surrender of the whole being to Christ and to all holiness of heart and life; *fourth*, that holiness of life, springing from the heart, is wrought in the being by the gift of the Spirit, which is by Christ bestowed consequently upon the faith. Paul's Galatians had had the crucified One presented to their faith, and accepted, (verse 1;) they had received the Spirit and run well; yet after having entered into the full glory of the Christian faith they were relapsing into the cold Jewish twilight. **Accounted...for righteousness**—Not that the faith was so great a merit that it became a righteousness of character; but by this faith Abraham gave himself over to God, and was by God pardoned of his sins, and accepted, and strengthened into a holiness of soul and conduct. Notes, Rom. iv, 3, 4, 16, and 17.

The Christian faith and blessing being identical with the Abrahamic, Paul shows the Galatians how they are go-

shall all nations be blessed. **9** So then they which be of faith are blessed with faithful Abraham. **10** For as many as are of the works of the law are under the curse: for it is written, "Cursed is every one that continueth not in all things which are written in

Gen. 12. 3; 18. 18; 22. 18; Acts 3. 25.—<sup>a</sup> Deut. 27. 26; Jer. 11. 3.

ing out from Abraham, Christ, faith, and grace, into Moses, law, judgment, and curse. So far from becoming truer sons of Abraham by circumcision, they are going out from the Abrahamic sonship.

**7. Know ye**—The Greek verb may be either the imperative or the indicative, but the former suits more the imperative style of the whole passage. Be ye well assured that faith makes you truer sons of Abraham than birth or circumcision.

**8. Scripture, foreseeing**—A personification of Scripture, as in verse 22; a strong proof that Paul views Scripture as God speaking. The Jewish writers used the expressive phrase, *What saw the Scripture?* **Heathen**, as well as **nations** below, the same in Greek as the word **Gentile**, verse 14. **Preached before the gospel**—*Pre-evangelized, pre-announced the glad news.* The gospel of Christ and the gospel of Abraham are one, the latter being earliest preached, and by Jehovah himself. **In thee**—See note, Rom. v, 12. That the posterity is **in** the progenitor, as the oak is said to be **in** the acorn, is not a physical fact, but a conception of the imagination by which truths are forcibly impressed on the mind. The root and causation of their blessedness is **in thee**. **All nations**—All Gentiles, so not Jews alone. This quotation is a blending of Gen. xii, 3, and xviii, 18; a double promise in one.

**9. Of faith**—*Out from (ex) faith.* Notes on Luke xx, 35, and Acts viii, 38.

**10.** In contrast with the blessing they were under by faith, comes now the **curse** they incur by **law**. It arises from the fact that **every one** of them **continueth not in all things...to do them**. Deut. xxvii, 26. The law

the book of the law to do them.

**11** But \*that no man is justified by the law in the sight of God, *it is evident*: for, \*The just shall live by faith. **12** And \*the law is not of faith: but, \*The man that doeth them shall live in them. **13** \*Christ hath redeemed us from

\* Chapter 2. 16. — *g* Habakkuk 2. 4; Romans 1. 17; Hebrews 10. 38. — *q* Romans 4. 4, 5; 10. 5, 6; 11. 6. — *r* Leviticus 18. 5; Nehemiah 9. 29; Ezekiel 20. 11; Romans 10. 6.

making no allowance for failure, and no provision of pardon for transgression, condemns, sentences, and executes every man. This is the condition in which, on the law side, every one of us, on awaking, finds himself. He is a sinner. The law, which he has broken, knows not mercy.

**11. In the sight of God**—However it may be in the sight of man. Men can easily lower law for themselves and for each other. They can easily pardon themselves and each other for transgression of law. But how are law and pardon in the sight of God, is the great question. Note, Rom. iv, 2. **The just... by faith.** Note, Rom. i, 17.

**12. Law is not of (out from) faith**—Law has no justifying power flowing out from faith, but from the perfect doing. **Doeth them**—Lev. xviii, 5.

**13, 14.** How do we get from Moses and law to Abraham and faith? **Christ**, by bearing the curse of the law for us, lets the blessing of Abraham come on us. **The promise**—In its fulfilment.

**13. Redeemed**—The Greek word signifies to buy off, to redeem, as from slavery. Here we are said to be redeemed out from (ex) the curse of the law. **Us**—Some commentators (including Alford) limit this us to the Jews, inasmuch as the law here quoted is Mosaic law. But the Mosaic law was the moral universal law brought out with particular manifestation. The decalogue was the absolute universal law itself, and all the Mosaic enactments were either special points of the decalogue, or special provisions for giving the decalogue efficiency. Hence the curse is of the universal law, and the us is all mankind. **A**

the curse of the law, being made a curse for us: for it is written, 'Cursed is every one that hangeth on a tree: **14** \*That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive \*the promise of the Spirit through faith.

\* Rom. 8. 3; 3 Cor. 5. 21; chap. 4. 5. — *f* Deut. 21. 23. — *u* Rom. 4. 9, 16. — *v* Isa. 32. 15; 44. 3; Jer. 31. 33; 33. 40; Ezek. 11. 19; 36. 27; Joel 2. 28, 29; Zech. 12. 10; John 7. 39; Acts 2. 38.

**curse**—The object cursed, as being an embodiment of the condemnation, is energetically called the curse itself. See note, 2 Cor. v, 21. Vry probably, as Prof. Lightfoot remarks, the fewness of adjectives in the Hebrew produces this using the noun for the adjective.

**Written**—Deut. xxi, 23. Moses there enacted that when a malefactor was first executed and his body afterwards hung on a tree, he should be taken down and buried before night, "for he that is hanged is accursed of God." Prof. Lightfoot gives upon this expression a very interesting but extended note. The word "accursed," being susceptible of an active force, is by most Jewish authorities rendered *mal-edictory*, or *insulting to God*. Paul's rendering is derived from the Septuagint, and accords with Judges ix, 57. Lightfoot conjectures that the other rendering obtained currency in later times, when the Jewish patriots were often impaled by the Syrians or crucified by the Romans, and kept exposed until they putrefied and disintegrated on the cross. The literalism of the Jews would require, by the Septuagint translation, that all these were cursed; and the other rendering was adopted to avert such appalling consequences. Still later, this last rendering served against Christians, as it enabled the Jews to hold that the crucified Jesus was an insult to God. Nevertheless, notwithstanding Lightfoot's putting of this last point, Paul's translation would seem as suitable to the reproachful purpose of the Jews as the other.

**14. That**—Depends upon redeemed in verse 13. **The promise**—That is, the blessing contained in the promise.

**15** Brethren, I speak after the manner of men; \*Though it be but a man's \*covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. **16** Now \*to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. **17** And

this I say, *that* the covenant, that was confirmed before of God in Christ, the law, \*which was four hundred and thirty years after, cannot disannul, \*that it should make the promise of none effect. **18** For if *the inheritance be of the law, \*it is no more of promise*: but God gave it to Abraham by promise.

to Heb. 9. 17.—3 Or, *testament*.—c Gen. 12. 3. 7; 17. 7; verse 8.—y 1 Cor. 12. 12.

s Exod. 12. 40, 41.—c Rom. 4. 13, 14; verse 21. d Rom. 8. 17.—c Rom. 4. 14.

### 3. This identity of the Abraham-ic and Christian faith-covenant is not broken by the Mosaic interval of law, 15-18.

God's engagement to Abraham to bless the nations in his Seed (namely, Christ) was a complete, immutable compact; under it, and not by the law, the inheritance of Canaan was held. That underlying compact lasted throughout the age of the Mosaic law until Christ.

**15. Brethren**—The distinct treatment of the blessed compact with Abraham calls up the apostle's more tender emotions, and he begins it with a fraternal word in a gentler tone. **Manner of men**—As men speak and think in their business contracts. **But a man's**—Even then its conditions are held binding and permanent; how much more if it be God's covenant or contract. **Confirmed**—Put into its completed shape and made binding upon the faith of the parties. **No man disannulleth**—Except by a new agreement on both sides. **Addeth**—Neither party can change the terms or add to them. In our constitutional governments it is a fundamental principle that legislatures cannot impair contracts.

**16. To Abraham . . . promises made**—In Gen. xv the covenant was made by God with Abraham, under the regular forms and ceremonies of a contract or treaty, to give him the inheritance of Canaan. **To seeds, as of many**—To this many difficulties are raised. For, first, it is plain that the singular **Seed** is used as a noun of multitude, and so is of **many**. It is so used in Gen. xvii, 4, 5, and by Paul himself, verse 29. Second, the plural, **seeds**, is never used to signify posterity,

but only in the literal vegetable sense. To this we may reply, *first*, that Paul's statement, that the **Seed is Christ**, or **Messiah**, is literally true. For it was in the **Seed, Christ**, that really and truly the nations were to be blessed, and by the Jewish race only secondarily and from him. So to him the **inheritance and the promise**, verse 19, were truly given, and to the tribes only as means for his appearance. So that the apostle's limitation of the **Seed** to him has a primal truth. Next it is to be noted that all Paul says is, that the singular form of the word **Seed** enables us congruously to read this limitation of the term to Christ into the text of the promise. If it were plural, **seeds**, or any equivalent term, as *children*, or *descendants*, this could not be done. The very fact that Paul so soon as verse 29 uses the singular, **seed**, as equivalent to **heirs**, shows that he does not mean that the plural form is necessary to a plural meaning.

**17. And this I say**—And the point I here make is this. In **Christ**, is rejected by the best critics as a false reading. **Four hundred and thirty years**—On the chronological discrepancies here, (with which St. Paul's reasoning has nothing to do,) consult note on Gen. xv, 13. **Law . . . cannot disannul**—Through the whole period of the law the promise holds valid, tying Abraham to Christ. The law overlies the promise, but does not supersede or abolish it.

**18. Nor must the law be credited as the ground of the inheritance**; for law and promise are contrary things: and the historic truth is, that **God gave it to Abraham by promise**.

**19** Wherefore then *serveth* the law? <sup>a</sup>It was added because of transgressions, till <sup>b</sup>the seed should come to whom the promise was made; *and it was* <sup>c</sup>ordained by angels in the hand <sup>d</sup>of a mediator. **20** Now a mediator is not a *mediator* of one, <sup>e</sup>but God is one. **21** Is

*d* John 15. 22; Rom. 4. 15; 5. 20; 7. 8, 13; 1 Tim. 1. 9.—*e* Verse 16.—*f* Acts 7. 53; Heb. 2. 2.—*g* Exod. 20. 19, 21, 22; Deut. 5. 5, 22, 27, 31; John

the law then against the promises of God? God forbid: <sup>a</sup>for if there had been a law given which could have given life, verily righteousness should have been by the law. **22** But <sup>b</sup>the Scripture hath concluded <sup>c</sup>all under sin, <sup>d</sup>that the promise by faith of Jesus Christ

1. 17; Acts 7. 38; 1 Tim. 2. 5.—*A* Rom. 3. 20, 30.—*f* Chap. 2. 21.—*g* Verse 6.—*h* Rom. 3. 9, 19, 28; 11. 32.—*m* Rom. 4. 11, 12, 16.

**4. Real purpose of the law—namely, to advance us to Christ and blessedness, 19–29.**

If the Abrahamic promise is thus prior and superior to the Mosaic law, what are the position, value, and purpose of the law? It met, exposed, and punished transgression during the interim between the giving of the promise and the coming of Messiah. The Galatians must, therefore, understand that the Mosaic legislation was but a temporary and subordinate expedient. To leave the older Abrahamic-Messianic promise, and fall back to law, is, therefore, an apostasy.

**19. Because of transgressions—**“How is this to be interpreted? Is it to check transgression? or is it rather to create transgression? for ‘where no law is, there is no transgression.’ Rom. iv, 15. Thus law reveals, (Rom. iii, 20,) provokes, (Rom. vii, 7, 13,) multiplies, (Romans v, 20,) sin or transgression.”—*Lightfoot*. Undoubtedly all these meanings; for in all, the law fails to give life to those who do not keep it. **The Seed—**The Messiah. Note, verse 16. **To whom the promise was made—**The promise was addressed to Abraham, and made to him subordinately; but it was made to the Seed, the Redeemer, in the divine purpose, and supremely. **Ordained by angels—**See note on Acts vii, 53. **Mediator—**Moses.

**20. A mediator, or middle-man, is one who stands between two parties to transact a business in which they are mutually engaged. The two parties to the law were God and the Jews; and Moses was mediator in seeing to the parts to be performed by the two parties. Not...of one—**Mediation of

a law supposes two: a *law giver* and a *law keeper*. **But God is one—**He is LAW GIVER; and he requires, in order that the law may give life, the other, namely, a *law keeper*. If there fail to be a law keeper, then the saving power of the law fails, and the Galatians must resort to grace and promise, or die.

**21. Law...against the promises—**They are very diverse; but do they oppose each other as foes, to collide with and destroy each other? **God forbid—**By no means. They both aim at the same results—holiness and life. And if men would accord with law, they would by law attain to holiness and life. But though the law is all right, the men are not; and the blessed result is to be attained by Christ, grace, and promise. The latter is substitute to gain the same end that the former attempts, but fails to gain. **Given life—**Eternal, blessed life, by perfect law-keeping, such as angels possess.

**22. But—**But the reversive conjunction introduces the terrible reverse fact. **The Scripture—**Revelation; not in one passage or so alone, but in its whole tenor. **Hath concluded—**Or shut up; that is, in thought and declaration. What Scripture is here represented as doing, God is said to do in Romans xi, 32. Taking us off from the basis of law, yielding that we are completely under sin, Scripture flings us upon faith of Jesus Christ for redemption. **All—**Neuter gender in the Greek, so as to signify the race as a whole mass. All, as in the nature of a fallen parent and under a perfect law, are under sin; and viewed as living human individuals are sure, sooner or later, to sin. Apart from Christ there

might be given to them that believe. **23** But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. **24** Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. **25** But after that faith is come, we are

<sup>a</sup> Matt. 5. 17; Rom. 10. 4; Col. 2. 17; Heb. 2. 9, 10.—<sup>c</sup> Acts 13. 39; chap. 2. 16.—<sup>d</sup> John 1. 12; Rom. 8. 14-16; chap. 4. 5; 1 John 3. 2.

would be no hope of holiness and life for any one of them. The introduction of a Saviour was the requisite condition of the propagation of the race. See note, Rom. xi. 32. **To them that believe**—Even under Jesus Christ there is a law, the law of faith and self-surrender. But this law gracious aids enable us to keep, and find a remedy for our short comings. But beware of inferring that the promise secures an unconditional salvation.

**23. Before faith came**—As offered in the gospel of the crucified Jesus. **Kept**—The Greek word signifies watched, as by a military guard; under sentinels. **Law**—As a military fortress. **Shut up**—The doors of our stronghold locked, and we imprisoned; in confinement, yet in safety. **Unto the faith**—Our future and only outlet. **Which should afterwards be revealed**—Rather, **faith, which was about to be revealed**. The faith was in its essence and power operated during the time of the law. It lay in the underlying promise of the Abrahamic covenant throughout the whole period. It lies in the designs of God's mercy even under the heathen dispensation. But in their dim and dark dispensation, that faith is afterwards to be revealed.

**24. Wherefore**—Rather, *so that*. In strict accordance with the above image of a fortress is the image next to be introduced—a tutor. **Our schoolmaster**—Rather, *our private tutor or monitor*. A boy was anciently placed under care of an elder person, perhaps a cultured slave, to attend him, and guard his manners and morals. **Unto Christ**—As the monitor brings the

no longer under a schoolmaster.

**26** For ye are all the children of God by faith in Christ Jesus.

**27** For as many of you as have been baptized into Christ have put on Christ. **28** There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in

<sup>g</sup> Rom. 6. 3.—<sup>r</sup> Rom. 12. 14.—<sup>s</sup> Rom. 10. 13; 1 Cor. 12. 13; chap. 5. 6; Col. 2. 11.—<sup>t</sup> John 10. 16; 17. 20. 21; Eph. 2. 14-16; 4. 4, 16.

boy to a well-mannered manhood, so the law brings us to justification by faith through Christ. The monitor is not represented as bringing us to Christ's school, but into full emancipation, as of adulthood and freedom.

**25. Faith is come**—The announcement of justification by faith is an announcement of maturity and liberty. **We are no longer under a monitor**. We are inspired with a living spirit of free action towards right and holiness. We have wisdom, strength, freedom.

**26. Children**—Rather, full grown sons. **Ye**—Ye Galatians, so far forth as ye maintain your emancipation from law by faith in Christ Jesus.

**27. Baptized into Christ**—As the external form and act of the internal faith of the last verse. We may be baptized; but it is the faith which makes it really and truly a baptism into Christ. Paul introduces this baptism as that public proof and profession by which the Galatians had publicly bound themselves. **Into Christ**—As into the embodiment of redemption, holiness, and eternal life. **Have put**—Rather, the Greek aorist, put alone. A strict rendering is, *whosoever were baptized into Christ put on Christ*, that is, in the act of baptism. For though the saving faith exist before the baptism, and may exist without the baptism, yet the apostle objectively dates the full union to Christ with its consummation, external as well as internal, at baptism. **Put on Christ**—In salvation upon the soul; in Christian profession upon the external life.

**28. Neither Jew nor Greek**—In the offer of salvation by Christ all are on a level; in the salvation received

Christ Jesus. **29** And 'if ye be Christ's, then are ye Abraham's seed, and 'heirs according to the promise.

#### CHAPTER IV.

**N**OW I say, *That* the heir, as long as he is a child, differeth

<sup>a</sup> Genesis 21. 10, 12; Romans 9. 7; Hebrews 11. 18.—<sup>b</sup> Romans 8. 17; chap. 4. 7, 28; Ephesians 3. 6.

all are one. The Jew loses his pre-eminence, and sits at the same communion with the Greek. **Greek**—A representative name for all Gentiles. **Bond nor free**—Though ranks are not at once overthrown, yet the terms of salvation, and the enjoyment of its gift, are as free to slave as to master, to one colour as to another. **Male nor female**—The terms and privileges of salvation know no sex. **All one**—One gospel, one Church of the justified, one final heaven.

**29. Abraham's seed... the promise**—The promise in the Abrahamic covenant. See notes on vv. 16-18.

#### CHAPTER IV.

**5. The development from Judaism or Gentilism to Christianity, parallel to the development from childhood into manhood, 1-8.**

Paul here unfolds, with marked clearness, his "doctrine of development," and charges therefrom that the Galatians have reversed the law of progress, and "advanced backwards." He had hinted this view in iii. 3, 25, and now fully expands the view. In the present chapter, vv. 1, 2 describe the child in pupilage and advancement; 3-7 the parallel pupilage and growth of moral life; 8-11 describe and rebuke the Galatian retrograde movement.

**1. The heir**—Whether the father be living or not, he is heir. The divine Father ever lives. **Child**—Literally, *an infant*; but the word is intended to cover the whole period of minority, which, by Roman law, terminated at twenty-five. **Differeth nothing from a servant**—That is, in the respects mentioned in the next verse. **Lord of all**—That is, inherently and by law; though externally subjected for his own

nothing from a servant, though he be lord of all; **2** But is under tutors and governors until the time appointed of the father. **3** Even so we, when we were children, 'were in bondage under the 'elements of the world: **4** But 'when

<sup>a</sup> Verse 9; chap. 2. 4; 5. 1; Col. 2. 8, 20; Heb. 9. 10.—<sup>1</sup> Or, *rudiments*.—<sup>b</sup> Gen. 49. 10; Dan. 9. 24; Mark 1. 15; Eph. 1. 10.

good to the judgment of others. So the child of God, a servant in exterior, is interior heir of God, and lord of all the blessedness of eternity.

**2. But**—The items of his servile external conditions. **Under tutors**—The guardians of his person. **And governors**—The trustees of his property. He is thus a prisoner in his own domains, a servant in his own lordship. **Time appointed**—His close of twenty-five years' minority—the time appointed by law. **Of the father**—This does not mean that the father appoints the time; but it is the time by which the father is limited, and grants him the rights of majority.

**3. Even so**—Introducing the parallel growth of the child and of race in religion. The nice adjustment of parallel terms and phrases must be specially marked. **Children answers to child**, verse 1; **bondage to servant**; **elements to tutors and governors**. **We**—That Gentiles as well as Jews are included as **children and heirs** is clear from verse 8. Gentilism is thus viewed in its aspect of a preparatory dispensation, a previous stage to Christianity. See notes on Acts xvii, 22, 23. **Elements**—The Greek word is derived from a root signifying *a row*, or any objects standing in rows, ranks, or orders. Hence it became a term for *the letters of the alphabet*. And as nature is viewed in rows and orders, so it came to signify *the elements of nature*, which were then held to be earth, air, fire, and water. Thence, from their visible order, or from their orderly measurement of time, the term was applied to the heavenly bodies, the sun, moon, and stars. By the phrase **elements of the world**, here, most of the ancient interpreters understood *the*



the fulness of the time was come, God sent forth his Son, <sup>c</sup>made <sup>d</sup>of a woman, <sup>e</sup>made under the law, <sup>f</sup>5 'To redeem them that were under the law, <sup>g</sup>that we

<sup>c</sup> John 1. 14; Rom. 1. 3; Phil. 2. 7; Heb. 2. 14.  
<sup>d</sup> Gen. 3. 15; Isa. 7. 14; Micah 5. 2; Matt. 1. 23; Luke 1. 31.—<sup>e</sup> Matt. 5. 17; Luke 2. 27.

*heavenly bodies*, as objects of worship among Gentiles. But that does not fit the parallelism between the *child* and the *early human race*. The parallelism requires that alphabetic *elements* should be understood, adjusted to *under tutors*. These *elements* are of the world in that sense of the world in which it is in antithesis to the Christian Church, and so includes Judaism in its adverse aspect, as well as Gentilism. The latter is viewed in its most favourable aspect in order to its being associated with Judaism. Both, then, are viewed as unknowing Christ, yet preparatory to Christ.

4. **Fulness...time**—Parallel to the *time appointed*, verse 2, at which the minor became major in age. **The fulness of the time** is, therefore, the completion of the maturing period, in which the nations are ready for the advent of Christ and Christianity. The historic process is going on until "the wheels of time" have completed their revolution, and the clock of time points to the second and strikes the hour. **God** is prompt to the instant. **Sent forth his Son**—For the purpose of emancipating the *heir* from his *tutors and governors*. Roman law had its processes for this purpose; the divine law has a method of its own. The divine Father sends an elder brother to assume subjection and emancipate *us*, the *child*, with himself. **Made of a woman**—That he might be our brother. **Under the law**—Rather, *under law*, the article not being in the Greek. **Made of a woman** is parallel to *child*, ver. 1; *made under law* is parallel to *under tutors and governors*, verse 2.

5. **Them**—The *we* of verse 3. **Receive the adoption of sons**—Parallel to the emancipating the child from his servile minor state as a *servant* into his free sonship and inheritance.

might receive the adoption of sons. **6** And because ye are sons, God hath sent forth <sup>h</sup>the Spirit of his Son into your hearts, crying, *Abba, Father*. **7** Wherefore

<sup>h</sup> Matt. 20. 26; chap. 3. 13; Eph. 1. 7; Tit. 2. 14; Heb. 9. 13; 1 Pet. 1. 13, 19.—<sup>i</sup> John 1. 13; chap. 3. 26; Eph. 1. 5.—<sup>j</sup> Rom. 8. 6.

6. **Ye are sons**—As the minor does not cease to be a son upon attaining his majority. **The Spirit of his Son**—Not merely in the rationalistic interpretation—"the temper of a true Christian"—but the divine Spirit indwelling. So Bishop Pearson: "Here the Son is distinguished from the Father, as sent by him; and the Spirit of the Son is distinguished from the Father, as sent by the Father after he had sent the Son. And this our Saviour hath taught us several times. John xiv, 26; xv, 26. Hence we conclude that the Holy Ghost, although he be truly and properly God, is neither God the Father nor God the Son." So also Mr. Locke: "He could not be called the Spirit of the Son any otherwise than as proceeding from the Son; so that it is evident he proceeds from the Father and the Son." **Into your hearts**—See note on Rom. viii, 26. **Crying**—It is the *very Spirit* itself which in our hearts utters the *cry*. Not only is there a groaning, (Rom. viii, 26,)—as for a deliverance, but there is a *cry*, as ascending from our hearts to the Father on high. **Abba, Father**—Both the popular Hebrew and the Greek form of the name are given in undoubted symbol; we think that both Jew and Gentile are united in this blessed co-sonship with the Son. In the heart of either alike the indwelling Spirit sendeth up the filial cry. Yet this mode of double wording arose from the fact that Hebrews largely spoke two languages, and Greeks would, in approximate Christianity, often become Hebraized. Schoettgen is quoted by Lightfoot as giving a specimen of the title *my lord*, addressed in both Hebrew and Greek by a Jewish woman to a judge. Compare Mark xiv, 36, and Rom. viii, 15.

The word *abba*, signifying father in

thou art no more a servant, but a son; and if a son, then an heir of God through Christ. **8** Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

**9** But now, after that ye have known God, or rather are known

<sup>4</sup> Rom. 8. 16; chap. 3. 26.—<sup>5</sup> Ephesians 2. 12; 1 Thess. 4. 5.—<sup>6</sup> Rom. 1. 26; 1 Cor. 12. 2; Eph. 2. 11; 1 Thess. 1. 9.—<sup>7</sup> 1 Cor. 8. 3; 13. 12; 2 Tim. 2. 19.

Hebrew, is the original of the ecclesiastical terms *abbot*, *abbé*, and *abbey*, in modern European languages.

**7. No more a servant**—Even in form and law like the minor child in verse 1. **A son**—In the full privileges of thy majority, and the full abundance of thy inheritance.

**8. Ye knew not God**—Alluding to the fact that the main body of the Galatian Church had been pagans. **Did service**—You were not merely like the slave of verse 1, but were actual slaves and worshippers of false tutors and governors, namely, them which are no gods. **By nature**—But only in the fancy of their worshippers.

**6. Consequent folly of their relapse from faith-justification into old legalism, 9-20.**

**9. But now**—After your adult growth and knowledge. **Known God**—Not merely as a false Jupiter or a dim Jehovah, but as father through Christ. **Rather . . . known of God**—No longer like children committed to governors and tutors, and overlooked by their father; but like children to whom the Father hath sent the Spirit of sonship, who hears them crying, and knows them as his sons. **How**—Impetuous rebuke! **How** can so preposterous a turn be made. **Weak**—As childhood. **Beggarly**—Penniless as the minor state. **Elements**—The first letters, hieroglyphs, and child-pictures of pupilage. That is the circumcision, the holidays, and the rituals of either Judaism or paganism. **Weak**—Impotent to strengthen spiritually the soul in its full growth. **Beggarly**—Poor in any thing that can satisfy an immortal spirit.

of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? **10** Ye observe days, and months, and times, and years. **11** I am afraid of you, lest I have bestowed upon you labour in vain. **12** Brethren, I beseech

<sup>2</sup> Chap. 3. 8; Col. 2. 20.—<sup>3</sup> Or, *back*.—<sup>4</sup> Rom. 8. 3; Heb. 7. 18.—<sup>5</sup> Or, *rudiments*, verse 3.—<sup>6</sup> Rom. 14. 5; Col. 2. 16.—<sup>7</sup> Chap. 5. 3, 4; 1 Thess. 3. 5.

**10. Observe days**—The sabbaths of Judaism, the ritual days of paganism. That the heathen also observe days we have a striking illustration from the fact that the days of our Christian week bear each the name of a pagan divinity, as, indeed, do some of our months. **Months**—The feasts of new moons. **Times**—Seasons, as passover, pentecost, etc. **Years**—The sabbatic, or seventh year; the jubilee, every fiftieth year. Wieseler reckons that the then passing year was a sabbatic. But the jubilee was then truly no longer observed. Paul enumerates all these, not as being actually kept, but because the Galatians were making up with puerile system their whole ritual calendar. It seems, perhaps, strange that Paul does not name circumcision as one of the beggarly elements. But against that he warns them in verse 2; in words implying that they had not yet gone so far as that.

**11. I am afraid of you, lest**—The Greek indicative implies that he assumes that which he fears was an accomplished fact.

**a. Earnest expostulation in view of his and their past mutual history and the conduct of his opponents, 12-20.**

Paul tenderly reminds the Galatians of their cordial reception of his first preaching, 12-16; hints the selfishness of their seducers, 17, 18; and makes appeal to their sympathetic emotions, vv. 19, 20.

**12. Brethren**—Beginning, as at iii, 15, a new and gentler strain. **Be**—Omitting the interpolated italic words, we render, *Become as I, because I as you*. The meaning is, become as I became when I left Judaism and rejected these

you, be as I *am*; for I *am* as ye *are*: 'ye have not injured me at all. **13** Ye know how 'through infirmity of the flesh I preached the gospel unto you 'at the first. **14** And my temptation which was in my flesh ye despised not, nor rejected; but received me 'as an angel of God, 'even as Christ Jesus. **15** 'Where is then the bless-

r 3 Cor. 2. 5.—s 1 Cor. 2. 8; 3 Cor. 11. 30; 12. 7, 9.—4 Chap. 1. 6.—u 3 Sam. 19. 27; Mal. 2. 7; see Zech. 12. 8.

beggarly elements; because I became as you then were, when you, as Gentiles, rejected them. Let us agree as we agreed when I first preached the gospel to you. **Ye have**—The Greek aorist omits the **have**. Render, *Ye did not wrong me at all*; that is, when I first preached to you. So, verse 14, **ye despised not... but received**.

**13. Through infirmity**—Rather, *on account of infirmity*, or bodily illness. A visitation of St. Paul's *thorn in the flesh* (note, 2 Cor. xii. 7) detained him at Galatia; and in spite of its drawback on his oratory the Galatians cordially received him and his message. **At the first**—The Greek meaning seems to be, *at the former of two visits*.

**14. My temptation**—The truer reading seems to be, *your temptation*. That is, *your temptation*, from my infirmity, to reject me with contempt. **Ye despised not**—This verb seems to require that Paul considers **temptation** to be a sort of designation of his **infirmity**:—*your temptation*, to wit, my infirmity, you despised not. The Greek for **despised** not is an idiomatic term for that meaning; ἐξενόησατε, *ye spelt not out*. **As an angel**—So divine seemed my message that ye treated me as a divine messenger. **As Christ Jesus**—Lord of all angels, whose testimony stands, even though contradicted by an angel, i. 8.

**15. Where... blessedness**—The **blessedness** is the self-felicitation expressed by the Galatians in their first joy in the gospel. They have grown cold, and St. Paul now demands what has become of that first joy and love. **For**—In illustration of the original

edness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me. **16** Am I therefore become your enemy, 'because I tell you the truth? **17** They 'zealously affect you, *but not well*; yea, they would exclude 'you, that ye might affect them. **18** But *if*

v Matt. 10. 40; Luke 10. 16; John 12. 30; 1 Thess. 2. 18.—4 Or, *What was then*.—w Chap. 2. 5, 14.—x Rom. 10. 2; 3 Cor. 11. 2.—5 Or, *us*.

glow of that **blessedness**. **If... possible**—If I could have been adequately benefitted by so costly a gift. **Eyes**—We see not the slightest reason to infer from this expression, with Alford, that St. Paul had himself weak eyes. The passage is the hyperbole of passionate affection.

**16. Therefore... enemy**—Is it inferable from the immense change on your part? **The truth**—For telling them the truth is he who was once their angel now their enemy? The change was neither in the truth nor its apostle, but in themselves. So is it with backsliders and apostates; the truth and its minister they once loved they often now dread and hate.

When was it that he so spoke the truth as to incur this enmity? Not at his first visit, commentators reply, for then he was as an angel to them. Nor in this letter, for they have not as yet read it. Therefore, at his second visit, Acts xviii. 23, it is said. Nevertheless he told them no new truth at that second visit. The very reason why he is now deemed their enemy is, because he is the fixed representative of the same unchanging truth, at his first visit, his second, and in this epistle.

**17. They**—The unnamed propagators of Judaism in the Galatian Church. **Affect you**—Court you, flatter you, zealously cultivate you. **But not well**—Not honourably for them, not beneficially to you. I am your enemy, forsooth, for telling truth; they your friends, by telling untruth. **Exclude you**—Shut you off from Christ, his Church, and me, to themselves alone. **Ye might affect**—Court, be zealous

is good to be zealously affected always in a good thing, and not only when I am present with you. **19** My little children, of whom I travail in birth again until Christ be formed in you, **20** I desire to

be present with you now, and to change my voice; for 'I stand in doubt of you.

**21** Tell me, ye that desire to be under the law, do ye not hear the law? **22** For it is written, that

*y 1 Cor. 4. 15; Phillem. 10; James 1. 12.*

*6 Or, I am perplexed for you.*

partisans for them. St. Paul holds the cross of Christ as the true centre, from which these separatists wished to form a clique of followers.

**18. Zealously affected**—Rather, *courted*, treated with friendly zeal. **In a good thing**—*In a right way*, for a good purpose. Connect **always** with **and not only** as antithetical. I admit that the being treated with zealous attentions, if rightly done, is a good thing; and that not only when I am present with you to render them, but **always**, my little children, of whom I travail in birth until Christ is imaged in your characters.

It will be seen that this paraphrase connects verse 17 to 18, as a single sentence, as Ellicott, Lightfoot, and Wordsworth. This avoids a detachment of verses 19, 20 into a separate fragment, and connects both clauses **present with you** in the same paragraph.

**19. My little children**—My darlings. An expression of endearment repeatedly used by St. John, but here alone by St. Paul. Little children he may well call them; for he is now in figure their mother, in pangs of childbirth, to bring them forth in the likeness of Christ. **Again**—Clearly expressing the thought of a second regeneration.

**20. Desire . . . be present**—The mention of being **present** in verse 18 now recurs to him in the form of a most affectionate wish. **Change my voice**—From **doubt** and rebuke to confidence and commendation. **For**—With my present view of you at this distance. **I stand . . . doubt**—My sad position is, that your Christian perseverance is a dubious matter.

**8. Superiority of faith over legalism illustrated by the history of Sarah and Hagar**, 21-v, 1.

**21. Tell me**—As if after an interval since writing the last tenderer paragraph, St. Paul resumes the more severe and imperative strain of ii, 1-7. **Desire . . . under the law**—The observers of seasons, as in verse 10. **Hear the law**—The Jews did hear the law read to them in the synagogue every sabbath; but Paul demands now whether they will hear it with the earnest ear of the soul. He is going to frame for these legalists an argument about the style and manner of their own legal teachers.

The ensuing allegorical exposition of the Abrahamic history was shaped after a form of composition current in the Jewish schools. The passage has been much attacked by adverse criticism, and even evangelical expositors. It is asked, Was this Old Testament narrative allegory, and not true history? Or, if true history, can we suppose that this combination of events and characters was divinely framed to evolve this lesson deduced by St. Paul?

All these difficulties would have vanished, we think, in a moment if our commentators had noted—what none of them seems to have done—that Paul has merely here put into an allegorical form the very same thought as in logical form he gives in Rom ix, 6-10, (where see our notes.) The thought simply is this: That Christianity does, by its very nature, disclose an underlying subsense in the Old Testament; not only in its ritual, but in its history. And an allegory is simply an external surface history under which there lies an internal subsense.

**22. It is written**—The ordinary deferential form of quotation from the old canon. Gen. xvi and xxi. **Abraham**—The great representative of the covenants, both *old* and *new*. **Two sons**—That Ishmael, the natural-born.

Abraham had two sons, 'the one by a bondmaid, 'the other by a free woman. **23** But he *who was* of the bondwoman 'was born after the flesh; 'but he of the free woman *was* by promise. **24** Which

*a* Gen. chap. 16.—*a* Gen. 31. 2.—*b* Rom. 9. 7, 8.  
*c* Gen. 18. 10, 14; 31. 1, 2; Heb. 11. 11.

as distinguished from Isaac, as miracle-born, represents the unregenerate as distinguished from the Church of the regenerate, and especially represents the falsely regenerate, who seek salvation by work and law as distinguished from the truly regenerate, who seek salvation by faith in Christ, we have explicitly shown in our note on Rom. ix, 8. And it is from this standpoint that the false expositions of Stuart, and Calvinistic interpreters in general, of Rom. ix, 8, is clearly shown; and by consequence the falseness of their entire interpretation of the book of Romans.

The correspondent points between the outer and inner meaning of the history appear in the following *synopsis*:

<b>HAGAR</b> , the old covenant.	<b>SARAH</b> , the new covenant.
<b>ISHMAEL</b> and the legalists.	<b>ISAAC</b> and the justified by faith.
<b>Sinai</b> .	Zion?
Old Jerusalem.	Heavenly Jerusalem.
In bondage.	In freedom.
Cast out of heirship.	Heirs with the Son.

The doctrine of this programme is equally clear and true. Isaac, as miraculously, under promise, born of Sarah, is type of all the faithful, who are freely justified by faith, and heirs of the new Jerusalem; while Ishmael, as born of the alien bondwoman, is palpable type of the falsely regenerate by law and works, who are still adhering to old Jerusalem, are in legal bondage, and bound to be cast out of the inheritance. And St. Paul has as much right to frame this into a full allegory, giving it a conceptual form to occupy the imagination and memory of his readers, as any man would to shape it into a metaphor, a poem, or a parable.

**23. After the flesh**—Not by miracle and promise, as Isaac was, but in the ordinary mode. And so he is suit-

things are an allegory: for these are the two 'covenants; the one from the mount 'Sinai, which gendereth to bondage, which is Agar. **25** For this Agar is mount Sinai in Arabia, and 'answereth to Je-

*7 Or, testaments.*—*d* Exod. 19. 1, &c.; Deut. 33. 1.—*8 Or, is in the same rank with.*

able type of the unregenerate; and, as under bondage, he is type of the falsely regenerate under law and works; just like their Judaizing apostles and all their converts in Galatia or elsewhere. See note, Rom. ix, 8.

**24. Which things**—Not the Greek pronoun *ἧ*, which, but *ἀτινὰ*, which sort of things. The Old Testament histories of this kind. Christian verity underlies the whole old dispensation. **Are an allegory**—A literal history with a spiritual subsense. The Greek word *ἀλληγοροῦμενα*, may signify either *are spoken allegorically*, or, *are allegorized*. The latter is the meaning here; implying that the literal history is by Christian truth thus spiritualized. This spiritualizing arises from the very relation of the new dispensation to the old; the latter infusing a new and grander import into the former. **These**—Hagar and Sarah. **Are**—That is, represent. Their position in the history assigns them that typism. **Two covenants**—That of law and works, and that of gospel and faith; yet the latter really underlying the former through the whole old history. See note on Rom. ix, 5-13. **From the mount Sinai**—For the decalogue is THE LAW; all the rest of the Old Testament, the ritual, the history, and the prophecy, being but adjuncts to give that law power and effect. **Gendereth to bondage**—As Hagar bore children to bondage, so does the Sinaitic covenant produce sons under circumcisional bondage to the heavy ritual. Under this bondage the Galatians are perversely ambitious to place themselves. **Which is**—Corresponds to.

**25. For**—To give proof of this correspondence. **This Agar**—The *this* is the Greek article in the neuter gender, and can agree with Hagar only as a thing; that is, as an element or factor

rusalem which now is, and is in bondage with her children. **26** But

• Isa. 2, 2; Heb. 12, 22;

in this allegory. **Is**—Represents. The neuter verb often implies representation; as “the candlesticks are the seven Churches,” “the stars are the angels of the Churches.” And in Christ’s words, this bread is my body. **Answereth**—Co-ordinates with, or stands in parallel row with. **Jerusalem**—St. Paul here uses the old Hebrew word for Jerusalem, not the modern Greek form, indicating thereby that he speaks not so much of the present concrete Jerusalem—of walls and houses—as of the conceptual Jerusalem, symbolized by this material Jerusalem, namely, fallen Judaism, the obsolete theocracy. **Now is**—Not the Jerusalem of the holy old past, nor of the future; but the faded Jerusalem of the *present*, deserted by God, effete and enslaved, and bound to a speedy destruction. **In bondage**—Bound in the fetters of the law, after the grace and glory in the law have departed. **Her children**—The Judaistic apostles and their Galatian converts. Of the clause **this Agar is mount Sinai in Arabia**, we have given what we conceive to be the true interpretation. But, 1. By another reading, adopted by Lightfoot, the first words of the verse are, *For the mountain Sinai is in Arabia*. The phrase **in Arabia**, is then made to signify that the connexion between **Hagar** and **Sinai** is, that both are Arabian. To the Sinaitic peninsula, apparently, Hagar fled, Gen. xvi, 7–14. The Arabians are called sons of Hagar, (Baruch iii, 23;) Hagar’s name is illustrious in Arabian legends; and Arab tribes are called Hagarenes, Psalm lxxiii, 7, and Hagarites, 1 Chron. v, 19. Hence Hagar represents Sinai, as both being Arabian. All this is far-fetched and feeble. 2. Chrysostom is quoted as saying that Hagar means *rock*, and thus Sinai is named Hagar—rock in the Arabic language. Hence it is said, that in **Arabia**, means in the language of **Arabia**; and so St. Paul identifies **Hagar** and **Sinai** here by oneness of name. But, first, there is no sufficient proof that Sinai was called **Hagar** in Arabic, and

• Jerusalem which is above is free, which is the mother of us all.

Rev. 3, 12; 21, 2, 10.

the word **Hagar** does not etymologically signify *rock*, but *one who flees*, being cognate with *hegira*, the term for the *flight of Mohammed*. The word for *rock* is not **Hagar**, but **Chagar**. See Lightfoot’s learned dissertation.

**26. Jerusalem . . . above**—Literally, the *above*, or *upper Jerusalem*. The same Greek phrase Josephus uses to designate the *upper city of Jerusalem*; and a parallel phrase, the *upper city*, was used in Athens to designate the Acropolis. Paul does not, however, mean the upper part of the then present Jerusalem, but a spiritual Jerusalem, *higher*, not only than the material one, but higher than the conceptual one,—the old theocracy;—namely, the new theocracy, the Church of the New Testament. This is called in Hebrews xii, 22, *the heavenly Jerusalem*: not because it is *heavenly* in locality, but *heavenly* in nature. And in Rev. xxi, John beholds the glorified counterpart of this earthly-heavenly Jerusalem descend from heaven, and identify itself with the earthly-heavenly Jerusalem, (*the beloved city* of Rev. xx, 9.) In Paul’s allegory the correspondent item to Sinai is not formally supplied, and, as the above *synopsis* shows, Zion seems to be needed. Yet St. Paul skips it, really because, though needed to make out a regular programme, it is not needed for the complete exhibition of the truth. Wieseler furnishes in good Greek the apostle’s “missing link” (as quoted by Schmoller) thus: “The second covenant from Zion, bearing children unto freedom, which is Sarah. For Zion is a mountain in the Land of Promise, and corresponds to Jerusalem, for she is free with her children.” **Is free**—Her legal bonds are fallen off. She is like Sarah, whose name meant princess—free and queenly. **Mother of us all**—Not a barren princess, as Sarai was, but a miraculously fertile mother of countless free and princely sons. They are the very progeny predicted by Jehovah, to be as numerous as the stars of heaven.

**27** For it is written, 'Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband. **28** Now we, brethren, as Isaac was, are <sup>a</sup> the children of promise. **29** But as then <sup>b</sup> he that was born after the flesh persecuted

him *that was born after the Spirit*, <sup>c</sup> even so *it is now*. **30** Nevertheless what saith <sup>d</sup> the Scripture? <sup>e</sup> Cast out the bondwoman and her son: for <sup>f</sup> the son of the bondwoman shall not be heir with the son of the free woman. **31** So then, brethren, we are not children of the bondwoman, <sup>g</sup> but of the free.

<sup>f</sup> Isa. 54. 1. — <sup>g</sup> Acts 2. 35; Rom. 9. 8; chap. 8. 29. <sup>a</sup> Gen. 21. 9. — <sup>b</sup> Chap. 5. 11; 6. 12.

<sup>c</sup> Chap. 2. 8, 22. — <sup>d</sup> Gen. 21. 10, 12. — <sup>e</sup> John 8. 35. — <sup>f</sup> John 8. 36; chap. 1. 13.

**27. Written**—St. Paul adorns his allegory with a choice gem from old prophetic poetry. Isa. liv, 1. The passage is clearly Messianic, and is spoken in view of the gathering in of the Gentiles, verse 3. She who was barren, and that travailed not, has now a numerous offspring. The barrenness, according to Paul, is the effectness of fallen Judaism, and the new fertility is the life and increase of new Christianity.

**28. We, brethren**—The direct application of the allegory to the present company. **We**—Not as seeking circumcision, but as reposing faith in Christ. **As Isaac . . . children of promise**—Isaac's miraculous generation is type of our miraculous regeneration. The promise of his birth, first made by Jehovah to Abraham, is part of the covenant by which man is regenerate through Christ.

**29. Then . . . now**—The persecution of Isaac by Ishmael is identical with the persecution of faithful Christians by circumcised Jews and Judaists. Isaac and the faithful Christians are alike the **born after the Spirit**, as Ishmael and the Judaists are alike the **born after the flesh**. And this verifies the statement of our note on Rom. ix, 8. **Persecuted**, seems, at first, to be a severe word for **mocking**, (in Gen. xxi, 9,) describing Ishmael's demeanour to Isaac; and still more for the Hebrew, which is "laughing," and the Septuagint, which is "playing." But, somehow, it was Ishmaelite playing; arousing the indignation of Sarah, confirmed by Jehovah; was the type of future wars between the two races, and, as here, the type, of the persecution of the good by the bad.

**30. Nevertheless**—In spite of the

apparent triumph of these persecutions. **Cast out**—It is the destiny of the persecutor to be rejected and reprobated. **The bondwoman**—The rejected Jewish Church. **Her son**—The converts they make in Galatia to circumcision. **Shall not be heir**—Shall not inherit the kingdom of God by faith. **Free woman**—The New Testament Churches; **free** because released from the heavy yoke of Judaism.

**31. So then**—Wherefore. That is, it results as an inference from all this that **we**, uncircumcised believers. **The bondwoman**—In the Greek the article is significantly omitted from **bondwoman**, but inserted before **free**. There are many Churches in bondage, but there is but one Church free through Christ. The various false religions, even though they had not circumcision, had still severer rites, (see note v, 12,) and quite as cumbrous rituals; Christianity is the **free** religion of the heart. Professor Lightfoot gives in illustration an allegory on the same passage of Old Testament history by the eminent Jewish theologian of Alexandria, the contemporary (though earlier) of Paul, Philo.

Philo makes the allegory illustrate the principle that divine wisdom, in order to be fruitful to the human soul, must be aided by human science; a true and valuable doctrine. Abraham is the human soul; he marries Sarah, whose name, signifying "princess," shows that she represents divine wisdom; but the marriage is barren. Divine wisdom advises that he form connection with Hagar, who comes from Egypt, the land of science, and whose name—"sojourning"—indicates the





to do the whole law. 4 •Christ is become of no effect unto you, who-soever of you are justified by the law; 'ye are fallen from grace. 5 For we through the Spirit wait for the hope of righteousness by faith. 6 For 'in Jesus Christ neither circumcision availeth any

thing, nor uncircumcision; but 'faith which worketh by love. 7 Ye 'did run well; 'who did hinder you that ye should not obey the truth? 8 This persuasion cometh not of him—that calleth you. 9 •A little leaven leaveneth the whole lump. 10 •I have confi-

• Rom. 9, 31, 32; chap. 2, 21.—/ Heb. 12, 15.—  
• Rom. 8, 24, 25; 2 Tim. 4, 8.—A 1 Cor. 7, 19; chap.  
2, 28; 4, 15; Col. 3, 11.—† 1 Thesa. 1, 3; James

2, 18, 20, 22.—† 1 Cor. 9, 24.—/ Chap. 2, 1.—  
1 Or, who did drive you back.—m Chap. 1, 6.  
—n 1 Cor. 5, 6; 15, 33.—o 2 Cor. 2, 8; 8, 22.

4. **Christ... of no effect**—Literal Greek, *Ye are abolished from Christ*; a very energetic phrase. It states in very strong language the fact, that, however true their previous Christian faith and character, the act of circumcision, as required by the Judaists, involved a complete apostasy, and loss of both justification and regeneration. **Fallen from grace**—There is no grace from Christ for you, and you are under the law and complete condemnation.

5. **Wait for the hope**—**Hope**, here, means the *object hoped for*; the *hope-object*. See notes, Rom. viii, 24; Col. i, 5; Titus ii, 13; Heb. vi, 18. Note also on **promise**, iii, 14. **Righteousness**—As this righteousness is *waited for*, many commentators understand it of the final justification at the judgment.

6. **For**—We as Christians wait this faith-justification for the following reason. **Nor uncircumcision**—The freedom from, or avoidance of, circumcision will not justify us, nor the performance of circumcision as a mere bodily act condemn us. **Worketh by love**—In Paul's view the true faith always truly **worketh**. Good works are the direct and immediate effect of true faith. The **work** is the test of the truthness of the faith. The faith justifies the man before God, as by it the man comes into that position by which justifying grace can flow from God upon him, (see notes, Rom. iv, 6; iv, 24; vi, 1-23; x, 10,) and **works**, by their evidence, justify him as being a man of true faith. **By love**—A faith might work evil through hate; but holy faith works good by love. For when we have true faith, God's approving Spirit pours love into the heart, predisposing to works of all good.

7. **Did run well**—Their faith was true, their love was sincere, their works were good. The term **run** is the apostle's favourite metaphor of a Christian race. He whose spirit is full of faith, and heart is full of love, will run that race with divine vigour. **Hinder**—The Greek is a military term designating the impeding the march of an army by breaking up bridges and roads. The Galatian Christian army was marching at rapid rate when old Judaism blocked their course.

8. **This persuasion**—The Greek for **persuasion** is another form of the word **faith**, and is here used as an antithesis to the true faith named above. It may, like the English **persuasion**, be taken in an active or passive meaning; that is, it may mean this *proselyting* you by Judaists, or this *credulity* in believing Judaism. Very clearly it here means the former of the two, as referring to the **who**, and the **did hinder** of the last verse. The **who** is the same as the **he** that troubleth in verse 10. The **did hinder** is the present **persuasion** to become *circumcised*, coming from the **who**. And this **who** is the **little leaven** of the next verse. **Him... calleth you**—God, or Christ. Note, verse i, 6. The present term implies that God is in permanent act of *calling* the Christian. The whole passage implies, that such *calling* neither secures the necessary first obedience of the called nor his perseverance. In that sense, no *calling* of God is an "effectual calling."

9. **A little leaven**—St. Paul now hints from what quarter this Judaistic **persuasion** comes. It seems to have been derived from a single person, (**who**, verse 7; **he**, verse 10,) aided by

dence in you through the Lord, that ye will be none otherwise minded: but **he** that troubleth you **shall** bear his judgment, who-soever he be. **11** **And I, brethren,**

*p* Chap. 1, 7.—*q* 2 Cor. 10, 6.—*r* Chap. 6, 12.  
—*s* 1 Cor. 15, 30; chap. 4, 20; 6, 17.

a small party at first, (**they**, verse 12,) who produced the *trouble*. This is so obvious that we wonder that the great body of commentators refer the *leaven* to circumcision, on the ground that circumcision, though a *little* matter, would infect their whole religious state. **Leaven**—See note on 1 Cor. v, 6. **The whole lump**—Small in numbers as was the party originating the Judaistic schism in the Galatian Church, it was in danger of converting the whole body, as leaven impregnates the whole loaf.

**10. I...but**—Mark the antithesis of this verse. I have confidence in **you, the lump**; but woe to the **little leaven**, the disturbers. Paul says this partly to soften his tone to the Church, and partly to induce a division between the Church and its seducers. **Have confidence**—His purely personal feeling, expressed as strongly as he was able. It expressed no *inspired* assurance that they would prove true, nor any theological dogma that all Christians do persevere. **In you**—Wavering as you show yourselves. **Through the Lord**—Literally, *in the Lord*. Same sense as in Eph. vi, 1. **Confidence in... the Lord**, is simply not inspired but Christian confidence. Had there been a failure it would have proved St. Paul's human fallibility, but would not have disparaged his inspiration or apostleship. Far less does it imply that the Lord inevitably secures the perseverance of all who put their faith in him. **Otherwise**—Than your acceptance of my gospel. **He that troubleth you**—Not necessarily, but probably, the *one* leader and head of the schism. **Bear his judgment**—Divine condemnation, which, for so grievous a sin, would be grievous to bear. **Whosoever he be**—Even though he came from Jerusalem and pretended to be commissioned by James the apostle. All this is too

ren, if I yet preach circumcision, **why** do I yet suffer persecution? then is **'the offence of the cross ceased.** **12** **"I would they were even cut off"** which trouble you.

*†* 1 Cor. 1, 23.—*u* Josh. 7, 25; 1 Cor. 5, 12; chap. 1, 8, 9.—*v* Acts 15, 1, 2, 24.

pointed and severe not to indicate an individual.

**11. And I, brethren**—In antithesis to the above **whoever**. **If I yet preach circumcision**—As charged by this **whosoever**. The original charge was probably at first based on the case of Timothy. See notes on Acts xvi, 3 and Gal. ii, 3. Paul's policy of becoming, in nonessentials, all things to all men—even a Jew to Jews—treating the mere act of circumcision, where it involved no vital concession, as admissible—enabled the Judaist to pretend that in the other Pauline Churches Paul preached circumcision. **Yet**—Since my conversion, as I did before my conversion. **Why...suffer persecution**—His endurances and scars were ample proof that he was a most consistent and uncompromising opponent of the foundation rite of Judaism. **Yet**—Continually, while I am continually preaching **circumcision**. **Then**—In case I preach justification by circumcision I make the **cross** a mere appendage. **Offence...ceased**—There is no ground for all these hostilities of Judaism toward me. The attacks of these Judaizers are my defence. They persecute me, and, therefore, they are untrue when they say that I preach circumcision elsewhere than in Galatia.

**12. I am so far from preaching circumcision, that I would they might inflict upon themselves excision**. There is clearly an antithesis between the **circumcision** and the **excision**; but the question is, what **excision** is meant? A large number of modern expositors understand, with our English translators, excision from the Church. And Bengel sustains the antithesis under this interpretation in words which we shall leave in their original Latin: "*Quem admodum preputium per circumcisiōnem abscinditur, ut quiddam, quo carere decet Israelitam; ita isti tanquam pre-*

**13** For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the

to 1 Corinthians 8. 9; 1 Peter 2. 16; 2 Peter 2. 19; Jude 4.

putium rejiculum de communione sanctorum rejicientur et anathema erunt."

But those who best knew the true meaning of the Greek term for this *excision*—the old Greek commentators—give another sense of the word; a sense which the decency which Christianity has created in modern times induces many to believe that the apostle could hardly have intended. The same Greek word is in the Septuagint version of Deut. xxiii, 1, for one made a eunuch. The rite of circumcision undoubtedly symbolized the cutting off the sensual from our nature; and it is wonderful that among some heathen the same rite was so increased in severity, perhaps with a similar meaning, at first, as to produce a complete, relentless emasculation. Now in Galatia it was probably no more repulsive to name this *excision* than to speak of *circumcision*. The city of Pessinus, capital of Galatia, was the seat of the worship of Cybele, whose priests mutilated themselves as a religious rite. In literature, in public discourse, and in conversation, the thought and the name were familiar. St. Paul, therefore, in language at that time entirely inoffensive, indignantly preferred that these circumcisionists should go the whole extent, and turn excisionists, priests of Cybele, and the salvation of his Church would no longer be endangered. Circumcision was now as useless as this excision; both had better be abandoned to pagans, and Christians abstain from and condemn both alike. And this indignant expression of contempt for both Paul now follows with a lesson of Christian spiritual purity.

**2. But this freedom from circumcision, legalism, and ritualism must not pass into license, 13-26.**

Now follows a beautiful section on Christian morals. Absolved from old stereotype forms, let your Christian holiness be based on pure and simple *right*. Yet not natural and economic rectitude merely, but *love*, under aid of the di-

flesh, but *by love serve one another*. **14** For *all* the law is fulfilled in one word, *even* in this;

to 1 Cor. 9. 19; chap. 6. 2.—y Matt. 7. 12; Eccl. 40; James 2. 8.

vine *Spirit*, will lift you into the region of a divine purity. And then St. Paul draws us, under the contrast of spirit and flesh, two opposing pictures. The one is the summation of Christian virtues, the other of fleshly vices. Look first on this picture and then on that, and see how a true Christian morality in the midst of heathenism is shaped, and how a true Christian life may be lived. Ages may progress, civilization may advance, the same virtues may be variously modified, but the virtues themselves are eternal, and the character formed by them is truly immortal.

**13. Called unto liberty**—From the burdensome artificialities of the old system ye are emancipated into a pure and simple heart-deep religion. **Use not liberty . . . to the flesh**—St. Paul's liberty offers no man an exemption from the law of right. Let no man say, that under Paul's gospel I am lawless, and nothing I do is sin. Such make their *liberty an occasion*, that is, means, or chance, or pretext, for indulging *the flesh*. By *flesh* here is meant all opposed to the *spirit*; all that is unholy in man, whether of mind or body. It does not imply that all evil lies in matter or in the body. But as *flesh* is the transitory element of man, so the word is used for all that is low, earthly, or unholy. **By love serve**—As faith works by love, so actions produced by love have a true freedom in them. If we *serve* another from love we feel that in that *service we are free*.

**14. Law . . . love**—From the law of Moses we are emancipated into the *law of love*. While that *love* inspires us to run in the way of the *law*, there is a perfect unity of *love, law, and liberty*. We act not from compulsion of *law*; we are in that sense not under *law*; because our heart freely and spontaneously runs with the *law*. Yet if, when our *love* grows cold, or when temptation appeals to

\*Thou shalt love thy neighbour as thyself. **15** But if ye bite and de-

your one another, take heed that ye be not consumed one of another.

• Lev. 19. 18; Matt.

22. 39; Rom. 12. 8, 9.

our lower nature, we sin and grow discordant, the law revives and we die. It is when our hearts and will vary from the law, because not springing from love, that we feel first the slavery, and then the condemnation, of law. **Fulfilled**—Not *summed up*, but *obeyed and carried out*. When Paul says that **all the law** is fulfilled in love to our neighbour, we think, contrary to most commentators, that he means *all the duties of man to man*. This is not "arbitrary" limitation, for it is in the sphere of mutual human duties (**one another**, vv. 13 and 15) that Paul is speaking. So, also, in Rom. xiii. 8-11. Paul there enumerates several commandments, and then adds, that if there is **any other commandment**, it is **briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself**. Of course in that passage, as in this, we must understand Paul as speaking within the scope of the second table of the Decalogue. It is no doubt true, that the holy love which in a man fulfils one table, will also fulfil the other. But that is what Paul is here neither saying nor assuming. **Love thy neighbour as thyself**—From this clause we may assume, 1. That it is right to **love thyself**. *Self-love*, not exaggerated into *selfishness*, is right. Such a renunciation of self as does not desire one's own safety, happiness, wellbeing, present and eternal, forms no part of religion. 2. We owe duties to ourselves which others do not owe to us. We cannot demand that others should perform for us those duties which we owe to ourselves. Such a demand would, on our part, be selfish and tyrannical. 3. We owe relative duties to wife, husband, parents, children, which we cannot demand others to perform for us and in our stead. We must love our neighbour so well as not to demand that he perform for us those duties that belong to us. We must **leave** him time and liberty to perform those duties for

himself and his which belong to him. 4. Reciprocally, what we do not rightfully, and by this constitution of things demand, of our neighbour, our neighbour cannot demand from us. We do not claim to love him better than ourselves; and if we so love him as to release him from performing these strictly personal duties for us, we may relieve ourselves from performing his for him. If we claim to reduce the scale of duties to be performed by ourselves for others, we must reduce the scale of duties we demand from others. We adopt thereby the rule that is right and fair for all.

This love is a moral *principle*. It has different degrees of the emotional in different temperaments. And when expressed in intellectual and practical terms it becomes the Golden Rule.

This principle of love needs the blessed Spirit of God to quicken it into a true life. Nevertheless the law of the second table is often, apparently, more completely fulfilled by natural men than the law of the first. There are men who, in practical life, are just, fair, and benevolent to their fellow-man, but who are little reverent, grateful, or devout to God, their true benefactor. Judged by man, they are all that is right; judged by God, what are they?

15. **But**—The contrast to the love of vv. 13, 14. **Bite... devour... consumed**—Terms drawn from the habits of wild beasts in the order of climax. **Bite** designates the momentary outbursts; **devour**, the steady purpose of injury; **consume**, the final result probable to both parties. For all these the true remedy is a revival of love, powerful enough to purge away anger, hates, and strifes. These strifes are the results, not of religion, but of the want of it.

16-18. Traces the inward struggle between the spirit and flesh, with the remedy. The remedy is given first, verse 16, and last, verse 18.

**16** *This* I say then, *'Walk in the Spirit, and ye shall not fulfil the lust of the flesh.* **17** For *'the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; 'so that ye cannot do*

*a* Rom. 6. 12; 8. 1, 4, 12; 13. 14; verse 26; 1 Pet. 2. 11.—*2* Or, *fulfil not*.—*b* Rom. 7. 22; 8. 6, 7.

**16. This I say**—On this rule I lay special emphasis. **Walk in the Spirit**—As the true preventive of the internal strife of verse 17. **Walk**—Live and act. **In the Spirit**—In obedience to conscience and Scripture enlightened by divine influence.

**17. For**—Reason for the need of so walking. We now have a passage similar to Romans vii, 14–25, describing the struggle alike of a low religious life and a state of unregenerate conviction, from which a self-surrendry to the Spirit delivers us. **The Spirit against the flesh**—The verb *lusteth* does not bear to be repeated after *Spirit*; but some other verb, as *stirreth*, should be supplied. **And**—Greek, *for*. **So that**—More expressively, the Greek is, *in order that*. That is, the Spirit impels you one way in order that you may not do the evil you would, and the flesh impels you the other way in order that you may not do the good you would. **Ye cannot**—Greek, *ye may not*. **Ye would**—Your resolutions for good and your plans of sin are alike upset. You enjoy neither religion nor the world. The Lord does not allow you ease in sin, the world does not allow you enjoyment in God. You are a miserable whiffler both ways. What is the remedy? St Paul has already given it. **Walk in the Spirit**—That Spirit is already doing all for you he can. By his aids you must do for yourself what he will not do for you. Your selfhood—your self as a free agent—must exert its energies and put forth the decisive act by which you commit yourself to the Spirit, and walk in the Spirit. It is this free selfhood that Calvinism ignores, and expects that the Spirit, by securing power, will fix the result, and thus

the things that ye would. **18** But *'if ye be led of the Spirit, ye are not under the law.* **19** Now *'the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, 20* Idolatry, witchcraft, hatred,

*c* Rom. 7. 15, 18.—*d* Rom. 6. 14; 8. 2.—*e* 1 Cor. 3. 3; Eph. 5. 3; Col. 3. 5; James 3. 14, 15.

it destroys the very foundations of free agency, probation, and responsibility. One man is saved because the Spirit secures his assent and salvation; another man is damned, because the Spirit does not secure his salvation. The present passage clearly shows that between the Spirit doing all he will, and the flesh doing all it can, it is the free agent, by aid of the Spirit, who decides his own destiny. The Spirit urges and enables, but does not secure.

**18. Led**—By your submission and following of his drawings. **Not under the law**—Not that the obligations of the moral law cease to rest upon you, but that by the full accordance of your heart with the law you feel not the presence of the law.

Verses 19–21 present the summation of the **works of the flesh**, in contrast with verses 21–26, which present the **fruits of the Spirit**.

**19. Works of the flesh are manifest**—Are made by God obvious to the human conscience; yet St. Paul gives them both to show the shape of the new Christian morality and to impress it upon the newly-converted Galatians. He doubtless selects those transgressions to which the Galatians were most prone. This verse gives that list of vices that specially belong to the sensual nature. **Adultery**—The lawless intercourse of the married. Omitted by the best readings. **Fornication**—Of the unmarried. **Uncleanness**—General impurity, and violations of sexual nature. **Lasciviousness**—Wantonness, recklessness of consequences in sensualities.

**20. Wicked supernaturalisms are two.** **Idolatry**—Worship of fictitious deities. **Witchcraft**—Or *sorcery*, the use of spells, charms, herbs, and manipula-

variance, emulations, wrath, strife, seditious, heresies, **21** Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you*

*†* 1 Cor. 6. 9; Eph. 5. 5; Col. 3. 6; Rev. 22. 15.

tions, to produce preternatural effects. These were based partly in falsehood, partly in preternatural power over the nervous system, and partly in demonic agency. Their whole was adverse to God and religion. Modern spiritualism is unquestionably a development of the same thing. Where experiments are made for scientific purposes, to bring out and publish to the world the truth in the case, a proper thing is done; but the truly devilish indulgence in these secret workings results in all the base consequences for which both the Old Testament and the New condemns them. "It is a striking coincidence, if nothing more, that *sorceries* were condemned by a very stringent canon of the Council of Ancyra, the capital of Galatia, about A. D. 314." —*Lightfoot*.

Now follow nine vices of the malignant nature. **Hatred**—The general opposite of love, and so generally including all the rest of the nine. These follow in a degree of climax ending in **murder**. **Variance**—Predisposition to dissent, even without self-interest. **Emulations**—Strife for selfish ascendancy. **Wrath**—Selfish strife carried to an angry pitch. **Strife**—Cliques and cabals angrily maintained. **Seditious**—Rather, strife developed into distinct and hostile parties, becoming permanent in **heresies**, which are not doctrinal errors, but separations into hostile organizations.

**21. Envyings**—Distinguished from emulation. The latter is a desire to equal or excel another; the former to reduce another below ourselves. **Murder**—The completion of all the previous malignities. Next follow the indulgences of appetite. **Revellings**—Inclusive of drinking, feasting, dancing, etc. And here we record our testimony against all *dancing*, even in private circles. It is a branch of a whole system of con-

in time past, that 'they which do such things shall not inherit the kingdom of God. **22** But 'the fruit of the Spirit is love, joy, peace, longsuffering, 'gentleness,

*†* John 15. 2; Eph. 5. 2.—A Col. 3. 12; Jas. 2. 17.

nected *revelry*, just as *card playing* is a branch of a whole connected system of venture and *gambling*. Precisely to the degree that these prevail, especially with the connivance of the Christian Church, will frivolity, gliding into revelry, extravagance, and irreligion, prevail. It is never conducive to health, and in the best sanitary institutions is not practised. Told you in time past — Referring, doubtless, to his testimonies in his earlier preaching in Galatia. They had been warned already in vocal announcement; they are now warned in recorded testimony. It is a deep and solemn warning. **Inherit**—Note on 1 Cor. vi. 9.

**22, 23.** The cluster of the fruits of the Spirit, in reverse to the above works of the flesh. It is works that are produced by the flesh, and fruit by the Spirit; both by *influence*, for it is the man himself who responsibly produces both. Rom. vii. 4.

There is a grouping of these "fruits" into three parts. The first includes the inner graces, as love, joy, peace; the second, their action upon others, as longsuffering, gentleness, goodness; the third, manifold traits of character, as faith, meekness, temperance.

**22. Three inward graces. Love**—Placed at the head, (as hate is placed at the opposite head of malignant emotions, verse 20,) as fountain of all the rest. **Joy**—Springing from sense of love from and to God and man. **Peace**—The calmer state of quiet and permanent joy. These are the three felicities and blessednesses of Christian life, giving existence and strength to all the Christian virtues.

Next come the three active graces of longsuffering, gentleness, and goodness. **Longsuffering**—Enduring from others, as being sustained by a central love and peace within. **Gentleness**—A kindly disposition and dealing with

'goodness, <sup>1</sup>faith, **23** Meekness, temperance: 'against such there is no law. **24** And they that are Christ's 'have crucified the flesh with the 'affections and lusts. **25** 'If we live in the Spirit, let us also walk in the Spirit. **26** 'Let

us not be desirous of vainglory, provoking one another, envying one another.

## CHAPTER VI.

**B**RETHREN, 'if a man <sup>a</sup>be overtaken in a fault, ye <sup>b</sup>which are

<sup>a</sup> Rom. 15. 14. — <sup>b</sup> 1 Cor. 13. 7. — <sup>c</sup> 1 Tim. 1. 9. — <sup>d</sup> Rom. 6. 6; 13. 14; chap. 2. 20; 1 Pet. 2. 11. — <sup>e</sup> 3 Or, *passions*.

<sup>a</sup> Rom. 8. 4, 5; ver. 16. — <sup>b</sup> Phil. 2. 3. — <sup>c</sup> 1 Or, *although*. — <sup>d</sup> Rom. 14. 1; 15. 1; Heb. 12. 18; James 3. 19. — <sup>e</sup> 1 Cor. 2. 16; 3. 1.

others. **Goodness**—In active benevolence.

Next, the manifest qualities of character. **Faith**—Good-faith, fidelity, trustiness, and trueness.

**23. Meekness**—The reverse of arrogance, gentle, unassuming firmness. **Temperance**—Selfcontrol in the gratification of appetites. See note on Acts xxiv, 25. **No law**—So that those who possess these graces by the power of the Spirit come in collision with no moral obligation. They are lawless by doing without law all that the law requires.

We suppose that these lists of vices and virtues were prescriptions carefully prepared and adjusted to meet the case of the Galatians, enumerating the faults to which they were liable, and the graces by which they might best be corrected.

**24-26.** From this contrast of graces springing from love, with works springing from the flesh, Paul deduces the lesson placed at the head of the section, verse 13. **Keep free from the law** by subduing the **flesh** through the **Spirit**, and doing all the law requires, not by law, but by love.

**24. They that are Christ's**—Who once gave themselves over to him, as you, Galatians, once did. **Have crucified**—The Greek aorist crucified, (without the have,) that is, when you became Christ's. And having so done we are bound not to let the **flesh**, with its **affections and lusts**, revive again and produce **works**. And in the next verse he shows how.

**25. In the Spirit**—Rather, *by the Spirit*. If, at our conversion and since, our regenerate life has been by the power of the Holy Spirit. **Walk in** (rather *by*) **the Spirit**—Let our prac-

tice and progress be by, not the **flesh** but the **Spirit**.

**26. Vainglory, provoking . . . envying**—Pointed allusions again to these traits in the Galatians, which were ruining their Christianity.

## CHAPTER VI.

**3. Mutual and common Church communion, 1-10.**

**a. Mutual meek reproof, 1-5.**

**1. Brethren**—Calling their affectionate attention to a new start of thought, yet strictly connected with the **vainglory** of the last verse of the last chapter. The new thought is, *Correct a transgressing brother without airing your superiority.* **Man**—Though speaking specially of a member of a Christian Church, Paul uses the term designating us as a responsible being, carrying the term consistently through verses 3, 4, 5, and 7. **Overtaken**—Does this mean, *overtaken* by temptation, and inadvertently involved in **fault**? or, detected in his **fault** before he had a chance to escape? The translators, by omitting the word *kai, even*, and giving **fault** where the word should be *transgression*, have preferred the former sense, making it a comparatively venial case. The truer rendering would be, If a man be even unexpectedly detected in the very act of transgression. And the real thought is, Even in the most unequivocal case of a sinner, reprove and restore, not with a display of **vainglory**, but with **meekness**. The word for overtaken is *προληφθῇ, foretaken*, that is, taken before he could escape. **Spiritual**—Those of v, 16, 18, 25, who **walk in**, and are **led by, the Spirit**. Even these need an admonition not only to restore the sinner, but to restore him

spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. **2** Bear ye one another's burdens, and so fulfil the law of Christ.

c1 Cor. 4. 21; 2 Thess. 3. 15; 2 Tim. 2. 25.—  
d1 Cor. 7. 5.—e Romans 15. 1; chap. 5. 12;  
1 Thess. 5. 14.

in the right spirit. No earthly sanctification places us above the need of admonition, or of care over our own spirit and methods. **Considering thyself**—St. Paul here drops into the singular number very forcibly to carry the admonition to every man's individual breast. **Thou**—For thy spirituality exempts thee not from temptation; nay, it may have its own to vainglory and censoriousness. If it be well to "profess sanctification," it is still better to so "live it" as that others should profess it for you. The neighbours of John Brainard said, that "he was as holy a man as ever his brother David was;" though John is not recorded as himself so saying. **Restore**—Repair, reconstruct. It is an image taken from any structure broken or disarranged by mishap. It may refer to a machine with its parts disordered, or to a body with its limbs dislocated, or, as here, figuratively to a soul broken or disordered by sin. **Tempted**—St. Paul delicately avoids fully saying, *lest thou also be caught in a fall*.

**2. Bear**—Instead of triumphing over. **Burdens**—Frailties, and disgraces arising from frailties. Your brother had his heavy liabilities to this sin; he has now the weight of shame for his sin: instead of putting your holy foot upon his weakness, put your shoulder under his load, and share half or all the pressure. Thus you will enable him to tread the straight and narrow path again, without deviating from it yourself. St. Paul's *one another*, implies that as fellow travellers, each carrying his knapsack, we shall perpetually need to lend each other a mutual shoulder. **Fulfil**—An equally good reading makes a future, *ye will fulfil*. **Law of Christ**—Namely, the law of love (v. 14,) and liberty. See James i. 25.

**3** For if a man think himself to be something, when he is nothing, he deceiveth himself. **4** But let every man prove his own work, and then shall he have rejoicing in

f John 13. 14; 15. 12; James 2. 8; 1 John 4. 8.  
g Rom. 12. 8; 1 Cor. 3. 2.—h 2 Cor. 8. 5;  
12. 11.—i 1 Cor. 11. 28; 2 Cor. 13. 5.

**3. For if**, in the spirit of the above **vainglory**, forgetting the spirit of meekness, with which we should bear. **A man . . . something**—A proper corrector and restorer of others. The maxim is, indeed, general, but Paul uses it now in special reference here to the spiritual reprovcr. **Nothing**—As he truly would be, if, while correcting his neighbour's fault, he is falling into **vainglory**. **Deceiveth himself**—A very expressive single Greek word, not found in any previous author, perhaps invented by St. Paul, and used by himself again in Tit. i. 10, and may be rendered *cheats-his-own-brain*.

**4. Prove**—In the manner suggested by St. James i. 25, by bringing the law of love to bear upon his work, to see if it is a work, not of **vainglory**, but of love. **Work**—His work of reproof; but inferentially applicable to all other moral work in life. That Paul means this special work is clear from the blessed result that he next deduces. **Rejoicing**—A true glory instead of a **vainglory**. The test by which we are to prove our own work, namely, the law of love, is not only an easy one but a delightful one: easy, because we can easily know whether love has pervaded our whole work or not, if we honestly examine our thoughts in the act; and delightful, if we find that the work of reproofing has truly been a work of meek, restoring love. To find this love in our hearts is a matter of rejoicing far above any glory. To find it absent is truly to catch ourselves in a transgression as bad, perhaps, as our fellow sinners. **In himself**—In his own case, as it stands in the sight of conscience and of God. **Another**—And that other the poor transgressor over whose case we were gathering glory to ourselves in pretending to



himself alone, and <sup>1</sup>not in another. **5** For <sup>1</sup>every man shall bear his own burden.

**6** <sup>2</sup>Let him that is taught in the word communicate unto him that teacheth in all good things. **7** <sup>3</sup>Be

<sup>1</sup> Luke 12. 11.—<sup>2</sup> Rom. 2. 6; 1 Cor. 3. 8.—<sup>3</sup> Rom. 15. 27; 1 Cor. 9. 11.—<sup>4</sup> 1 Cor. 6. 9; 15. 33.—<sup>5</sup> Job 13. 9.

restore him. The words *rejoicing* and *other* should both have the article. *He shall have the exultation in reference to himself alone, and not to the other.*

**5. Prove your own work**, for each one has a responsibility laid upon him for his **own work**. You are as responsible for the style and spirit in which you **restore** him, as he is for the **fault** from which you **work** to **restore** him. **Every man**—You, as well as the transgressor. **His own burden**—Each must, in the final hour, bear his **own burden** of frailty, sin, and guilt. We can put shoulder under each other's **burdens** for awhile, but the time must at length come when each shall answer for himself alone. The *contradiction* in form, with consistency in truth, between vv. 2 and 5, is intended by St. Paul, in order, by the apparent paradox, to fasten the thought upon the attention and memory.

**b. Mutual co-operation of teacher and Church in solemnly responsible and unwearyed good-doing**, 6–10.

**6. Communicate**—Co-operate, share with. From the idea of carrying common burdens upon common shoulders, between Church brethren, the apostle passes to a common co-operation between teachers, preachers, and people in all good doings. With Meyer, against the general run of commentators, we agree that *good things* refers, not to temporal maintenance, but to Christian and Churchly labours. Leave not Christian activities to ministers and teachers alone. Every one is a responsible labourer in the probationary field. Let *all* be at work, and *always* at it.

**7. Be not deceived**—Beware how you work amiss. **Mocked**—God cannot be put off with *lazy not-doing*, or hypocritical *mis-doing*. **Mocked** is

not deceived; <sup>4</sup>God is not mocked; for <sup>5</sup>whatsoever a man soweth, that shall he also reap. **8** <sup>6</sup>For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the

<sup>1</sup> Luke 16. 25; Rom. 2. 6; 2 Cor. 9. 6.—<sup>2</sup> Job 4. 8; Prov. 11. 18; 22. 8; Hos. 2. 7; Rom. 2. 13; James 3. 18.

derived from the contemptuous *turning up the nose* at one. God is in earnest, and will hold the non-doer and misdoer to a strict account. He will hold all such as showing contempt to himself. **Soweth...reap**—An expressive image of human responsibility, which has been noted by thoughtful men of all ages. As according to the seed we sow is the harvest we reap, so according to the deeds we perform is the retribution we shall receive. Though the retributions of God's judgment are judicial, there is, perhaps, a *natural* side to them. They may be at once both provided penalties and natural consequences.

**8. To his flesh—Flesh and Spirit** do not designate the different fields in which we **sow**, nor the different *seeds*, but the different interests to please which we sow. Yet the seed is different according to the different interests in which we sow, as the responsible act is different according to which interest it regards. **To his flesh**—To the gratification of **his flesh**. **Reap corruption**—That absolute ruin of which bodily putrefaction is the image, and which, as the opposite of **eternal life**, is *eternal death*. **Of the Spirit**—As the flesh is corruptible, so from the flesh is reaped corruption; as the **Spirit** is pure, perfect, living and eternal, so the life from him is **eternal life**. There is a lower and a higher *system* of things in life, including different masses of men. The one is the system of the *flesh*, particularly conspicuous in a sensual age like the present. It runs to sensual gratifications and excitements, to the revelling room, the liquor saloon, the horse race, the gambling hell, and the theatre. Opposite to this is the system of intellectual and spiritual aspiration; which tends to the school

Spirit reap life everlasting. **9** And 'let us not be weary in well doing: for in due season we shall reap, 'if we faint not. **10** 'As we have therefore opportunity, 'let us do

† 1 Cor. 15. 58; † 2 Thess. 3. 13.—e Matt. 24. 13; Heb. 3. 6 & 14.

the Christian association, the Sabbath dedicated to self-improvement, the Bible, and the Church. The latter accords with the healthful recreation in which reason, but not mere animal, is gratified. The former tends downward, and ends in endless ruin; the latter is upward, and rises to eternal life. Let no one be deceived; for as sure as God is not mocked, these, to the fleshly, will be the result.

**9. Not be weary**—Like the reaper, through the long, hot, toilsome day, the good man is sometimes likely to faint. Holy life has its weary side to it; but it has, too, its side of hope and cheer. **In well doing**—In doing *το καλόν, the honourable, the excellent*, in contrast to the flesh, which tends to corruption, and is base. **In due season**—At the harvest season of the world, which, however distant in time, is ever near in its value. **Reap**—Eternal life in eternal joy. **Faint not**—And decline into apostasy.

**10.** St. Paul now reverts back to the precept of verse 6, in enforcement of which the deep warning of 7-9 was interposed. **Opportunity**—Improving every opening. **Do good**—Rather, *Let us work, τὸ ἀγαθόν, the good*, the true, the highest good. **Especially**—Inasmuch as they are often excluded from many worldly modes of gain, and are impoverished by persecution. **Household**—Belonging to the great family of which God is Father, and Christ the elder Brother. With this solemn and urgent paragraph our epistle comes to its essential close.

**c. Autographic summary of the epistle and closing benediction, 11-18.**

"At this point the apostle takes the pen from his amanuensis, and the concluding paragraph is written with his own hand. From the time when letters began to be forged in his name (2 Thess. ii. 2; iii. 17) it seems to have

good unto all *men*, especially unto them who are of 'the household of faith.

**11** Ye see how large a letter I have written unto you with mine

† John 9. 4.—e 1 Thess. 5. 15; 1 Timothy 6. 18. e Eph. 2. 19.

been his practice to close with a few words in his own handwriting as a precaution against such forgeries. Frequently he confined himself to adding the final benediction, (2 Thess. iii. 17, 18,) with perhaps a single sentence of exhortation, as, 'If any one love not the Lord Jesus Christ,' etc., (1 Cor. xvi. 21-24,) or, 'Remember my bonds.' Col. iv. 18. In the Epistle to the Romans he seems to have appended the ascription of praise, which reads like a postscript. Rom. xvi. 25-27. In the present case he writes a whole paragraph, summing up the main lessons of the epistle in terse, eager, disjointed sentences. He writes it, too, in large characters, that his handwriting may reflect the energy and determination of his soul."—*Prof. Lightfoot.*

**11. Ye see how large a letter I have written**—More accurately, *Behold, ye, in what large letters I wrote to you with my own hand.* "Letters" is the alphabetic characters; and it is unquestionable that he refers to their size, not to their unshapeliness, as some think. It may be, as Professor Lightfoot says, that the largeness of their size was intended by Paul to indicate the firmness of his purpose. So we have been inclined to think that John Hancock's large signature on the Declaration of American Independence was intended as a manly defiance of the ignominious death he dared by it. But we are rather inclined to think that St. Paul calls the attention of the Galatians to the distinctive point between his handwriting and that of his amanuensis. The rapid professional writer, doubtless, wrote in the smaller and lighter hand. Yet both purposes may have blended. **I have written**—The term called the epistolary aorist *I wrote*. The writer speaks as at the standpoint, or rather *timepoints* of the reader's perusal, and says, *I wrote thus and so to you.*

own hand. **12** As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. **13** For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. **14** But God for-

bid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. **15** For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. **16** And as many as walk according to this rule, peace be on them, and mercy, and up-

<sup>12</sup> Chapter 2, 8, 14.—<sup>13</sup> Philippians 2, 18.—<sup>14</sup> Chapter 5, 11.—<sup>15</sup> Philippians 2, 8, 7, 8.—<sup>16</sup> Or, *schereby*.

<sup>12</sup> Rom. 6, 6; chap. 2, 20.—<sup>13</sup> 1 Cor. 7, 19; chap. 5, 8; Col. 2, 11.—<sup>14</sup> 2 Cor. 5, 17.—<sup>15</sup> Psa. 135, 5.—<sup>16</sup> Phil. 2, 16.

The summary of the epistle which follows seems intended, in some degree, for the same purpose as his autograph, namely, for identification. It is an after-piece adjustable to this epistle only. There is a triumphant tone in this entire peroration. Paul lays bare the motives of his opponents, and contrasts their cowardly courting the foe with his own heroic proclamation of the cross, 12-14. He pronounces the nothingness of circumcision, and this efficacy of the cross as the blessed canon of the true Israel; and sweeps away every obstacle as himself bearing the true mark of Jesus, 15-17.

**12. Fair show**—Literally, a good face. **In the flesh**—As opposed to the spirit, in external and unspiritual matters. **Constrain**—By persuasion, and perhaps menace. **Suffer...for the cross**—The power of the Sanhedrin was great and extensive, (note Acts ix, 2,) and a large and powerful body of Jews lived in Galatia. Hence the Judaists sought to avoid persecution from Judaism by uniting circumcision with Christianity. **The cross**—As the symbol of justification without the ritual.

**13. For**—Proof of the motive assigned above; the Judaists disregard that very law which circumcision is a pledge to keep. **Glory in your flesh**—May make a merit with the Jewish powers of having converted you to circumcision. The Galatian Judaists were, therefore, courting the lenity of Judaism to escape persecution. To this cowardice St. Paul opposes his own fearless, uncompromising display of the cross.

**14. Glory**—Their glory is converting you to circumcision; my glory is the shame and suffering of the cross. **The world, which you court, with all its glory. Is crucified**—Is ignominiously reduced to death, as regards me. **I unto the world**—So that the world and I are even; we are nothing to each other, so far as our seeking glory from each other is concerned. Paul uses the word crucified with a prompt boldness; as if to face down the scorn that salutes the victim of that shameful death.

**15. I make the cross all; for circumcision is nothing, just as uncircumcision is. Uncircumcision is no condition of salvation, but a new creature, or, rather, creation; a renovation through Christ.**

**16. Rule**—*Kavôn*, that is, canon. Dr. Westcott, in his work on the Canon, says, "The original meaning of *Kavôn* (connected with קָנָה, *kánh*, *kánva*, *can-na*, [*canalis, channel*], *cane, canon*) is a straight rule; as a ruler, or, rarely, the beam of a balance; and this with the secondary notion, either (1) of keeping any thing straight, or (2) testing straightness, as a carpenter's rule, and even, improperly, a plumb-line." From this the acknowledged books of the Bible are called the *canon*, and *canonical*. St. Paul lays down the principle of the last verse, and pronounces a benediction on all who walk (or, a better reading, *shall walk*) according to this canon. **Israel of God**—In distinction from the Israel of the flesh. In this terse phrase Paul triumphantly embodies his great doctrine that

on 'the Israel of God. **17** From henceforth let no man trouble me: for 'I bear in my body the marks

*J* Rom. 2. 29; 4. 12; 9. 6-8; chap. 3. 7, 9, 29; Phil. 3. 8.

the theocracy has left the old ritual and gone with the new Church of the Spirit.

**17. From henceforth**—From the *time-point* of the laying down once for all of this unmovable *canon*. **Trouble me**—I move above all molestation and obstacles in my apostolic course; for the trueness of my adherence to Christ is placed above question by my scars in his service. **Marks**—*Στίγματα*, *stigmata*, derived from *στίγω*, to *prick*, to *brand*; hence a brand or mark of ownership or disgrace, (as our English word *stigma*,) either pricked in or burnt upon the body of man or beast. Two kinds of *stigmata* are, 1. Upon slaves, more usually those who had tried to escape, and then the marks were not

of the Lord Jesus. **18** Brethren, <sup>a</sup>the grace of our Lord Jesus Christ *be* with your spirit. Amen.

*σ* 3 Cor. 1. 6; 4. 10; 11. 23; chap. 5. 11; Col. 1. 24. *A* 2 Tim. 4. 22; Phil. 25.

only a security to the owner but a disgrace to the slave. 2. Temple slaves, or persons dedicated to some duty, were branded upon hand or neck, and then they were held too sacred to be touched. We might suppose that it was to this last class that the apostle alludes, and proclaims that his scars for Christ are his brands of dedication and ownership, and that no annoying hand should touch him.

**18. Brethren**—In the Greek this word is the last of the verse and of the epistle. "So," says Bengel, "he softens with the final word the severity of the whole epistle." He would part with them as *brethren*; whether they truly remained *brethren*, history does not reveal.

## INTRODUCTION TO EPHESIANS.

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OF the founding of the Church in Ephesus by St. Paul, a full narrative is given by Luke, Acts xix, where see our notes. The twelve Johnite disciples, the secession from the synagogue and establishment of preaching in the academic rooms of Tyrannus, the contests with sorcery, and more especially the opposition and commotion of the worshippers of Diana, form a series of stirring and striking narrations. Three years, in round numbers, were spent in this great work. See our Outline History commencing this volume.

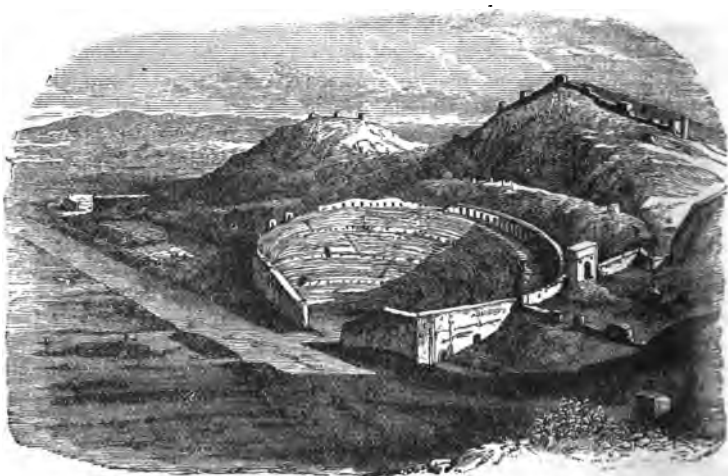
This is one of the four epistles from the Roman prison, as we have noted on Acts xxviii, 81. Of its genuineness no doubt has ever been entertained in the Christian Church until modern criticism raised the question. De Wette and Bauer maintain it to be not the work of Paul; and Renan places it among the "doubtful." Their reasonings, too captious for a discussion in our brief space, have been amply answered by Meyer, Eadie, and Alford.

A more serious doubt exists whether the epistle was addressed to the Ephesians; or, at any rate, to them alone. This doubt arises from two sources: 1. There are no *greetings* in the epistle, although Paul had hosts of friends in Ephesus; and the whole epistle is like a religious essay without definite reference to facts or circumstances. To this it is fairly replied, that most of Paul's epistles are without greetings; and there is no good reason why St. Paul should not write a treatise on a holy model Church in epistolary form, and send it to his Ephesians. But, 2. Very early manuscripts of the epistle are found without the words "in Ephesus" in the first verse. The Sinaitic manuscripts and one or two others omit. St. Basil and Jerome both say that ancient copies are without it. And hence a large number of our best biblical scholars conclude that this was an encyclical epistle; that is, it was sent by Paul by the hands of Tychicus to Asia with the space left blank that each Church in that section might insert its own name in a copy as its own. But to this there is a mass of objections. How happens it that not a single copy has ever been found with the name of any other Church inserted? The majority of manuscripts and versions with the words "in Ephesus" inserted is overwhelming; and even Basil and Jerome entertain no doubt of its really being an epistle to Ephesus. The omission of the words "in Ephesus," in a few instances, like the omission of the words "in Rome," in some copies of the Epistle to the Romans, may have arisen from the desire of some Churches to give to their own copy a character of generality by

removing the mention of a particular Church. This question, it will be seen, does not affect the authenticity or value of the epistle.

Over this memorable Church, after Paul, a Timothy and an apostle John presided. To it one of the addresses of the Apocalypse was delivered, picturing its spiritual state. For centuries, the temple of Diana, lying in ruins, and splendid Christian cathedrals crowning the city, Ephesus was a great stronghold of eastern Christianity. Subsequently it fell under the power of the Turks, and at present few traces of ancient grandeur remain upon its site.

We may consider this production of St. Paul to be an epistolary treatise upon a holy Church as accordant with God's eternal ideal through Christ, and humanly to be realized on earth. So far from being, as De Wette thinks, "rich in words and poor in ideas," the greatest students of its pages have found it powerful in its combination of language and sublime in its sweep of thought. Dr. Bloomfield applies to it Dr. Johnson's words in regard to another book: "If the reader have a spark of regard for the gospel it will blow it into a flame." Grotius and Coleridge characterize it in terms we are *almost* able to endorse. The former says, "It equals its sublimity of ideas with words more sublime than any human language ever possessed. The latter calls it, "The divinest composition of man."



THEATRE AT EPHESUS.

# PLAN OF THE EPISTLE.

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## PART FIRST.

- The Eternal and Divine Side of the Formation, through Christ, of a Holy Church on Earth and in Heaven**..... i, 3-iii, 21
- I. THE ETERNAL DIVINE ORIGATION IN PURPOSE**..... i, 3-23
1. **An eternal preference for all believers**..... i, 3-8
  2. **According to a divine ideal of universal reconciliation and headship in Christ**..... i, 6, 10
  3. **In which election we (all believers) are inheritors**.... i, 11, 12
  4. **Into which ye, Ephesians, entered by faith**..... i, 13, 14
  5. **Thanks, and prayer that they may realize Christ's glorious headship**..... i, 15-23
- II. HISTORICAL INCLUSION OF THE EPHESIANS IN THIS PURPOSE**.... ii, 1-iii, 21
1. **Recapitulation, historically, of their faith and regeneration**..... ii, 1-10
  2. **With the unification of Jew and Gentile in one Church** ii, 11-22
  3. **Under Paul's Gentile apostleship as divine instrument** iii, 1-13
  4. **St. Paul's apostolic prayer for the Ephesian Church**.. iii, 14-19
  5. **Closing Doxology**..... iii, 20, 21

## PART SECOND.

- Human Side of this Churchdom—Duties of the Elect Church on Earth**..... iv, 1-vi, 24
- I. IN CHURCHLY RELATIONS AND OBLIGATIONS**..... iv, 1-v, 21
1. **To be a holy and efficient Church**..... iv, 1-16
    - a. *In holy unity of spirit*..... iv, 1-6
    - b. *And with Christ-given ministries*..... iv, 7-11
    - c. *To develop into a perfect individual Christian manhood and a compact organic life*..... iv, 12-16
  2. **To be a Church in double contrast to the anti-Church of Gentilism**..... iv, 17-v, 21
- First Contrast—Sins of the spirit**..... iv, 17-v, 2
- a. *In contrast to the Gentilism which you have left*..... iv, 17-19
  - b. *Be renewed from the old to the new man*..... iv, 20-24
  - c. *By putting off the five Gentile vices*..... iv, 25-v, 2

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<b>Second Contrast—Sins of the flesh.....</b>	<b>v, 3-21</b>
a. <i>Against Gentile uncleanness, be mindful of God's judgment..</i>	<b>v, 3-7</b>
b. <i>Against their secret and nightly shame, be children of light         and day.....</i>	<b>v, 8-17</b>
c. <i>Against their drunkenness and revelry, be filled with the Spirit         and with holy hymns.....</i>	<b>v, 18-21</b>
<b>II. IN THE FAMILY AND DOMESTIC SYSTEM.....</b>	<b>v, 22-vi, 9</b>
a. <i>Wives and Husbands.....</i>	<b>v, 22-33</b>
b. <i>Children and Parents.....</i>	<b>vi, 1-4</b>
c. <i>Servants and Masters.....</i>	<b>vi, 5-9</b>
<b>Closing Appeal for earnest readiness.....</b>	<b>vi, 10-24</b>



# THE EPISTLE TO THE EPHESIANS.

## CHAPTER I.

**PAUL**, an apostle of Jesus Christ  
by the will of God, to the  
saints which are at Ephesus, and  
to the faithful in Christ Jesus:  
Grace be to you, and peace,

as 2 Cor. 1. 1.—to Rom. 1. 7; 2 Cor. 1. 1.  
as 1 Cor. 4. 17; Col. 1. 2.

## CHAPTER I.

### The Introduction.

1. **Paul**—Note, Rom. i. 1. **Apostle of—Of**, importing *belonging to*, rather than *sent by*. **By the will**—As Paul anticipates no opposition to his apostleship, he does not, as in the case of his letter to the Galatians, (Gal. i. 1), emphatically assert it, but *gracefully* assumes it. **Saints**—Properly the ordinary title of all Church members. **Faithful**—Importing both first belief and a continued fidelity.

2. **Grace**—The first of all blessings. **And peace**—The blessed result. **God**—The first fountain of *grace*. **Christ**—The great maker of *peace*.

The benediction is the beautiful precursor of the delightful sunshine reigning through the whole epistle. Though a prisoner's chain was on his arm, the rapture of blessing was in the apostle's heart.

♦♦♦

THE DIVINE SIDE OF THE  
PROCESS OF FOUNDING A  
HOLY, GLORIOUS CHURCH,  
i, 3—iii, 21.

I. ITS ETERNAL DIVINE ORIGINATION  
IN PURPOSE, 2—23.

1. An eternal election of all be-  
lievers, 2—8.

St. Paul opens by an affirmation of God's abounding goodness in that he has chosen us to, (verse 4,) predesti-

from God our Father and from the Lord Jesus Christ.

3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

d Gal. 1. 3; Tit. 1. 4.—as 2 Cor. 1. 3; 1 Pet. 1. 3.  
1 Or, things.

nated us to, (5—8,) and made revelations to us of, (8, 9,) the grand final summation of all things in Christ (ver. 10).

3. **Blessed**—First emphatic word and keynote to the rich and joyous tone of the whole paragraph. As the Greek word in both the New Testament and Septuagint is applied to God alone, so it signifies *blessed*, as God alone is *blessed*, divinely *blessed*. This eucharistic word the apostle uses to indicate, with holy gratitude, that the election for which he gives thanks is based in the eternal nature of God. For God does eternally, by his very nature and affinity, prefer and elect that which is holy, or freely consents to become so. See our note on "the true doctrine of the Church" touching election, vol. iii, p. 349. **God...of...Christ**—Ellicott decides that most probably **Father** is only applied to Christ, and not **God...God** and the **Father** of, etc. **Blessed us**—Alford well says, that "God's blessing is in facts, ours only in words."

**Heavenly places**—**Places** is not in the original, but is supplied by the translators, as is shown by the italics. The Greek adjective *επουρανίου*, signifying *pertaining to the heavenly regions*, may imply either *places* or *things*: in verse 20, ii, 6, iii, 10, and vi, 12, **places** is required. The same Greek adjective in Matt. xviii, 35 (which in the Lord's prayer, Matt. vi, 9, is rendered "who art in heaven") includes the entire comprehension of God's omnipresence. In

## 4 According as 'he hath chosen us

/ Rom. 8. 28; 2 Thess. 2. 13; 2 Tim. 1. 9;

Phil. ii, 10, it implies the **heavenly** inhabitants, the angels. In 1 Cor. xv, 48 it twice designates those *from heaven*—who are **heavenly** in nature. In 2 Tim. iv, 18, it denotes the **heavenly** kingdom, and in Heb. iii, 1, **heavenly** calling. So in Heb. vi, 4; viii, 5; ix, 23, the adjective presupposes things **heavenly** in nature, origin, or relation, yet earthly in place.

The adjective may, therefore, imply *place*, that is, the *heavenly region*; or it may mean *things on earth that are redolent of that place*. As *place*, the word as variously used by St. Paul is very generic in its applications, embracing, if we collect all its uses, the *entire spirit-world*, all that is supermundane or superhuman. So ver. 20, it implies the highest heavens, the **right hand of God**. In iii, 10, the angelic abodes. In vi, 12, it takes in the aerial battlefield with demoniac powers: that is, the **air** of ii, 2, where see note. In this verse it means clearly things on earth which are **heavenly** in quality. Hence, differing from Alford, Ellicott, and others, we think that here the phrase should be rendered **heavenly things**. For surely it was not in supermundane *localities* that the Ephesians enjoyed their spiritual blessings. They lived and enjoyed on earth.

4. **According as**—The **blessing of us** by the blessed One is in full *accordance* with his eternal *choice* of **us**. But who are this **us**? This is a most important question in determining the meaning of this epistle. The objects of choice must present to the Chooser the proper qualities, either seen or foreseen, in order to being intelligently chosen. They cannot be mere characterless blanks. Nor are they personal or impersonal entities in which exist no qualities, conditions, or suitability for being **chosen** rather than not, for that makes the *Chooser* act without a wise reason. But they are those who present the proper rational conditions of the divine choice, namely, *submitting and believing men*.

We may say that in the section 3-12

## in him 'before the foundation of

James 2. 5; 1 Pet. 1. 2.—1 Pet. 1. 2.

St. Paul uses the first person plural of the personal pronoun, namely, **we, us, and our**, thirteen times in all, which, while it *explicitly* includes himself and the Ephesians, it also, by *implication*, takes in all believers. With verse 13 commences the second person, used mainly throughout the epistle. It applies specially to the Ephesians, with much that is inferentially true of all believers. In verse 14 the **our** refers to the Ephesians and himself directly, and all other believers inferentially.

**Hath chosen**—The Greek is a word full of force—*chose out for himself*. The prefix *ek, out from*, implies an unchosen remainder really or conditionally left, which remainder constitutes the anti-Church of chapter v, 1-21. This *choice* was part of the grand divine ideal, the universal restoration of verse 10. **In him**—In Christ; as the mystical embodiment of the redemption *in whom* it was the divine idea and *purpose* of God's mercy that *all* should be gathered, verse 10. **Before the foundation of the world**—The *world* is here figured as a building; and the builder as laying his plans for the transactions in the house before he lays its foundations. And as the builder is no less than the Eternal, so this *before* sends our thoughts back into the deep, dim, anterior eternity. And, then, Paul's glad thought is, that salvation and the Church being gathered from out the world, is not a human thing of to-day, but a *divine thing from eternity*. The *choice* of a sinner conditioned upon his faith, now first objectively performed, is traced far back into the divine mind, as in a mirror; the mind that, *foreseeing* all things, and recognizing the *evil* to result from the misdirected freewill of finite man, provides and adjusts them with the *good*, so that the highest good is ultimately attained.

The fact that God chooses—chooses us from all eternity, chooses us out from the world, chooses us from his divine good pleasure—does not in the slightest degree countenance the inad-

the world, that we should <sup>1</sup> be holy and without blame before him in love: **5** <sup>1</sup> Having predestinated us

unto <sup>1</sup> the adoption of children by Jesus Christ to himself, <sup>1</sup> according to the good pleasure of his will.

1 Luke 1. 75; chap. 2. 10; Col. 1. 22; 1 Thess. 4. 7; Titus 2. 12.

1 Rom. 8. 29.—2 Rom. 8. 15; Gal. 4. 5; 1 John 3. 1.—1 Matt. 11. 28.

missible idea that God does not know and foreknow what he is choosing, as well as the reasons both without the man and within the man on account of which he is chosen. Scripture most decisively shuts out from the text such an idea. The apostle puts foreknowledge as antecedent to predestination. "Whom he did foreknow, he also did predestinate," Romans viii, 29, where see our notes. So also 1 Peter i, 2: "Elect according to the foreknowledge of God." And this election is made definite, individual, and sure by our performance of the human condition: 2 Peter i, 10, "Give diligence to make your calling and election sure." So that this elective purpose, as ideal purpose in eternity, becomes objective and real divine act in time.

In this present paragraph, Paul says little about conditions, and nothing to exclude them. He says little about them because it is not the human but the divine side of this election upon which he is now, with grateful rapture, expatiating. The human side comes in at chapter ii, 4. Preaching to unconverted men, he would make the condition the main topic, calling upon them to enter, by faith and repentance, into the range of God's eternal conditional purpose, by which he, from all eternity, chooses all who truly believe.

**That we should be holy**—As faith is the condition upon which we are elected, so holiness, blamelessness, and eternal life, are the results for which and to which we are elected. See note on Rom. viii, 29. **Holy and without blame**—"The positive and negative aspects," says Ellicott, "of true Christian life." **Before him**—Blameless even under His dread scrutiny. **In love**—Meyer, Ellicott, and others, join this to predestinated; making a predestination in love. To this Alford objects, conclusively, that all the three leading verbs, chosen, predestinated, made known, being co-ordinate with

each other, have no qualifying phrase prefixed, but lead and give the drift of what follows. **Love** is the element in which the forgiven soul is held before God as without blame, not justice or innocence in the past; love, as from God and reciprocated to God.

**5. Having predestinated**—That neither election nor predestination is identical with foreknowledge, see shown in our note on Romans viii, 29. Predestination here, as in that passage, is a destination to a particular thing—namely, to sonship in the image of Christ. If election is to be considered as preceding predestination, it does not follow (as Alford) that election and foreknowledge are to be identified; but that it is an intermediate step between foreknowledge and predestination. Unless we suppose the deity blindly to elect and predestinate, foreknowledge must lie in the divine nature as an attribute back of all acts. Election is the preference for the conditioned object, lying in the eternal divine nature; predestination, the specific direction of the object to its particular blessed destiny. It is the divinely established connexion between the conditioned object and his final salvation, never being affirmed of the wicked.

**Adoption of children**—The Greek word is simply sonship, and should have been so rendered. The phrase is parallel to conformed to the image of his Son, in Rom. viii, 29. It therefore more properly expresses regeneration than adoption; regeneration, in its fullest sense, including restoration to Christ's glorified likeness in the resurrection. **Good pleasure**—The Greek word *eudokia* may signify either beneficence, or an absoluteness of purpose which must not be questioned. Thus, taking it in the latter sense, Bengel says, "Beyond this good pleasure it is lawful for us neither to go prying into the causes of our salvation nor into any other of the works of God." But the

**6** To the praise of the glory of his grace, <sup>m</sup>wherein he hath made us accepted in <sup>n</sup>the beloved: **7** <sup>o</sup>In whom we have redemption through his blood, the forgiveness of sins,

<sup>m</sup> Rom. 8. 24. — <sup>n</sup> Matt. 2. 17; John 8. 35. — <sup>o</sup> Rom. 8. 24; Col. 1. 14; Heb. 9. 12; 1 Pet. 1. 19;

very peremptoriness of such language is at entire discord with the flowing and joyous current of the apostle's thought while reviewing the free grace of God in our salvation. His boast is not in God's repressive reserve, but in his open *revelation of the mystery of his will* according to his *beneficence*, verses 9, 10. In regard to the two disputed meanings of the term, all the reasons seem to be for the former, but the majority of commentators favour the latter. 1. As to its philology, it is conceded that in the Septuagint it is used in the former sense *in every case*; in the New Testament clearly in every case but two. This settles the question, unless the present context excludes *that meaning*. But, 2. The context requires the meaning. The whole paragraph is almost a hymn of grateful rapture. Every adverse point, such as the reprobacy of the persistently impenitent, or the conditions of salvation, is omitted or postponed. An insertion, therefore, of the stern, repressive absolutism of the divine counsels is wholly out of time and tune. 3. As already intimated, the same term in verse 9 must have the same meaning. This will clearly appear, we think, in our note upon this verse, showing that it designates the divine *beneficence* of God's *ideal* of a *universal restoration of all men*, through Christ, to holiness and heaven. 4. The parallelism between this and the following clause requires this meaning: *according to the beneficence of his will, to the praise of the glory of his grace*. *Beneficence* and *grace* here, are to be held as different, but cumulative, designations of the same thing.

**6. Praise of the glory of his grace** — The *glory*, is the quality of the *grace*; the *praise*, is the response of all God's glorified ones in the contemplation of the *glory* of that *grace*. Perhaps *praise of the gloriousness of his*

according to <sup>p</sup>the riches of his grace; **8** Wherein he hath abounded toward us in all wisdom and prudence;

**9** <sup>q</sup>Having made known unto us

Rev. 5. 9. — <sup>p</sup> Rom. 9. 23; chap. 2. 7; 2. 8. 16. — <sup>q</sup> Chap. 8. 4, 9; Col. 1. 26.

*grace*, gives the exact meaning. **The beloved** — Perhaps an allusion to David, the type of the Messiah, whose name signifies *beloved*.

**7. In whom** — Having mentioned Christ under the endearing title of **the Beloved**, that blessed name becomes the hinge upon which verses 7-10 turn, being a climax of blessedness culminating in the final restitution of verse 10. The successive steps of the climax are, redemption, forgiveness, grace, revelation, beneficence, universal restitution. **Redemption** — Release from a bondage to sin and death for a ransom price. **Through his blood** — The price of the ransom. **Forgiveness** — The immediate shape which the redemption takes. **Riches** — Parallel to *glory* in verse 6: *glory* accruing to God, *riches* flowing down upon man.

**8. Wherein** — Namely, in *grace*. **Abounded** — Has been aboundingly liberal. **Prudence** — Rather, *understanding*, namely, of the *mystery* of the next verse.

**2. This eternal election is according to a divine ideal of an ultimate reconciliation of all mankind, through the headship of Christ, unto God, 9, 10.**

**9. Having made known** — This *making known* is a *revelation* in time of a mystery which was in eternity; namely, the revelation by the gospel. It is a disclosure to the world of what was designed before the *foundation of the world*. **Mystery** — The matter covered by the *mystery*, namely, the gracious designs of God which truly lie in his eternal holy nature. Hence *mystery of his will* means the hitherto unrevealed beneficent restorative purpose by God willed in the past eternity; that is, the divine ideal of God for the restoration of all men, through the divine Son of man, to one-

the mystery of his will, according to his good pleasure 'which he hath purposed in himself: **10** That

† Chap. 3. 11; 2 Tim. 1. 9.—s Gal. 4. 4;  
1 Pet. 1. 20.

ness with God. According to his good pleasure—Literally, according to the beneficence of his which he hath purposed. The beneficence consisting in the summation, in Christ, of verse 10.

In rendering *εὐδοκία* beneficence, we differ from Meyer, Alford, Ellicott, and others, and agree with Olshausen, and Eadie. The former are obliged to render in substance: *Having revealed... according to his good pleasure which he hath purposed.* But to *purpose a good pleasure* is a solecism. *Having revealed... according to the beneficence of his, which he purposed,* makes sense. And then Paul goes on to tell what the purposed beneficence is.

The phrase *according to*, is used five times in the section. God's blessing accords with his choice of us: his predestination with beneficence of his will: forgiveness with riches of grace: revelation with beneficence: predestination with purpose.

10. *Εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν*, a very difficult clause, being in the English translation *in the dispensation of the fulness of times*. There is no Greek for the *that*.

We can best attain an explanation by taking the last word first, and going backwards. *Καιρῶν, times*, signifies the *ages, æons, or time-periods*, in each of which a system of events is completed, and from which transition is then made to the next. *Πληρώματος* is the filling full, or rounding out, the events of one given time-system: hence of the time-periods the fulfilling with events. Ellicott perplexes matters by rendering *πληρώματος* "that moment that completes, fills up," the time-period; whereas it may be (see Rob. Greek Lex. N. T.) a verbal noun, (equivalent to *πληρώσις*), and signify the process of fulfilling. *Οἰκονομίαν, dispensation*, is the management, administration, or control of the fulfilling of the time-periods, extending over the whole series. Most dubious of all is the *εἰς, into*, a prepo-

sition signifying motion to, or into, a place or thing, and impossible to be rendered simply *in*. The rendering of Erasmus, Calvin, and others, *even to*, Alford condemns justly as unintelligible. His own *in order to*, is, perhaps, just as unintelligible. So seems his entire rendering: "According to his good pleasure which he has purposed in himself, in order to the economy of the fulfilment of the seasons to sum up all things in the Christ." Ellicott's rendering of the preposition, *with a view to, for*, is better, making it signify mental motion toward a thing.

† Chapter 2. 15; 3. 15.—u Philippians 2. 9;  
Colossians 1. 20.

We apprehend, however, that commentators have not noticed in this connexion the force of the preposition *εἰς* in the phrases *εἰς αἰώνας, unto, or into, ages*; where *εἰς* signifies not only *into*, but *throughout*, or *in the course of*; the preposition running through the whole line of the ages, and so making *forever*. And so here the force of the preposition is, we think, fully expressed by *in the course of*. Our own rendering, then, would be: *the beneficence which he purposed in himself (namely) in the course of the management of the filling up of the time-periods, to sum up together all things in the Messiah.* So, as the final *summing up of all* is one in the series of the time-periods, the *purpose* runs through the whole series. **Gather together**—The Greek a very full compound, *re-gather-for-himself*. Same as to *reconcile* in Col. i, 20, where see notes. The two passages, written at the same time in epistles sent by the same messengers to the same region of country, must be held as strictly parallel, the clearer defining the less clear. This *summing up, or gathering together*, is unto the *redemption* of verse 7, just as the *reconcile* of Col. i, 20 is unto the *redemption* of verse 14 of that chapter. The nature of the *reconciliation* in Colossians is made clear by the result of the *peace* made being by the *cross*; and so also the fact that

which are in <sup>1</sup>heaven, and which are on earth; *even* in him:

2 Gr. *the heavens*.—v Acts 20. 29; 26. 18; Rom.

**you hath he reconciled**, in Col. i, 21, shows, by specimen, that it is *reconciliation* by conversion and pardon. This disproves the construction given by Meyer, Alford, and other commentators, that the **gather together** is compositely a reconciliation of the penitent, together with a subjection of the impenitent to a discordant unity under Christ, as in 1 Cor. xv, 28, where see note. Beyond all question, we think, a *reconciliation by redemption to peace, through the blood of his cross, of all things in heaven and on earth*, is what the apostle means.

Is, then, the doctrine of the actual final restoration of all men to holiness true?

Of all our commentators, Olshausen and Turner express, we think, the truth. Such a **restoration** is the full divine idea of God's *benevolence* in the cross. Such is the complete *fulness* which it **pleased the Father** there should be in Christ. *God is in Christ reconciling the world unto himself*. And hence the apostle *beseeches, in Christ's stead, be ye reconciled*. Christ is officially the lamb of God that taketh away the sin of the world: the Saviour of *all men*; the propitiation for the sins of the *whole world*. Thus the divine idea in **Christ** is a universal salvation through a universal reconciliation; a **gathering together of all things** in him.

Why is this *ideal* not realized? A large body of Scriptures lays the fault upon *men*. On the divine side the idea is sincere, the provisions are ample; on the human side the powers, natural and gracious, are ample; but the *fulness* of Christ is rejected. The ideal of God's mercy is universal; but the eternal ideal of his holy choice, election, or predestination, is circumscribed by human perversity; since it can embrace only those who fully accord with it by consenting to be holy. "This is the condemnation, that... men loved darkness rather than light, because their deeds were evil." And this is the rea-

**11** In whom also we have obtained an inheritance, <sup>2</sup> being

8. 17; Col. 1. 12; Tit. 2. 7; Jas. 2. 5.—<sup>2</sup> Verse 5.

son why, in the foreknowledge of God, foreseeing men's persistent evil, they cannot, in time, be elected to himself by a holy God; yet he, accepting the future facts as they appear to his prescience, nevertheless triumphantly so **works all things after the counsel of his own will**, as, perhaps, to bring out of this world *even* a higher result than could have accrued from a sinless world. This last fact may, perhaps, be the divine justification in the non-prevention of the responsible sin his wisdom foresees. **All things... in heaven... on earth**—But not in hell. God and man, Christ and man, angels and man, but not God and devils, are brought to **peace through the blood of his cross**. The only obstacle was man's enmity and sin, and the consequent holy opposition of all righteous beings to man. When man accepts the cross, the reconciliation becomes complete, and man comes into the happy number of the elect—of elect men with elect angels. The making **heaven and earth** signify Jews and Gentiles, adopted by some commentators, (Dr. Clarke included,) produces a meaning far below the grandeur of St. Paul's language. Nothing but the fullest meaning of the terms is here admissible. **In him**—Repeated in joyful emphasis; for Christ is the predominant topic ever since his naming as the **Beloved** in verse 6.

**3. In which reconciliation we (Paul and brethren) have obtained lot, 11, 12.**

In this universal divine ideal of restoration, his brethren and self (inferentially including all believers) have realized a happy lot by faith. Their ideal election in eternity past has become a real election in the present. They have come within the scope of that predestination that infallibly connects trust in Christ to a real share in the divine reconciliation.

**11. Obtained an inheritance**—The Greek verb for this phrase, *ἐκλήρωθην*,

predestinated according to \* the purpose of him who worketh all

© Isa. 44. 10, 11.

is derived from a root (*κληρος*) signifying *lot*, and radically means to acquire by lot, and thence to acquire by inheritance, or any other mode of allotment or distribution. And being in the passive form here, it might be rendered *have been inherited*. The sense would then be, not that the elect has obtained an *inheritance*, but that the elect is itself the *inheritance* of Christ in the restitution. That would make an impressive and truly biblical idea; Acts xx, 28, Titus ii, 14, and in the Old Testament, Exod. xix, 5, Deut. vii, 6, xiv, 2, xxvi, 18. This construction is adopted by Alford, Ellicott, and many others. But it is certainly wrong; being contradicted, as we may show, at several subsequent points, and especially in vv. 13, 14, where unquestionably it is the elect who are *sealed* over as obtainers of the *inheritance*, and not as being *inherited*. Meyer has shown that the active meaning of the word is admissible.

According to some commentators (see Meyer) the *lot*, as meaning a *die*, indicates here the pure groundlessness of an individual election, "because in the elect themselves there is no cause why they should be elected rather than others." That is, our holy God decides the eternal salvation or damnation of immortal souls without reason, with a fortuity imaged by the casting of a die or the tossing of a copper! Such an interpretation sinks both the divine character and the authority of Scripture below the level of moral respect. The glory of our election, forsooth, is due to the chance that turned us up heads! All this is contradicted by the words *purpose* and *counsel*, indicating a divine fore-deliberated choice in view of the proper conditioned quality of the object chosen. It is as gratuitous an interpretation as it is abhorrent; for the word is used abundantly, without any reference to chance, to signify *inheritance*, *estates*, *lands*.

The reference to the allotment of the tribes in Canaan, the land of promise,

things after the counsel of his own will: 12 \* That we should be to

¶ Verses 6, 14; 2 Thes. 2. 13.

is not to be held as subsidiary, but as a key to all that follows. The restitution of verse 10 is unto God's Canaan, which we have by him *inherited*. It is to this restitution-land that we believers, having inherited, are *predestinated*, *sealed* over by the Spirit of promise—*promise*, namely, of the restitution-land; which Spirit is our first instalment (*earnest*) thereof (namely, of the *land*) until the completed *redemption* (initiated at ver. 7) of the originally *purchased possession*. The entire body of commentators, ancient and modern, so far as we know, seem to have failed to grasp this clew, and so appear to miss the meaning. **Predestinated**—Being *fore-destinated* to the gracious rewards of faith. See on verse 5. The rewards to which they are destined is the allotment into the *restoration* as partakers of the *inheritance* from Jehovah. **All things**, must not be limited either to Jews and Gentiles, or to the *things* of the kingdom of Christ; for it is Paul's purpose to trace the origin of the holy Church back to God, the almighty Ruler of *all things*. It does not thence follow that physical events and free violations are worked alike. In the former, God's immanent energy originates and directs all action by such uniformity as assumes to us the aspect of necessary law; but in the free agent God supplies the energy for action, while it is the very property of the freedom of the agent that within—in the area of his freedom—he directs his own actions. Yet these free actions it is the prerogative of Infinite Wisdom to *take into* his plan, and work them in accordance with his own *counsel* to his own glorious ends. Note on Matt. xi, 25, and on Rom. ix. **Counsel** belongs to the deliberative intellect, and the word here denotes the final *conclusion* attained by the deliberation, and adopted by the *will*. God's *counsel*, therefore, in full view of all possible results, from all possible courses, results in a *choice* of absolute wisdom.

12. **We**—The same *we* as in the

the praise of his glory, 'who first  
'trusted in Christ.

James 1. 18.—3 Or, *hoped*.

preceding verses, meaning Paul and his Ephesians directly, including all believers inferentially. Most commentators (including Meyer, Ellicott, and Riddle) make **who** in apposition with **we**, and to...**glory**, the main predicate; reading thus: *that we who first trusted in Christ should be to the praise of his glory.* (!) It seems sufficient to refute this to note, that to the **praise of his glory**, however pregnant in meaning, is, in every instance, a subordinate clause, and not the main predicate of the sentence, vv. 6, 14; none the less so in the last instance because brought so emphatically at the close of the sentence. The meaning of the verse is: *we are predestinated, the glory being God's, to be fore-hopers in Christ.* **First trusted**—Literal Greek, *the ones having fore-hoped in Christ*. It does not mean that **we trusted** (or, more correctly rendered, *fore-hoped*) before somebody else, or that we are by God designed to be the earliest believers; but **we**, like all believers, *hoped* for the restitutive inheritance in Christ before its realization. As vv. 9, 10 describe the restitution, verse 11 says we have an inheritance therein, being **predestinated**; verse 12 now tells us to what we are **predestinated**, namely, to being *fore-hopers in Christ* for attaining the inheritance in the restitution.

All the commentators we have examined here seem, we think, to miss the true meaning. The **we** they take to be Jews, and **ye** Gentiles; the distinctive of the Jews being, that they *fore-hoped in the Christ*, that is, *the Messiah*. Alford thinks it a proof of this meaning that Christ has here the article before it, and so signifies *the Messiah*. It seems enough to reply that Christ has the article before it in ver. 10, where it signifies the Messiah, not as specifically *fore-hoped* by the Jews, but the Messiah of our race, as its great restorer. The **we** of verse 12 must, then, be the **we** of verse 11, and that of all the previous **we**s, or first

**13** In whom ye also *trusted*, after that ye heard 'the word of truth,

John 1. 17; 2 Cor. 6. 7.

persons plural, of the paragraph; so that it would follow that Paul is, forsooth, all the time speaking about Jews until verse 13! If not, let **we** of verse 11 be the universal elect, and of verse 12 the Jews; then what is the meaning? It would then mean **we**, the universal Church, are **predestinated** in order that **we**, Jews, expecting the Messiah, may be to the praise of his glory!

But what is the meaning of the Greek word (rendered incorrectly in the English version **first trusted**) *προηλπικότες*, *the ones having fore-hoped—fore-hopers*? It means those who *hoped* before the attainment of the object of hope; hoped for a distant restitution. The objection of Alford, that *fore-hope* is, then, nothing more than *hope*, is nugatory. One might as well say that to predestinate, that is, to *fore-destine*, is nothing more than to *destine*. But in both cases the prefix serves to rest the mind on the *anterior state* of the hoping man, as looking to, and waiting for, the future result.

**4. Into which predestination ye Ephesians have entered by faith,** 13, 14.

**13. Ye**—From the **we** of the general elect St. Paul now makes transition to the **ye** of the Ephesian elect, (which **ye** is mostly maintained through the epistle,) tracing the brief history of their hearing the gospel, believing, and being sealed over by the Spirit, to the final restitution of verse 10. As founder of the Ephesian Church, St. Paul's memory naturally recurs to the blessed process in which, by faith, they came into the glorious scheme of the divine election. He begins at these three verses the *history* of the inclusion of the Ephesians into the predestination unto the inheritance, but suspends it through vv. 16–23, and then he resumes it at ii. 1. That is, he veers from completing that *history* here, because at vv. 16–19 his mind is carried away by the thought of his prayer for their realizing their



the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, **14** Which is the earnest of our inheritance until

the redemption of the purchased possession, unto the praise of his glory.

**15** Wherefore I also, after I heard of your faith in the Lord

2 Cor. 1. 22; chap. 4. 30.—2 Cor. 1. 22.  
2 Luke 21. 38; chap. 4. 30.

Acts 20. 28.—Verses 6, 12; 1 Peter 2. 9.  
Colossians 1. 4.

lot in Christ's headship; and then, at vv. 20-23, his mind is borne upward by the thought of the glory of that headship. When these two successive raptures have passed, Paul resumes, in ii. 1, the thread of *history* commenced at vv. 13-15. Overlooking these two parenthetic digressions, the reader should tie this verse fast to ii. 1, as forming one narrative. **In whom ye**—Ephesians, parallel to **in whom**... **we**, ver. 11. We understand the two *whoms* of the present verse to be parallels, and the whole verse to be one sentence: *In whom also ye, having heard, in whom also having believed, ye were sealed*, etc. Faith came upon hearing; actual election came upon faith; and then *sealing* came upon their election. The first **in whom**, referring to Christ, implies that it is *in him*, as Lord and embodiment of the gospel, that men *hear the gospel*. **Sealed**—As heirs of **your inheritance**. In ordinary cases it is the title-deed that is **sealed**; but the regenerate nature, wrought by the **Spirit**, is the true title-deed of the elect. **Holy Spirit**—The impressive Greek phrase is, *the Spirit of promise, the Holy*. Why called the **Spirit of promise**? Meyer replies: "The term *promise* is a qualifying characteristic of the Holy Spirit, for it is *promised* in the Old Testament. Joel ii. 28, 29; Zech. xii. 10; Isa. xlv. 3; Ezek. xxxvi. 26, and onward; xxxix. 29; compare Gal. iii. 14." And so the body of commentators. All this is good, and prepares us for the true point; but the point itself, as we are obliged to understand it, they fail to give. He is the **Spirit of promise**, not as *promised*, but as *promising*. He is the **Spirit of promise** because, being to us who are **sealed** an **earnest**, he *promises* to us **our inheritance**; that same **inheritance** which we have obtained in verse 11, (where see note,) identical with the **gather to-**

**gether** of verse 10, procured by the **redemption** both in verse 14 and verse 7, which are, in fact, identical. It is to this **inheritance** (identical with the **gather together** of verse 10) that the **predestination**, not only of verse 11 but of verse 5, is made, and into that predestination the **ye** of verse 13 entered by the **faith** named in verse 15.

**14. The earnest**—See note, 2 Cor. i. 20. The blessed Spirit is a first instalment, a small portion, of **our inheritance** already given us to assure us that it will be finally bestowed in fullness. **Our inheritance**—Not God's, or Christ's **inheritance** of the elect, but the elects' **inheritance** of the final *reconciliation* in Christ. See note on verse 11. This pledge looks to the completed **redemption** (see verse 7) of the **purchased possession**, namely, the **possession purchased through his blood**, (verse 7,) which possession takes place at and in the reconciliation of verse 10 and Col. i. 20.

Paul showed in the previous paragraph a picture of the final reconciliation in Christ, the glorious head, and of the blessedness of an election through faith to that **inheritance**. He now prays that the minds of those addressed may be raised to a full conception of that blissful consummation, and then gives a second picture of Christ in his glorious redeeming headship. The three transcendent passages (vv. 10, 19-23, and Col. i. 14-19) should be read together as correspondent parts of the same sublime portraiture.

**4. Paul's thanksgiving for the Ephesians, and prayer for their realization of Christ's glorious headship, 15-23.**

**15. Wherefore**—In view of your thus being happily sealed to this **inheritance**, verses 13, 14. **I also**—In response to **ye**, verse 13. My prayers are for the sealing which is to result in

Jesus, and love unto all the saints, **16** <sup>a</sup> Cease not to give thanks for you, making mention of you in my prayers; **17** That <sup>a</sup> the God of our Lord Jesus Christ, the Father of glory, <sup>a</sup> may give unto you the

**A Rom. 1. 9; Phil. 1. 3, 4; Col. 1. 8; 1 Thess. 1. 2 & John 20. 17.— & Col. 1. 9.**

**possession, verse 14. Heard**—He probably had not seen them in four or five years.

**16. Cease not**—This implies three things: 1. That the apostle was incessant in prayer. 2. That individual objects dear to his heart were specially introduced into his prayers; and, 3. That his Ephesians were, after his hearing of their faith had aroused his interest and hope, among those special objects.

**17. The particular object for which Paul incessantly prayed in their behalf, namely, their elevation of view to take in this grandeur of the redeeming Christ, of which he gives a picture in vv. 20-23. God of... Christ**—In the entire passage, 20-23, St. Paul describes Christ, rather in his manhood raised by process to a divine exaltation, just as in Phil. ii, 6-8 he describes his divinity as gradually humanized and humiliated. The reason for the former view here is to furnish basis for the parallelism in ii, 4-7, identifying our exaltation with Christ's, produced by our divine identification with him. This exaltation of both Christ and his elect finds its glorious cause in him who is **God of both**. For, as Meyer says, "God hath sent Christ, given him to death, raised and exalted him." **Father of glory**—See note on Acts vii. 2. The **glory**, sometimes made visible to human eyes in the old dispensation, represented the divine splendour which our thoughts necessarily attribute to God, like the light we attribute to the sun. And such visible glory also represents that moral glory we attribute to the divine actions and character. From such **glory** in both kinds, the Trinity, or the Father primarily, is called from his power, **God of glory**, Psa. xxix, 3; and from his supremacy, **King of glory**, Psa. xxiv, 7. As origin and

spirit of wisdom and revelation <sup>a</sup> in the knowledge of him: **18** <sup>a</sup> The eyes of your understanding being enlightened; that ye may know what is <sup>a</sup> the hope of his calling, and what the riches of the glory

**4 Or, for the acknowledgment.—1 Acts 26. 18. in Chap. 2. 12.**

generator of all this gloriousness he is now here called **Father of glory**, as he is called "Father of lights," James i, 17. So, **Father of mercies**, 2 Cor. i, 3. Christ is **Lord of glory**, 1 Cor. ii, 8; and so there are **cherubim of glory**, Heb. ix, 5. It is of the moral **glory** made visible in our redemption to the eyes of your understanding, when enlightened by this **Father of glory**, that St. Paul specially here speaks; the **glory, glory, glory**, of verses 6, 12, and 14. This **glory** can break upon their view through the mists of earthliness only by the double process of verbal **revelation** to them and of quickening their inner powers to behold and realize it. For this they need **wisdom, revelation, enlightened eyes. Spirit**—A divinely communicated spirit, by which **revelation** is made.

**18. A series of three whats now, in order of climax, unfold the grandeur which it is Paul's prayer that the Ephesians may know. The climax is indicated by the terms hope, riches, power. They are to realize how cheering their present hope, how rich their future inheritance, and how stupendous the power exerted by God in executing the vast work of preparing and securing that inheritance. Hope of his calling**—That is, the hope of that to the enjoyment of which God calls you. See note, Rom. i, 1; and viii, 30; 1 Cor. vii, 20-22. Eadie mistakenly says: "Man's calling is often slighted, but God's is effectual calling." Scripture frequently declares, in very intense language, that God's call "is often slighted." Prov. i, 24. In increasing vigour St. Paul adds, the riches of the glory of his inheritance—For the inheritance, consult notes on verses 14, 7. Of this inheritance they should realize not only the glory, but the unbounded

of his \*inheritance in the saints, **19** And what is the exceeding greatness of his power to us-ward

who believe, \*according to the working \*of his mighty power, **20** Which he wrought in Christ,

n Verse 11.—o Chap. 2. 7; Col. 1. 26.

5 Gr. of the might of his power.

affluence, the **riches** of that **glory**. They must enlarge their understandings to conceive how rich is the glory of the **inheritance**. **His**—God's to bestow on us. Note on verse 14. **In the saints**—As this **glory** is to take place in the great day of accomplished reconciliation of verse 10, namely, at the advent, and is a reconciliation of **all** in holiness, we might render this, *among the holy ones*. Nevertheless, since it is plain that it is **the Church** (verse 22) particularly whose share in this **glory** is now in Paul's view, **saints** may be the true rendering.

19. The apostle completes his three-fold climax by unfolding the stupendous **power** exerted by God to produce this **glory**. **Us...who believe**—And this **believe**, that is, *faith*, is the condition performed by **us**. Note, verse 8. We have already said that as Paul here is unfolding the **riches of the glory** of the divine side of our **redemption**, so he says little of our condition from the human side. But nevertheless the objects of the whole election of God are viewed as possessing certain objective qualities by which they, rather than others, are eligible to choice. Those who deny this are in a dilemma, falling sometimes upon one horn and sometimes on the other. Sometimes we are told by them that absolutely there is no reason in one, rather than another, for God's preference; and that makes it an irrational volition. It is an act not only without a rational motive, but *a volition without any motive at all*; which most Calvinists pronounce to be an impossibility. At other times we are told that there is a reason, but the reason is not revealed to us. But if there be *a reason* for preferring one object to another, why may not that reason just as reasonably be *faith* as any other? The reason must be some preferability in one above another. To say there is no reason, no preferability, in the object for an act so stupendous,

and in which St. Paul recognizes so transcendent a **glory**, is to make Omniscience an idiot. And if any preferability in the object exists, beyond all question it is *faith* in the man underlying the divine choice resting upon him. And this is Paul's declaration. **Us...who believe** are the objects of the efficient action of redemption. These are the **us** whom **he hath chosen** verse 4: the **us** whom **he has predestinated**, verse 5; the **us** whom **he hath made accepted**, verse 6; and the **us** to whom **he hath made known the mystery of his will**, verse 9. Hereby is harmonized the glorious supremacy of God with the free choice of the creature. God, in infinite and eternal power and goodness, provides the entire system of redemption into which man, by his empowered but not necessitated faith, is graciously and gloriously comprehended and embodied. See our notes on Romans viii, 28-30, and ix, 1-33. **The working of his mighty power**—An elaborate clause in the apostle's Greek, *τὴν ἐνέργειαν τοῦ κράτους τῆς λατρείας αὐτοῦ*, *the working of the force of his strength*. Taking the last first, *λατρεία* is personal *strength* or vigour inhering in a person; *κράτος* is the force or momentum with which it can go forth; *ἐνέργειαν* is the objective working, or action of the personal strength in its full force or efficiency. We are not to concede to adverse criticism that this is a mere wordy accumulation of terms. In the grandeur of this movement the apostle's eye presents every successive stage. From the **working** he travels through its *momentum* up to the *might* inherent in the divine PERSON. Calvin, quoted by Alford, ingeniously says: "The might is the *root*, the momentum is the *tree*, the working is the *fruit*."

20. St. Paul now pictures the stupendous **working** of this **power**, beginning with Christ's resurrection, and finishing (verse 23) with his glorious

when he raised him from the dead, and set him at his own right hand in the heavenly places, **21** Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world,

*22* Acts 2, 24.—*23* Psa. 110, 1; Acts 7, 55, 56; Col. 3, 1; Heb. 1, 3; 10, 12.—*24* Phil. 2, 9, 10; Col. 2, 10; Heb. 1, 4.—*25* Rom. 8, 38; Col. 1, 16;

supremacy. No human machineries—nay, no catastrophes in geology, no forces in astronomy—furnish to the eyes divinely enlightened so sublime and so gracious a display of the omnipotence of the **Father of glory** as the work he hath wrought in **Christ**. And the **glory** of this work has the profoundest interest for us, as we are identified with Christ through all the stages here traced. So the apostle will show in ii, 1-7. This work was in **Christ**, but for us who believe. **From the dead**—From *deads*, or *dead ones*; being the Greek genitive plural without the article. See note on Luke xx, 35. **Right hand**—See notes on Acts vii, 55, 56. The spirit eyes of the martyr Stephen were so enlightened and vivified as to see the realities of God and Christ in the supernal world; namely, Christ at the **right hand of God**. See our note, Rom. viii, 34. **In heavenly places**—In those superterrene domains which our eyes of flesh cannot see unless, like Stephen's, supernaturally quickened. See note on verse 3.

**21. All principality, and power**—See our note on Rom. viii, 38. The entities named by the apostle as those over whom Christ is exalted are abstract dignities, not real personal beings. His person is over all other personal beings, because his rank is above all other ranks. Personal natures are often mentioned in Scripture, as cherubim, seraphim, angels, and archangels. And in all scenic or apocalyptic representations these personal beings appear. No commentator has given any clear distinction between the entities of this verse. The apostle mentions these entities simply as indicating that such varied supernal dignities do exist,

but also in that which is to come: **22** And hath put all things under his feet, and gave him to be the head over all things to the church, **23** Which is his body, the fulness of him that filleth all in all.

*2, 15*.—*23* Psa. 8, 6; Matt. 28, 18; 1 Cor. 15, 27.—*24* Chap. 4, 15; Col. 1, 18.—*25* 1 Cor. 12, 27; chap. 4, 12; Col. 1, 24; 2, 9; chap. 4, 10; Col. 3, 11.

but that in what they consist he does not claim to personally know, or find it in his inspiration to reveal. **Every name**—Whatever name you utter, the name of Christ is its superior. **This world**—This time-world. So that through all future æons, or time-worlds, Jesus is the supreme name.

**22.** The last previous verse declares the superiority of Christ's rank; this declares that all inferiors are directly subjected to his rule. **Put...feet**—The words are evidently run in from Psa. viii, 6, where they are spoken of man as the supreme of the earth. Christ is the supreme ideal man. And here is a peaceful supremacy different from the subjection of all things by conquest specified in 1 Cor. xv, 27. **Gave him...to the Church**—But while this supremacy embraces all in its benign sway, there is one object over which and to which he is a special donation. He is ruler over all; but he is given **head**, even in his universal supremacy, **to the Church**. God gave him **head**, while over all things, to the **Church**.

**23. His body**—So that he and the Church are one conceptual person. He unifies, vivifies, inspires that **body** with which, as its **head**, he is identical and one. **All in all**, is expressly limited in the parallel passage, 1 Cor. xv, 28, (see note,) to **God** the Father, or the whole Trinity. That the passages are parallel is clear from the same quotation from the Psalm being used in both. **Him**, therefore, refers not, we think, to Christ, but to God. Paul's words regarding Christ in iv, 10, "fill all things," are by no means equivalent, as Alford quotes them, to this repeated **all in all** of God. Besides, through this whole chapter and the next, the eternal orig-

## CHAPTER II.

**A**ND *you hath he quickened,*  
*who were dead in trespass-*

α John 5. 24; Col. 2. 13.—δ Chap. 4. 13.

ination of the Church is ascribed to God. **Filleth**, in the Greek, is passive in form, and most properly signifies *is filled*; or, (as the same word is rendered in Col. iv, 12, John iii, 29, and elsewhere,) *filled* in the sense of *complete, perfected, filled-out*. Hence we understand that while the Church is Christ's **body**, it is also the **fulness** of God, who is the full-orbed **all in all**. It is a question whether Paul intends **fulness** as imparted to Christ, or **fulness** as ever dwelling in God. By a comparison of the word as occurring in iii, 19, and Col. i, 19, it seems to include both God's **fulness** as indwelling, and as overflowing, by impartation, unto Christ. It is by that **fulness**, from God imparted, that the Church becomes Christ's **body**. And so throughout both these chapters Christ is presented in his glorious subordination to God.

## CHAPTER II.

II. HISTORICAL INCLUSION OF THE  
 EPHESIANS IN THE DIVINE ELECTIVE  
 PURPOSE, ii, 1-iii, 21.

1. **Recapitulation of their original death and subsequent resurrection**, 1-10.

In parallelism with Christ's resurrection and exaltation in i, 20-23, St. Paul pictures the conceptual death of the Ephesians by sin, and their resurrection and exaltation with Christ. Their state of death, vv. 1-3; their resurrection and exaltation with Christ, vv. 4-6. The reason of this, a showing to the ages of his **grace**, ver. 7. A present reminder to the Ephesians that they are saved solely by this **grace**, vv. 8-10.

1. **And you**—St. Paul now begins from i, 20, in order to furnish, in ii, 1-10, the parallel of the Ephesian spiritual resurrection with Christ's bodily resurrection. Meyer opposes this connecting with i, 20, because of the change from the first person plural, **us who**

**es and sins**; 2 'Wherein in time past ye walked according to the course of this world, according to

α1 Cor. 6. 11; chap. 4. 23; Col. 1. 21.

**believe**, ver. 19, to the second person, **and you**. But the **you** is to the **we** as a part to a whole, and so subject to the same statement. **Hath he quickened**—As the italics indicate, these words are supplied by the translators to furnish a verb to govern the objective **you**. The words are in sense borrowed from verse 5, where the verb is introduced with the objective changed to **us**. **Dead**—Under the entire **death** which sin works—death temporal, spiritual, and eternal. Dr. Eadie and others in vain object that they were not in reality temporally **dead**. Nor were they, we reply, in reality raised with Christ and **made to sit together in heavenly places**. Yet both statements are conceptually true, and all parts of the redemption are taken as one whole. Note, 2 Cor. v, 14. Redemption raises from the death that sin inflicts upon us. **In**—Rather, *by*. The more natural rendering of the Greek makes the *death* the effect of the **trespasses and sins**. The terms **trespasses** and **sins** run into each other in meaning, yet there is a general distinction. The *trespass* is the more secular, the *sin* the more religious term. The former is more uniformly a distinct act, sometimes an inadvertent one; the latter is often a habit, a moral state or condition. In the former more distinctly appears the idea of an offence against another; in the latter a guilt, or penalty, or depravation, contracted upon ourselves.

2. **Wherein**, according to the Greek, properly refers to **sins**, implying an habitual course of **trespasses**. **Walked**, together with **had conversation** and **fulfilling**, in ver. 3, shows that Paul is not describing the congenital depravity of the Ephesians as a state, but their course of practical adult depraved conduct. This is specially important to note, in order to a true understanding of the last half of ver. 3. **The course of this world**—The *æon* of this *cosmos*.

'the prince of the power of the air, the spirit that now worketh

d Chap. 6. 12.—e Col. 2. 6.

Both *æon* and *cosmos* are often translated **world**. But the latter more usually signifies the world-frame, the physical creation; the former the world-period, and the spirit of that period. **This world** is terrene in opposition to the heavenly. The *æon* is the temper of the age. **The prince of the power of the air**—Dr. Eadie well says: "The prince of darkness is not only **prince**, but god of this world, (2 Cor. iv, 4,) and his **power** is mentioned, Acts xxvi, 18. Again, he is styled *prince of this world*, John xii, 31; xiv, 30; xvi, 11. His principality is spoiled, Col. ii, 15, and Jesus came to destroy his works, 1 John iii, 8. Believers are freed from his power, 1 John v, 18; Col. i, 13." **Power** is used, as above in i, 21, to signify the body of powerful beings—the *hierarchy*; or rather *demonarchy*, collectively embodied. **Of the air**, signifies the *place* in which the demonarchy exist and hold empire. So when we speak of throwing a stone into the air, we refer not to the *element*, but to the *space*. So Acts xxii, 23: "They threw dust into the air." And 1 Thess. iv, 17: "To meet the Lord in the air." In both places the reference is not to the aerial matter, but to the visible vicinity, the *region* over the earth's surface. This is in entire accordance with the uniform view, both scriptural and popular, that spirits of both good and evil belong to our terrene sphere. A spirit region overlies the earth's surface, like a stratum of atmosphere.

"Millions of spirits walk the earth unseen,  
Both when we sleep and when we wake."

—Milton.

So in Job i, 7, Satan describes himself as "going to and fro in the earth, and walking up and down in it." Our Lord beheld Satan as falling from heaven toward earth. Luke x, 18. So demons, as from the aerial space, possess *demoniacs*. These views were held by the Jewish doctors, and by the later Greek philosophers and theosophists. Plutarch says, The "air below the pure

in 'the children of disobedience: 3 'Among whom also we all had

f Titus 2. 2; 1 Pet. 4. 2.

ether, and below the pure heaven, is full of gods and demons." "Nay," says Dr. Eadie, "Augustine held that the demons were penally confined to the air" as to a prison. If (see note on iv, 9) *hades* or the *infernium* is at the subterranean centre, it would seem by this to extend its domain into the atmospheric heaven. Or, reversely, the seat of the demonarchy may be in the aerial, extending to the earth's centre. **The spirit**—This word is not, as the English reader would naturally suppose, in opposition with **prince**, but with **power**. This **power**, the collective body of the demonarchy, is in thought and words concentrated into a **spirit**, identified with a controlling influence in wicked men. From the spirit region over earth, where they dwell, they settle down like a malaria into the souls of the depraved. **Worketh in**—Operating like a poison in their hearts; deranging their intellects and inflaming their passions. **Children of disobedience**—Literal Greek, *sons of disobedience*; but in the next verse, not in the Greek *sons*, but *children*, of *wrath*. In accordance with a well-known Hebrew idiom the term *son*, or *child*, is often figuratively used to signify any quality for which a person is or was distinguished. The Greeks could say, "sons of the Greeks," as we can say, "sons of America." But the Hebrews could call the morning star "son of the morning." They could call an unspiritual interpreter a "son of the letter." So, Mark iii, 17, "sons of thunder." Luke x, 6, literal Greek, "a son of peace." Similarly, according to the Greek, 1 Thess. v, 5, "sons of the day." John xii, 36, "sons of light." Luke xvi, 8, "sons of this age." Luke xx, 36, "sons of the resurrection." In such use of the words *son* and *child*, no idea of being born of the quality or circumstance is retained, as a survey of the instances will amply show. **Disobedience**—To the moral law, as shown in both heart and life.

3. **Among whom**—Namely, the children of disobedience. **Conver-**

our conversation in times past in  
 'the lusts of our flesh, fulfilling

'the desires of the flesh and of  
 the mind; and 'were by nature

g Gal. 5. 16. — 1 Gr. the wills.

A Psa. 51. 5; Rom. 5. 12.

sation—Daily intercourse and conduct. **Flesh**—Animal appetites and mind governed by them. **Desires**—Wills or volitions. **Flesh and...mind**—The lower and the higher depraved tendencies. **Were**—This verb corresponds with **had** and **walked**. Contemporaneously with our evil courses, and underlying them, was a **nature** by which we were **children of wrath**. The divine **wrath** condemned not only our guilty persons, but it reached more deeply—to our very **nature**. On the phrase **children of wrath**, consult what we have said on the phrase **children of disobedience**, in verse 2. But the Greek in verse 2 is, properly, **sons**; here, **children**. Robinson's New Testament Lexicon says: "By Hebrew genitive case, the *child of any thing* is one connected with, partaking of, or exposed to, any thing; often put instead of an adjective." Matt. xi, 19 and Luke vii, 35, "Wisdom is justified of her children." Eph. v, 8, "Children of light," that is, enlightened. 1 Pet. i, 14, "Obedient children." 2 Pet. ii, 14, "Cursed children." So Septuagint, "Children of perdition." A survey of these cases will show:—1. The absurdity of understanding that the expression **children of wrath**, has the least shadow of implying that men are born of the wrath of God. 2. A survey of such phrases as "child of hell," "son of perdition," shows that it will not do to affirm, with Eadie, that the phrase means more than *exposed to the matter of which one is child*. The "child of hell" was yet untouched by hell, though exposed to it. So the child of wrath may be not touched by the wrath of God, yet liable to become so.

A thing is said to be thus or so by **nature** when it is so by birth or origin, or by growth, in distinction from being *made* so. A free agent is so by **nature** when he grows so in regular and normal conditions. See our work on "The Will," p. 249. Now the question here is, (overlooked by commen-

tators like Eadie and Hodge,) Does the phrase **by nature children of wrath** mean that the **wrath** lies upon the *child* at birth, or not? We affirm the negative, and believe it can be overwhelmingly proved. It is essentially the question of "infant damnation." Josephus says, that David was "just and pious *by nature*;" certainly not in his infancy, but as he developed into manhood. Herodian says, that "barbarians are properly-loving *by nature*;" not, certainly, in infancy, but in their adult development. Ælian says, "The Cean is silver-loving *by nature*;" that is, when he has grown old enough to contract that love. Ælian says, "The Athenians were envious *by nature*;" not so at birth, certainly, but by the character into which they grew. So Ælian again, "warlike *by nature*;" and Philo, "peaceful *by nature*." All the examples (most of which we take from Wetstein) imply, to be sure, a natural tendency at birth to the condition or character into which they grow; but *not the condition itself*. That is, they prove that the infant possesses the tendency, apart from grace, to come into a subjection to the wrath of God, and so prove innate depravity; but do not prove that it is born under the wrath of God. The words do not decide that the infant is responsible for its inborn tendency, and so deserving of damnation at birth. The doctrine that the child is born under damnation lies in the very centre of the standard predestinarian system. That system assumes that any and every infant might be sent to hell forever, justly, and without a Saviour. On that assumption it bases its views of the mercy of God in redemption. Arbitrary reprobation is claimed to be just because *all* might be justly so doomed for original sin alone, without the commission of a single sin.

We hold, on the contrary, that though inward tendencies exist in germ in the infant, yet there is no responsibility, and no damnability, until these ten-

dencies are deliberately and knowingly acted in real life, and by that action appropriated and sanctioned. Then the man is condemned both for the guilt of the act and the pravity of his nature, now responsibly assumed and ready to be acted out, as described in vv. 1, 2. See note, Rom. v, 18.

But if the infant is irresponsible, how can Christ be to him a pardoner of sin and a Saviour? We might reply, that it does not make Christ any pardoner of sin to imagine a factitious sin, or a guilt which has no foundation in the nature of things. The pardon will remain just as factitious, just as merely verbal, as the guilt to be pardoned. But Christ still stands a Saviour to the infant, as we hold, in the following respects: 1. We have elsewhere shown that had Christ not been given the race would, in all probability, not have been permitted to be propagated after the fall. Notes on John xiv, 19, and Rom. xi, 32. So the grace of Christ underlies the very existence of every human being that is born. 2. Between the infant descendant of fallen Adam and God there is a contrariety of moral nature, by which the former is irresponsible, and in undeveloped condition, averse to the latter, and so displacent to Him. By Christ, the Mediator, that averseness is regeneratively removed, and the divine complacency restored: so that the race is enabled to persist under the divine grace. 3. Christ, in case of infant death, entirely removes the sinward nature, so as to harmonize the being with the holiness of heaven. 4. Christ is the infants' justifier against every accuser, (note on Rom. viii, 29,) whether devils, evil men, or mistaken theologians; asserting their claim through his merits, in spite of their fallen lineage, to redemption and heaven. Being thus purified, justified, and glorified by Christ, none are more truly qualified to join in the song of Moses and the Lamb.

If it be said, Yes, the infant sinned in Adam, we reply, (as in our note on Rom. v, 12,) that the New Testament nowhere says that he "sinned in Adam." It is contrary to fact that he did so thousands of years before he

had any existence. Still, as there are in law what are called "legal fictions," so in theology there may be "theological fictions." Such fictions are modes of figurative idea by which surrounding or analogous truths may be more vividly realized; as, for instance, where it is said of man and wife, "they twain are one flesh." But such fictions must be so applied as not to contradict axiomatic truth and good. If from the oneness of man and wife theologians literally infer that the wife must die when the husband does, and so burn her on the funeral pile, they transform the fiction into a direful lie. And yet this would not be a millionth part as bad as the theologians picture God to be, when they make him hold infants to be justly condemnable to hell forever because, forsooth, "they sinned in Adam!"

If, however, we must say that infants "sinned in Adam," let us be consistent, and add, but they also became justified in Christ. So Fletcher of Madeley beautifully puts it; as the entire race, infants and all, sinned, died, and went to hell before they were born, but only "seminally" and conceptually in Adam, so they are all redeemed and saved conceptually in Christ; and so are born into the world justified heirs of the atonement and heaven. Then fiction meets fiction; and beauty, truth, and reason are the outcome.

But if infants die, and death is the consequent of sin, why do sinless infants die? Because, we reply, in the fall the supernatural Spirit of holiness, by which man was raised above the natural law of death, was withdrawn from Adam and his posterity; and he and they were surrendered over to nature. See notes on Rom. v, 12-19 and xi, 32. And by nature, as an animal being, and by the law of material nature, he disintegrates and dies. So the justified and sanctified adult dies. For such are, under Christ, the laws of our probationary being, established after the fall, that death arising from nature is not repaired by immediate immortality of body, but by a bodily resurrection after the era of mere nature with us has past.



the children of wrath, even as others. **4** But God, 'who is rich in mercy, for his great love where-with he loved us, **5** 'Even when we were dead in sins, hath 'quickened us together with Christ, (' by

grace ye are saved,) **6** And hath raised us up together, and made us sit together "in heavenly places in Christ Jesus: **7** That in the ages to come he might show the exceeding riches of his grace, in

† Rom. 10. 12. — † Rom. 5. 8. — † Rom. 6. 4: Col. 2.

**Even as others**—Literally, *as also the rest*. The rest of whom? All the commentators that we have consulted, Alford, Ellicott, Eadie, Meyer, etc., have, obviously, missed the true answer. Some, as Meyer, make it the Gentiles, as in addition to Jews; but nothing has been said of Jews or Gentiles thus far. Others, as Ellicott and Alford, make it signify the rest of mankind; but the words are too slight to cover so wide an extent. The true meaning is, the rest of the **children of disobedience**, in verse 2. Paul's train of ideas is: The devil **worketh in the children of disobedience; among whom** we indulged the same lusts, and were **by nature** as depraved *even as the rest*.

4-8. This passage is a pictorial parallel with i, 20-23; and a pictorial contrast with ii, 1-3.

The parallel is drawn between the corporeal death, resurrection, and enthronement of Christ, and the death in sin and coresurrection and coenthronement of the Church with him. That a parallelism is intended, overlooked though it has been by commentators, is plain both from the progress of the two pictures and from the sameness of the terms used: **raised...sit...heavenly places**. And then parallel with the permanent glory of verses 21-23, is the **ages to come** of glorious showing.

The contrast with ii, 1-3 is striking. They were dead in sin, in accord with Satan, whose **power was in the lower air**; they are raised and coenthroned in accord with Christ in the **heavenly places**. And the perception of both this parallelism and this contrast enables us to decide the question, mooted by commentators, whether the death and resurrection here are only present and spiritual or also bodily. The entirety

12, 13. — † Or, *by whose grace*. — m Chap. 1. 30.

of our death by sin, namely, spiritual, bodily, and eternal, and the correspondent entire salvation, must be included in one conception. For it is this that is to be **shown to the ages to come**, verse 7.

**4. God**—It is to be remembered, according to our introductory *Plan*, page 253, that Paul is giving the *divine side* of man's salvation in the whole of these first two chapters. Here he emphasizes, **God, mercy, and grace**, with persistent force and earnestness.

**5. Even...dead**—His **mercy** was alive when we were **dead**. He **loved us** even when we were most unlovely. Hence how truly is all **by grace**.

And, here, at the commencement of the picture of the redemptive process, at the first mention of our life-dawn **in Christ**, Paul flings abruptly in this hint, **by grace...saved**, preparatory to his expanding the complete statement at the close of the process, verse 8. **Mercy, goodness, grace**, and all from nothing less than **God**, is what he is so impatient to bring out that he can hardly wait to state the process in which those glorious and melting attributes display themselves. This **grace** is understood best by emphasizing the **even...dead**—intensely. Dead; given over to darkness, depravity, the devil, and wrath; over that scene it is that the light of **grace** breaks with healing in its beams.

**Quickened**—Inspired with life; life for soul first, life for body next, life in eternity last. **With Christ**—Who was **raised**, as pictured in i, 20.

**6. Raised...sit...in heavenly places**—As Christ in i, 20.

**7. Ages to come**—The rolling cycles of eternity. So long as the immortality of the redeemed shall endure, the **riches of his grace** will be *shown*, shown to what new worlds we

"his kindness toward us, through Christ Jesus. § For by grace are

¶ Titus 3. 4. —o Romans 8. 24: 2 Timothy 1. 9.  
p Romans 4. 16.

know not. This will commence at the blessed period of the glorious summing up in Christ of i, 10, (where see note,) and is brought to its consummation by the wonderful display of omnipotent power described in i, 19, (where see note,) to a vivid view of which the apostle offers his continued and glowing prayer that the Ephesian eyes may be opened.

8. For — In view of this divine organic process now completely stated. **By grace**—*Gratis*, for nothing in return. **Are ye saved**—Not merely converted, justified, and sanctified; but gloriously **saved**—saved from death, the devil, and hell; saved to resurrection, Christ, God, and glory, in the full sight of the endless *æons* to come. **Through faith**—As the instrument of God's hands; the handle by which he gets hold of us to snatch us from Satan and spring us into heaven. For the Greek preposition for **through**, here, is the preposition of instrumentality. Hence **faith** has three aspects. When, (1) it is said that God justifies us **through faith**, then faith is the *instrument* with which God rescues us from sin and hell. When (2) it is said "The just shall live by faith," then faith is to us the *means* by which we live. When (3) it is said, "Believe and thou shalt be saved," then faith is the *condition* upon which we are justified, regenerated, and elected to holiness here and heaven hereafter. That faith is indeed empowered in us by the grace underlying our probation: but that faith freely exercised by us, and seen by God, is the underlying condition of our election in time; and foreseen by God is the underlying condition in our eternal election before the foundation of the world, as described in i, 4, 11, where see notes.

And be it especially noted that in St. Paul's view there is no contradiction between the *gratuity* of our salvation and its *conditionality*. There is no contradiction between our being

ye saved <sup>¶</sup>through faith; and that not of yourselves: <sup>¶</sup>*it is* the gift

¶ Matthew 16. 17: John 6. 44: chapter 1. 19:  
Philippians 1. 29.

**saved by grace** and its being **through faith**; just because **faith** towards God, though a right thing in God's creatures towards him, and an excellent thing in itself, is not a merit that pays God for any thing, or obligates him to any donation to us. It is his right to drop us into nothingness any moment he pleases, and no wrong is done us. Far less can our faith *entitle* us to pardon for past wickedness, to a blotting out of past books, and a conferring a glorious immortality at God's right hand. Notwithstanding the free, rightful, excellent exercise in **faith** by us, every thing comes from God to us by **grace**. Surely the faith with which a beggar stretches forth his hand to receive the donation of thousands from a millionaire would not be a merit, a work, a compensation to the donor, neutralizing the graciousness of the gratuity. See note, Rom. iii, 24, 27.

And what a reasonable, beautiful, and delightful condition proffered is this—simple coming into obedience to and harmony with God by a pure act of free, submitting, and confiding faith. It is at once the due act of a yielding rebel to a rightful sovereign, and of a returning prodigal to a rightful and ever gracious parent. Gracious, indeed! for it was while **dead** to God and alive to and with the devil, that God **loved us** and laid the plan of our rescue.

**That. . . it**—Both, as well as **not of works**, in next verse, refer to being **saved**, and not to **faith**. Faith is, indeed, truly said to be the gift of God; but it is faith as a *power*, not as an *act*, that is God's gift. So *sight* is either a *power* or an *act*. Sight, as a *power*, is the gift of God; but sight, as an *act*, is our own exertion of power. **Not of yourselves**—The whole structure of the apostle's view of our rescue from the depths, and exaltation to the heights, and our consequent utter gratitude to God, is wholly overthrown if ours is a self-salvation. Our

of God: **9** 'Not of works, lest any man should boast. **10** For we are 'his workmanship, created in Christ Jesus unto good works,

'which God hath before 'ordained that we should walk in them.

**11** Wherefore 'remember, that ye *being* in time past Gentiles in

r Romans 2. 20; 9. 11; 11. 6; 1 Corinthians 1. 26; 2 Timothy 1. 9; Titus 2. 5.—2 John 2. 2, 5; 1 Corinthians 3. 9; 2 Corinthians 5. 5, 17; chap.

4. 24; Titus 2. 14.—1 Chap. 1. 4.—3 Or, *prepared*.—2 1 Corinthians 12. 3; Colossians 1. 21; 2. 13; 1 Peter 4. 3.

**faith**, as an act, natural and divinely empowered, is from *ourselves*: but not our *salvation*. The structure of that salvation requires all the **power** depicted in i, 19. **Gift**—Donation; not pay or wages earned.

**9. Not of works**—Neither the **works** of the Jewish ritual, nor the **works** of the moral law by Gentiles. If either ritual Jew or moral Gentile were saved, it would not be because of the value of their doings, but for that deep spirit-seated **faith**, according to their dispensation. It is the heart inspiring the act, and not the *act*, that saves. And that spirit of faith in Jew or Gentile would, if Christ were truly presented and understood, heartily embrace him. **Boast**—A self-saviour needs no Christ-saviour. All Christ's history in i, 17–23, and all God's mercy in 1–7, are to him null. He can **boast**, "I need no free pass; I pay my own way."

**10. His workmanship**—Instead of our being the workers, God is the worker and we are the **workmanship**—the fact accomplished. **Created** by a new and better creation. **Unto good works**—For we are not only elected *from* past faith, but we are elected *unto* good works. Note, Rom. ix, 13. **Before ordained**—Literally, *hath prepared*. God has not only constructed a whole set of works and ways in which we **should walk**. He has planned a whole suit of Christian graces, active and passive; heavenly tempers and beneficent doings which he has modelled for us in Christ, and set before us, to exemplify in our own character and future history. There are ignorance, guilt, and misery enough in the world to call all our new life into Christ-like action. We may, like him, go forth and cause the blind to see, the lame to walk, and even to raise the dead—

dead as the Ephesians, in ver. 1. God has beforehand written a good biography for every man to live. And his life may thereby be like that of Jesus himself—a blessed gospel.

**2. The unification of Jew and Gentile into this one elect Church**, 11–22.

Thus far St. Paul has vividly imaged the elect Church as a unit. One God, one Christ, one faith, one glory. His picture is completed; and he has now time to **remember** (verse 11) that his real, present, flesh-and-blood Ephesian Church is ethnically—that is, by race—a dual Church. Both sections, indeed, belong to the great Caucasian family. But one has come down through Shem, and Heber, and Abraham to the present hour. They have been religiously proud of so divine a descent. For it has come along down a line of heroes, kings, saints, and prophets. The other, starting from the same Noah, has come down through Japhet and Elishah, (Gen. x, 4), and has thence been called Hellenic, or Greek. And these are proud of their genius, civilization, arts, and philosophy. The apostle now comes in with his Christ to wipe out and abolish this distinction, and to fuse them into one blessed Christian Church. There is but one Christ, one Spirit, one holy building, which is one temple inhabited by the Spirit.

This paragraph, like the preceding one, presents two contrasted pictures, a dark and a bright—the Ephesians of the past and the Ephesians of the present. Verses 11, 12 correspond to 1–3; and vv. 13–22 correspond to 4–10. As we have elsewhere remarked, (note on Rom. viii, 39,) it is the apostle's style to begin in gloom and end in glory.

**11. Wherefore**—In view of the gracious history of vv. 4–10. **Remember**—Review your past heathen condition, in order to appreciate your

the flesh, who are called Uncircumcision by that which is called 'the Circumcision in the flesh made by hands; 12 'That at that time ye were without Christ, 'being aliens from the common-

• Rom. 2. 28; Col. 2. 11.—*ω* Chap. 4. 18; Col. 1. 21.—*α* Ezek. 18. 9; John 10. 16.

present Christian blessedness. **Gentiles in the flesh**—As being not circumcised Hebrews. **Uncircumcision**—The reproachful epithet of the Jews upon all who possessed not the mark of the Abrahamic descent and covenant. **Made by hands**—In distinction from the circumcision of the heart, made by the Spirit.

12. **Without Christ**—This description of their heathen condition differs from that in vv. 1-3, in that the latter details dark, active wickedness, exciting abhorrence; whilst this presents details of destitution and unhappiness, touching the heart with pity. **Without Christ**, they were without every other blessedness; without holy citizenship, without the covenants, without hope, and without God—only in the world. **Aliens... Israel**—Literally, *Foreigners from the polity of Israel*. They had no rights in the spiritual realm; no citizenship in the city of God, in the Jerusalem below, or the Jerusalem above. **Strangers... promise**—In those blessed covenants in the archives of the holy city they, as unnaturalized foreigners, had no share and no knowledge. The Abrahamic and Mosaic covenants, and including both, Christ's **covenant of promise**, conditioned on faith, had no **promise** for them. **No hope**—There was in those **covenants** a blessed **hope** of pardon of sin, of immortality, and eternal life; but **no hope** therefrom for them. Dim hopes from nature there were, but nothing that Christianity could call a **hope**. **Without God**—There was a **God** in Israel, revealed in the covenants, incarnate in Christ; but no **God** for them. They had a great fancy goddess, Artemis, (Diana;) but she was nothing but a many-breasted pantheistic conception. Notes, Acts xix, 22-28. They were **without God**

wealth of Israel, and strangers from 'the covenants of promise, 'having no hope, 'and without God in the world: 13 'But now, in Christ Jesus, ye who sometime were 'far off are made nigh by the

*γ* Rom. 9. 4. 8.—*σ* 1 Thess. 4. 13.—*α* Gal. 4. 8. *β* Gal. 8. 28.—*α* Acts 2. 39.

in all the world. They were solitaires, orphans, godless, and wanderers in the world, that was full of a father God. But the precise meaning of the clause in the world, (which has been something of a puzzle to commentators,) may be best seen by reversing the order of the clauses: **In the world, without God, without hope**. Its emphasis may thus appear; without hope, without God, yet—in the world! In an existence rendered by sin worse than non-existence!

Such is the picture, drawn with deep pathos by a tender yet true hand, of unregenerate heathendom! Well may Meyer query whether such a picture makes any allowance for the salvable heathen. It supposes no Socrates, Plato, or Aristides. But doubtless, in fact, there were among the pagan converts from Artemis too few such relieving exceptions to suggest any brightening of the picture. See notes, Acts xviii, 19. Perhaps he would have drawn a milder portraiture of the barbarians of Melita. Acts xxviii, 1-6. Notes, Rom. ii, 14, 15.

13. **But now**—O yes, **now!** What a glorious contrast between those **times past** and this **now!** With what pity from this **now** may these Christian Ephesians look back upon the heathen Ephesians they were in **times past!** And with what pity should all Christians look upon the hapless heathens who are still in those sad and hopeless **times past!** Being in **Christ**, these Ephesians have every point of contrast to their former miseries. They are not afar, but nigh, unified with the holy Israel, vv. 14-18. They are, with Israel, buildied into one edifice, vv. 19, 20; nay, into a temple, where the Holy Spirit resides, vv. 21, 22. **In Christ Jesus**—As identified with him, (note, Rom. vi, 3,) and incorporated with his mystical person; reverse of **without Christ** above. **Far off...**

blood of Christ. **14** For 'he is our peace, 'who hath made both one, and hath broken down the middle wall of partition *between us*; **15** 'Having abolished 'in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one 'new man, *so* making peace; **16** And that he might 'reconcile both unto God in one body by the cross, 'having

*q* Micah 5. 5; John 16. 33; Acts 10. 36; Rom. 5. 1; Col. 1. 20.—*e* John 10. 16; Gal. 3. 28.—*f* Col. 2. 14, 20.—*g* Col. 1. 32.—*A* 3 Cor. 5. 17; Gal. 6. 15.—*d* Col. 1. 20, 31.—*e* Rom. 6. 6; Col. 2. 14.—*d* Or, *in himself*.

**nigh**—In soul and nature. These were habitual terms with the Jews to designate those who were residents near the temple and the holy of holies, and those who resided at a distance from the temple and the grand altar, and especially pagans of foreign blood. And these terms were in accordance with Isaiah's magnificent words: "Listen, O isles... from far," xlix, 1; and "Peace, peace, to him that is afar off, and to him that is near, saith the Lord," lvii, 19. **By the blood of Christ**, which had fulfilled, and so dismissed, the sacrificial rites of the Old Covenant.

**14. Our peace**—A triangular peace between Jew and Gentile, and between both and God. One of the Hebrew names for the Messiah was Shalom, Peace. **Made both one**—Not by abolishing race distinctions in the physiological man, but by abolishing old antagonisms, and creating a new unity in Christian brotherhood. **The middle wall**—The words, if not an allusion to the wall described in our notes on John ii, 14, and Acts xxi, 28, are well illustrated by it.

**15. In his sacrificial flesh** on the cross. **The triangular enmity** above named. **The Mosaic ritual law**, consisting of a system of **commandments**, and comprised in a body of ordinances or statutory regulations. **In himself**—As if embodying the twain into one new man—his own mystical person. **Peace**—Leading to the threefold peace by which Jew and

stain the enmity 'thereby: **17** And came 'and preached peace to you which were afar off, and to 'them that were nigh. **18** For 'through him we both have access 'by one Spirit unto the Father. **19** Now therefore ye are no more strangers and foreigners, but 'fellow citizens with the saints, and of 'the household of God; **20** And are 'built 'upon the foundation of the 'apostles and prophets,

*1* Zech. 9. 10; Rom. 5. 1.—*m* Psal. 148. 14.—*n* John 10. 9; Rom. 5. 2; chap. 8. 12; Heb. 10. 12.—*o* 1 Cor. 12. 13; chap. 4. 4.—*p* Heb. 12. 22.—*q* Gal. 6. 10.—*r* 1 Cor. 8. 9; 1 Pet. 2. 5.—*s* Matt. 16. 18; Rev. 21. 14.—*t* Chap. 4. 11.

Gentile, being one in Christ, are one with God, as next verse.

**16. Reconcile**—The anticipation and commencement of the final reconciliation, (Col. i, 20,) which is identical with the gather together of chap. i, 10. **In one body**—Threelfold of Jew and Gentile in Christ. **Enmity**—As above. **Thereby**—By the cross.

**17. And came**—From heaven to earth at his first advent, announced by angels with "on earth peace." His personal preaching, though limited to Jews, announced peace to all and for all. **And preached**—He first made Palestine his school for teaching this peace; he performed the great work of slaying the enmity by the cross; and then through his apostles, inspired by the Spirit, he proclaimed peace to "all nations."

**18. For**—In order to show how this peace is accomplished. It is by having, through him, as mediator, an access or introduction to the common Father of both, thereby rendering them brothers.

**19. Fellow citizens**—The bright reverse of the alienation and exile pictured in vv. 11, 12. **Household**—God is father of the family; the saints are its members; and both Jew and Gentile are a unit in this filial saintship.

**20. And are built**—Here the figure changes. From the family, here begins the building, put up with a very rapid and finished architecture. Its foundations are apostles and prophets. Not indeed their persons, but as

Jesus Christ himself being "the chief corner stone; 21 "In whom all the building fitly framed together groweth unto "a holy temple in the Lord. 22 "In whom ye also are builded together for a habitation of God through the Spirit.

α Psal. 118. 22; Isa. 28. 16; Matt. 21. 42.—  
 ε Chap. 4. 15, 16.—ζ 1 Cor. 3. 17; 6. 19; 2 Cor.  
 6. 16.—ω 1 Pet. 2. 5.—α Acts 21. 33; 28. 17, 30;  
 chap. 4. 1; Phil. 1. 7, 13; Col. 4. 8, 18; 2 Tim.  
 1. 8; Philem. 1, 9.

the embodiments of the gospel they preached. **The prophets** are not of the Old Testament, but of the New, as in chaps. iii, 5, and iv, 11. **Corner stone**—The large stone laid by ancient builders at each corner to bind and hold the walls firmly together. See note, Matt. xxi, 42. And this image beautifully expresses the unity of Jews and Gentiles by Christ.

21. **All the building**—The four walls, fastened by the corner stone, as different races are firmly bound into the Church by one common Christ. **Fitly framed together**—Adjusted and united by one common gospel of peace. **Groweth**—It is an ever growing building, expanding in time and space over the earth. **Holy temple**—Not a temple of idolatry and sorcery, like the great fane of the Ephesian Artemis, but a spiritual temple more worthy than even the edifice on Moriah.

22. **Ye**—Ye Ephesians. **Also**—As well as other saints and household of God. **Through the Spirit**—As Jehovah dwelt in the holy of holies of the temple, having been visibly present at the dedication by Solomon.

### CHAPTER III.

3. **This blessed renovation was under Paul's Gentile apostleship, instrumentally, 1-13.**

1. **For**—Paul began his letter with the broad, universal elect, chap. i; he next narrows to his Ephesian converts, chap. ii; and now, chap. iii, he comes to a point in his own Ego. At this point he starts with fervent prayer in their behalf; but the mention of his apostleship carries him out into a full expiation of

### CHAPTER III.

**FOR** this cause I Paul, "the prisoner of Jesus Christ "for you Gentiles, 2 If ye have heard of "the dispensation of the grace of God "which is given me to you-ward: 3 "How that "by revelation "he made known unto me

δ Gal. 5. 11; Col. 1. 24; 2 Tim. 2. 10.—  
 ε Rom. 1. 5; 1 Cor. 4. 1; Col. 1. 25.—ζ Acts  
 9. 15; Rom. 12. 3; Gal. 1. 14.—ε Acts 22. 17;  
 28. 17, 18.—ζ Gal. 1. 12.—ε Rom. 16. 25;  
 Col. 1. 26, 27.

thirteen verses upon that glorious office; and when that excursion is finished, the actual record of his prayer begins at the fourteenth verse. **For this cause**—In view of your blessed transition from heathenism to Christ, as pictured in the last paragraph. **I Paul**—And doubtless no human name so thrilled their hearts at the utterance as this **I Paul**. It is uttered in the majestic style of their apostle, who, however humble in himself, is authoritative in his divine office. **Prisoner**... **Christ**—Not Caesar's, but literally Christ's prisoner. In every phase of life he is Christ's.

The reader, casting his eye down to verse 14, will there find for **this cause** resumed, and the apostolic prayer offered. But here, starting at this point from the word **Gentiles**, Paul first states the call of the Gentiles, vv. 2-6; next, his own divine commission as their apostle, 7-9; and last, what the mission imports, 10-12.

2. **If ye have heard**—The best commentators, as Meyer, Alford, Ellicott, Eadie, etc., agree that the Greek for this if implies no doubt of their having heard, but rather assumption that they had, namely, from Paul himself during his two years' ministry at Ephesus.

3. **By revelation**—At his powerful conversion, as narrated in Acts ix; but the revelation is detailed in his own statement, in Acts xxvi, 16-20. **The mystery**—The fact heretofore held, undisclosed, in only the foreknowledge of God. **Wrote afore**—Above wrote, in ver. 11. **In few words**—In brief. The same phrase, *ἐν ὀλίγοις*, as used by Agrippa and by Paul, (Acts xxvi, 28,) and means smallness of amount.

the mystery; <sup>4</sup>as I wrote <sup>1</sup> afore in few words; **4** Whereby, when ye read, ye may understand my knowledge <sup>1</sup> in the mystery of Christ, **5** <sup>1</sup> Which in other ages was not made known unto the sons of men, <sup>1</sup> as it is now revealed unto his holy apostles and prophets by the Spirit; **6** That the Gentiles

<sup>1</sup> should be fellow heirs, and <sup>1</sup> of the same body, and <sup>1</sup> partakers of his promise in Christ by the gospel: **7** <sup>1</sup> Whereof I was made a minister, <sup>1</sup> according to the gift of the grace of God given unto me by <sup>1</sup> the effectual working of his power. **8** Unto me, <sup>1</sup> who am less than the least of all saints, is this

<sup>1</sup> Chap. 1. 9, 10.—<sup>1</sup> Or, a little before.—<sup>1</sup> 1 Cor. 4. 1; chap. 6. 19.—<sup>1</sup> Acts 10. 28; Rom. 16. 26.—<sup>1</sup> Chap. 3. 20.—<sup>1</sup> Gal. 3. 28; chap. 2. 14.

<sup>1</sup> Chap. 2. 15.—<sup>1</sup> Gal. 3. 14.—<sup>1</sup> Rom. 15. 16; Col. 1. 26.—<sup>1</sup> Rom. 1. 5.—<sup>1</sup> Rom. 15. 18; chap. 1. 19; Col. 1. 29.—<sup>1</sup> 1 Cor. 15. 9; 1 Tim. 1. 12, 15.

**4. When ye attentively read it as a sample of my gospel, ye may be able to appreciate my insight. The mystery of, or concerning the Christ or Messiah.**

**5. Other ages, or dispensations preceding this, as the patriarchal, the Mosaic, the prophetic. Not made known**—Of the same **mystery**, Paul affirms (Rom. xvi. 25, 26) that it "was kept secret since the world began," but "now is made manifest," and "made known to all nations." In his apostleship was enclosed the **mystery** of God. **The sons of men**—Who, with all their natural powers, could never discover it. **As it is now**—Beautiful predictions are recorded in the prophets of future good to the Gentiles. But the disclosure was not then made **as it is now**, when it forms the great theme and event of this newly opened age. **Prophets**—Clearly the New Testament prophets, as in ii, 20. And these are **holy** as truly as the prophets of old, who were set apart for revelation to men.

**6. What this mystery is he now expresses. The Gentiles**—All *nations* besides the sons of Abraham: for both in language and in action St. Paul showed his wonderful prophetic comprehension of the vastness of his apostleship, as including (Rom. xvi. 26) **all nations**. This called him east and west, and moved him to make Rome his capital. And this indicates, too, that he understood not that the probationary age was to be closed by a speedy advent of Christ, but believed himself to stand at the threshold of a new dispensation of the universal gospel to mankind for ages. **Fellow heirs...**

**partakers**—Our English feebly represents the apostle's Greek. We render it, *The Gentiles be co-heirs, co-embodied, and co-sharers*. The Jews had so interpreted the prophets as to assume that Jerusalem should be imperial instead of Rome, and the subjugated Gentiles should be their subjects and servants. But to Paul is revealed a new and better gospel. There is to be no political conquest. Simply the antagonism of ages is to be removed, and all the world stand equal under the Christ. **Promise**—The promise of a universal Saviour, first given in Paradise, repeated to Abraham, and re-echoed by the prophets of old.

**7. This stupendous mystery brings us again to the apostle's Ego. Minister**—Not an originator or composer, but a mere servitor, an agent in distributing. **The gift**—Consisting of the **grace**, or endowment. **According to... power**—As in the similar phrase in i, 19, the reference is to the divine power exerted in accomplishing the redemptive scheme. Paul's apostolic endowment was bestowed in accordance with that powerful display of God's omnipotence.

**8. The apostle feels the overwhelming pressure of this sublime mystery resting upon his being. Like one surveying the vastness of universal space, as unfolded in astronomy, he feels what a mere speck he is. The present verse is indeed a contrast between his own littleness and the greatness of Christ's bounty to men, which he is called to dispense. Less than the least**—An ingenious expression of the translators to give the force of the apostle's Greek. The Greek word is a superlative *least*,

grace given, that 'I should preach among the Gentiles \*the unsearchable riches of Christ; 9 And to make all *men* see what is the fellowship of \*the mystery, \*which from the beginning of the world hath been hid in God, \*who created all things by Jesus Christ: 10 \*To the intent that now \*unto

the principalities and powers in heavenly *places* \*might be known by the church the manifold wisdom of God, 11 \*According to the eternal purpose which he purposed in Christ Jesus our Lord: 12 In whom we have boldness and \*access <sup>d</sup> with confidence by the faith of him. 13 \*Wherefore I

† Gal. 1. 16; 1 Tim. 2. 7; 2 Tim. 1. 11. — \* Chap. 1. 7; Col. 1. 27. — v Chap. 1. 9. — w Rom. 16. 25; 1 Cor. 2. 7; Col. 1. 26. — x Psa. 33. 6; John 1. 3; Col. 1. 16; Heb. 1. 2. — y 1 Pet. 1. 12.

z Rom. 8. 28; chap. 1. 21; Col. 1. 16; 1 Peter 3. 22. — a 1 Cor. 2. 7; 1 Tim. 3. 16. — b Chap. 1. 9. — c Chap. 2. 18. — d Heb. 4. 16. — e Acts 14. 22; Phil. 1. 14; 1 Thess. 3. 2.

with a comparative termination added, as if *leaster*; a degree below *least*; and so *less*, by one degree, *than the least*. **Of all saints**—For which of all the saints had so "persecuted the Church of God?" 1 Cor. xv. 9. Even as late as 1 Tim. i. 13, he cannot forgive himself, how much soever God had forgiven him, that he had been "a blasphemer, and a persecutor, and injurious." **Preach among the Gentiles**—Especially; as Peter among the Jews, Gal. i. 16. **Unsearchable**—The Greek word derived from *track*; so, *untrackable*, *untraceable*.

9. **Make... see**—*φωτίσαι*, to illuminate as to what, etc. **Fellowship**—A better reading would be *economy*, or established plan. **From the beginning of the world**—That is, from the point of time and event at which the ages or dispensations started. Elliott precisely expresses it: "The counsel itself was formed before the ages." 1 Cor. ii. 7. The concealment of it dated from the ages; that is, from their starting-point. **Created all things**—St. Paul here (as in ii. 8, and often elsewhere) sedulously fastens the redemptive system to God himself; not to any Gentile polytheistic god, but to the supreme God, who founded and brought into existence *all things*; and not the least among them, this divine scheme of bringing our entire race within the unity of his Son.

10. All these things—namely, the Gentile call and its apostleship—take place *to the intent*, or in order *that*, the future heavenly worlds might realize the *God* they have. **Principalities and powers**—Note, Rom. viii. 38.

**In heavenly**—In the supernals. See note on i. 1. **By the church**—The glorious and finally glorified. **Manifold**—Many-formed, variegated; showing itself around infinite complexities in bringing out the clear, the right, and the glorious.

11. **Eternal purpose**—Of reconciling the whole race in Christ, i. 10; which *purpose* takes completion in the elect through faith. But the wisdom of God is *manifold*. As the *ideal* of God is not realized, so that that pure mercy is not fulfilled, thereupon he avails himself of that non-realization to unfold his attribute of justice in judgment upon sin, and thus reveals more completely his full-orbed nature.

12. **Boldness and access**—Or introduction. Both are the reverse of that fear which the consciousness of unpardoned sin produces both in our race and in our individual guilty conscience. This *boldness*, literally, *freedom of address*, is the state, gift, and enjoyment of the reconciled soul in address to God. **Access**—Introduction. **Confidence**—A forward trust put forth upon God. **By**, or through, **the faith of him**—Namely, Christ as its object.

We conceive that this entire verse is pictured from Oriental autocracy. We are afraid to approach the royal presence: but the monarch's son is our patron. Fear is thereby removed. By faith in that son, as we are about to approach; we will have a freedom for speech, an introduction, in confidence of receiving our request.

13. **Wherefore**—In blessed review of the comprehensive results of this



desire that ye faint not at my tribulations 'for you, 'which is your glory.

**14** For this cause I bow my

*f* Verse 1.—*q* 2 Cor. 1. 6.

Gentile call and apostleship. **I desire**—I beseech you for myself. **Faint not**—Be not downcast or disheartened. There might be those who feared that the imprisonment of the apostle was a refutation of his doctrine. They might be disgusted at a cause that so poorly sustained its champion. Hence Paul alludes bravely to his bonds; he is "an ambassador in Christ," "the prisoner" of Christ. And hence, to inspirit them to a similar brave view, to thrill them with the same spirit, he uses these electric words. **For you**—As Gentiles, and as sinners, then, he preached and suffered in their stead. **Your glory**—That I and you should suffer chains and death for Christ and his elect.

Paul, having expanded the view of his apostolic office, (note, verse 1,) is now ready for the apostolic prayer.

**4. Paul's apostolic prayer for the Ephesian Church, 14-19.**

**14. For this cause**—Resumption of his purpose of prayer at verse 1, where see our note. The **cause** still remains the same, pervading alike the paragraphs ii, 11-22, and this last paragraph iii, 1-13, namely, the happy gathering of the Gentile Ephesians into Christ under Paul's apostleship. **Bow my knees**—As before them solemnly in thought assembled, Paul conceptually kneels to dedicate them as a Church to God. In this prayer he is too earnest to stand or sit, and so, in body as in spirit, he bows before God. The attitude of body is of inferior importance, except as externally impressive both upon others and upon ourselves. God, however, is as truly beneath and behind us as he is above and before us; and whatever attitude of body we assume matters not, provided our reverence is perfect. Paul says not that he prays, but gives the prayer as audible to their listening ears. **Of... Christ**, is omitted by the best critics as not genuine.

knees unto the Father of our Lord Jesus Christ, **15** Of whom 'the whole family in heaven and earth is named, **16** That he would

*A* Chap. 1. 10; *Phil.* 2. 9, 10.

**15. Whole family**—It was a beautiful interpretation which made this word **family** include the saints on earth and their fellow-saints in heaven as all one blessed kin with Christ, their elder brother. But both the absence of the article before the Greek for **family**, and the spuriousness of the clause, of... **Christ** forbid it.

The word here rendered **family**, (*κατὰ, patria*), is derived from the Greek and Latin *pater*, which, with our word *father*, are but different forms of the same words. A *patria* is a great kin, clan, or race, descended genetically from one primitive progenitor. So the three great *patriæ*, or races of the earth, traced their lineage to Shem, Ham, and Japhet as their progenitors. Of every *patria* the father-founder is called (*patria*, progeny, and *αρχη, arch*, chief, or beginner) *patriarch*. St. Paul's thought, then, is, that God is the universal Patriarch. Translating *patria* by the English word *patriarchy*, (the word *patriarchy* importing the progeny of the patriarch,) we may render this clause, *Of whom all (or every) patriarchy in heaven and earth is named*. The words then include angels above and men below. Angels are not, indeed, born; yet, as originated from God they are called "the sons of God." The *patria* in heaven are the angelic ranks and orders. **Is named**—The descendants, or *patria*, of a patriarchal progenitor are often called by his name; and *patronymic* words, so called, are formed to express the *patria*. The *patria* of Japhet are Japhetidæ; of Abraham, Abrahamidæ. Now, though no proper name precisely parallel to these may be quoted to designate the universal *patria* of God, yet such a name is the true name of their nature in their divinely-originated relation. "Sons of God," "*Diogenets*," that is, *God-born*, or *creatures*, are what God's *patria* may be truly **named**. Most truly so **named**

grant you, <sup>1</sup>according to the riches of his glory, <sup>2</sup>to be strengthened with **might** by his Spirit in <sup>3</sup>the inner man; **17** <sup>4</sup>That Christ may dwell in your hearts by faith;

<sup>1</sup> Rom. 9. 23; Phil. 4. 19; Col. 1. 27. — <sup>2</sup> Chap. 4. 10; Col. 1. 11. — <sup>3</sup> Rom. 7. 22; 2 Cor. 4. 16.

in so far as a true *name* expresses the nature of the thing.

We find no commentator inquiring what relevancy this fatherhood of God over all races has to St. Paul's present train of thought. We suppose that it springs from his presenting himself in the previous paragraphs as apostle of the Gentiles. He beseeches God, the father of all races, to pour the richest blessings of the Abrahamic **promise** upon these Japhetidae, this Church in Japhetic and Aryan Ephesus. The drift of Paul's prayer may be comprehended by noting that vv. 16, 17 express qualifications (as **might**, and an indwelling **Christ**) for achieving (vv. 18, 19) knowledge of the boundlessness of Christ's **love**, and a possession of God's **fulness**; concluding with a doxology expressing the unlimited power of God to do all, and more than all, we can ask.

**16. Riches of his glory**—An affluence too abounding for any one race alone. Strengthened with **might**—For the immense attainments of verses 18, 19. **In**—Rather, *into*; implying the inpouring of the **might** of the divine **Father**. This favours Meyer's thought, that Paul's prayer for their **might** is antithetic to their **faintness**, in ver. 13. Their **faintness** did, indeed, (as Eadie objects,) take occasion from the mere "personal wrongs" of St. Paul; nevertheless it was a spiritual weakness unmaning their whole Christian **might**. He might well pray, therefore, for the whole wonderful energizing expressed in the following verses; for spiritual power is in sum total what he asks. **Inner man**—The *spirit*, in antithesis to the body, the outer man. And also, perhaps, the spirit, as the ethical Ego, in which all spiritual operations are centered, in distinction from the *anima*, or soul, in which the animal and secular intellectualities reside. So Rom. vii. 22: "I delight in the law of God after the in-

ward man." Yet the Holy Spirit in the **inner man** sheds his purifying power through body and soul as well as spirit. Note on Matt. v. 8, and 1 Thess. v. 23.

<sup>m</sup> John 14. 23; chap. 3. 22. — <sup>n</sup> Col. 1. 23; 2. 7. — <sup>o</sup> Chap. 1. 18. — <sup>p</sup> Rom. 10. 3; 11. 12.

The phrase **inner man** is found in a similar sense in Plato; but there is no reason for supposing it borrowed by Paul directly from Plato. It was probably current among thinkers in Paul's day, as such terms become in periods when men deeply reflect.

**17. Christ...in your hearts**—The powerful thought is, that Christ's own spirit or temper may, **by faith**, or self-surrender on our part, supplant our own natural temper in our **hearts**, so that we may approximately live and speak as Christ would in our place. **That**—In order that. Thus far he has prayed for the conditions that shall produce what follow. **Rooted and grounded**—As Wordsworth finely says: "**Rooted** like a plant, and therefore always *alive* and growing; and **grounded** as a building, and therefore firmly established—in love." The bishop's words are abridged and improved from Adam Clarke.

**18. With all saints**—Inasmuch as you Gentile Ephesians are built **with all other saints** into the structure of a glorious Church. **Breadth, length, depth, height**—These are the four geometrical dimensions of a building, or other solid or spacial object. But of what object is it that Paul is praying that his Ephesians may **comprehend** these dimensions? The old Greek commentators, as well as Erasmus and Grotius, refer it to our redemption—identical with the **mystery** of verse 9. For although the word **mystery** is far back in the discourse, yet the thought, redemption, runs through its whole current. And to this redemptive **mystery** these geometrical distinctions have been attributed with a truth and beauty not deserving the repulse they

to know the love of Christ, which passeth knowledge, that ye might

q John 1. 16; chap.

receive from Meyer and others. The **length** of this redemption extends from the eternity of God's foresight to the reconciliation of i, 10. Its **breadth** is in design as broad as humanity; its **depth** as profound as the perdition from which it rescues us; and its **height** as sublime as the heaven to which it raises us. Still it must be inquired whether there be any object more supposably present at the moment to St. Paul's mind in naming these dimensions than this redemptive **mystery**? Meyer, with decisive confidence, identifies **the love of Christ** in next verse as the object. If so, then Paul prays that they may . . . **comprehend** the dimensions of, and **know**, by real experience, **the love of Christ**. But, as Kadie justly objects, the Greek conjunction used by St. Paul does not thus unite two clauses co-ordinately. Besides, the break between verses 18 and 19 is too decided.

Our division of paragraphs clearly shows, we think, to what object these dimensions belong. At verse 14, as we have noted, the **for this cause** being identical with the **for this cause** of ver. 1, and the entire of vv. 1-13 being parenthetical, Paul's mind reverts back to ii, 20-23, where the glorious churchly temple stands out in full view. Into this temple the intervening paragraph describes the inbuilding of his Ephesians; and the present passage prays that they may fully **comprehend** the blessings and glories of its structure. That the apostle has this architectural image still in view is clear from the fact that **grounded**—that is, **based**, or **founded**—has the same Greek word as **foundation** in verse 20.

19. **Know**—As by conscious experience. **Love of Christ**—His love to us as manifested in the redemption. **Passeth knowledge**—The conciseness of St. Paul's Greek justifies the rendering, *that ye may know the knowledge-surpassing love of Christ*. A contradiction in form in order vividly to impress the truth that the quality and surpass-

be filled 'with all the fulness of God.

1. 28; Col. 2. 9, 10.

ing amount may be apprehended, though it cannot be adequately comprehended. We know the ocean, yet the ocean immensely exceeds our knowledge. **Filled**—Is the image of a temple still continued? The thought, then, naturally recurs to the filling of the temple of Solomon with the shekinah at the dedication, (2 Chron. v, 14,) when "The glory of Jehovah *filled* the house of God." St. Paul here, as Clarke beautifully develops the thought, dedicates the temple described in ii, 20-23, into which the Ephesians are structurally incorporated. But as this temple is a spiritual structure—a communion of living souls—so the shekinah must therein dwell in living hearts. **With**—The old method of interpretation, by which the Greek preposition *eti* was said to be put for *en*, and then *en* be rendered **with**, is properly obsolete. The preposition truly expresses *into* or *unto*. The image suggested by the phrase *filling into an element*, would seem to be that of filling a sponge or a vessel by plunging it into the element, as dipping a cup into the ocean and thereby filling it. The *filling* would imply the complete replenishment of the cup, and the *into* would imply the motion by which the filling is accomplished. Taking the preposition to denote *unto*, what would the phrase **unto all the fulness of God** mean? *Unto* would then be a preposition of measure; that ye may be filled *up to the full measure* of the fulness of God. But then the **fulness of God** surely cannot include his omniscience, or his omnipresence, so that we become endowed inwardly with the attributes of God? It is that highest plenitude of his Spirit wherewith he ever fills his true and holy Church, made up of true believers. It is to be filled with all that sanctifying plenitude of the indwelling Spirit for which our finite nature has the capacity. There is no limit in God, but in us only.

5. **Closing doxology**, 20, 21.

If any caviller would fling in the charge that this prayer of Paul's is ex-

**20** Now 'unto him that is able to do exceeding abundantly 'above all that we ask or think, 'according to the power that worketh in us, **21** 'Unto him *be* glory in the

*†* Rom. 16. 26; Jude 24.—*†* 1 Cor. 2. 9.  
*‡* Verse 7; Col. 1. 29.

travagant, both in language and in petition, Paul will drown his voice with a burst of lofty ascription of **glory** to him who is able to confer immeasurably more than we can ask or even think.

**20. Now**—This rendering of the Greek transitive particle *de* is very beautiful. As if St. Paul, at the dedication of the glorious Church, had said, The dedication prayer is finished, **now** let the choral begin. **Unto him**—Compare the doxology with which St. Paul closes the argumentative part of Romans xi, 36, and still rather, that with which he closes Romans xvi, 25–27. These doxologies are finishing shouts of triumph. For, as we have elsewhere noted, (Rom. viii, 39,) St. Paul always climactically ends, after struggle, in victory and glory. **Him**—Not fabulous Artemis, nor Jove, but **Him**—the God of all worlds and of all ages. **Exceeding abundantly**—St. Paul's Greek piles up hyperboles to express the plenitude of the prayer-hearing Jehovah. **Ask or think**—Our **think** is likely to be broader than our **ask**; but God's **able** is broader than either. The Jews asked and thought a human hero-Messiah; God gave a divine Redeemer for the race. **According to the divine power that worketh** by his Spirit in us. It is for the rich plenitude of God within the soul that Paul has prayed.

**21. Unto him**—Repeated with majestic emphasis. **Be glory**—Namely, an ascription of supreme adoring honour. **Throughout all ages...end**—Literal Greek, *into all generations of the age of ages*. And here we might be surprised at *generations* being ascribed to the eternal ages. But the word *generation* designates, not a real progeny, but a time period. With the elder Hebrews a *generation* seems to have been a century, with the Greeks, one third

church by Christ Jesus throughout all ages, world without end. Amen.

## I CHAPTER IV. THEREFORE, 'the prisoner

*†* Rom. 11. 36; 16. 27; Heb. 13. 21.—*†* Chap. 3. 1; Philm. 1, 8.

of a century. (See Robinson's Greek N. T. Lexicon on the word.) Grotius rightly says, For the purpose of magnifying, the apostle here mingles two Hebrew idioms, namely, "to generations of generations," (as in Psa. x, 6,) and "to ages of ages," (as in Isa. xlv, 17, and elsewhere.) But it may be asked how does this phrase truly and completely express eternity?—for it appears to express not time infinite, but merely time indefinite. We may reply, that, at any rate, St. Paul here uses it for time infinite or endless, since he uses it to measure the duration of Jehovah's **glory**, which must be infinite in duration. **Amen**—Grotius suggests: "The Churches were accustomed to acclaim **amen** at such doxologies, which, that they may do, Paul gives them a lead." A beautiful thought, confirming the idea that St. Paul conceptually dedicates his Ephesian and universal Church with this prayer and choral finishing.

And now, this glorious Church, as viewed from its divine side, is delineated, erected, finished, and dedicated with prayer and rapturous anthem.—Let us next contemplate the human side of its churchly and Christian duties.

## PART SECOND.

HUMAN SIDE OF CHURCH—DUTIES OF GOD'S ELECT CHURCH ON EARTH, iv, 1–vi, 24.

### CHAPTER IV.

I. IN CHURCHLY RELATIONS AND OBLIGATIONS, iv, 1–v, 21.

1. To be a holy and efficient Church, 1–16.

a. In holy unity of spirit, 1–6.

1. I—St. Paul's powerful Ego again. Note iii, 1. **Therefore**—In view of this sublime divine side of your redeemed

<sup>1</sup> of the Lord, beseech you that ye <sup>b</sup> walk worthy of the vocation wherewith ye are called, <sup>2</sup> With all lowliness and meekness, with longsuffering, forbearing one an-

<sup>1</sup> Or, *in the Lord*.—<sup>b</sup> Phil. 1. 27; Col. 1. 10; 1 Thess. 2. 12.—<sup>c</sup> Acts 20. 19; Gal. 5. 22; Col. 3.

churchdom. **Walk worthy . . . vocation . . . called**—Had he been addressing sinners he would have exhorted them to enter by faith into the number of God's elect, and by obedience to the divine call to be numbered among the called. But this they have done. They are *elect* and the *called*. He can, therefore, only exhort them to **walk worthy of the vocation** (and **vocation** signifies calling) **wherewith they were called**. They are called as once Gentiles into the spiritual Israel, and called as once sinners into the elect Church. Perseverance and not apostasy, perfectness and not defectiveness, is their now high and holy obligation. **Walk** here implies Christian activity; just as in ii, 2 it designates energetic, depraved activity. Dr. Clarke suggests a contrast between the apostles' confinement to passive duty in prison and their freedom to **walk** in active Christian life. The antithesis is beautiful, but was imagined by the commentator, not by the apostle. Dr. Eadie's calling the suggestion "a stroke of very miserable wit" is a "stroke" of very uncandid criticism. The simple-hearted and great-hearted Adam Clarke had not the slightest intention of "wit," but of beautiful practical reflection.

2. **With**—It must be specially noted that St. Paul here specifies the virtues conducive to the **unity** which he is preparing to enforce. **Lowliness**—The reverse of the love of "pre-eminence," imputed by St. John to Diotrephes, (3 John, ver. 9,) the greatest of all sources of dissension in Churches. Chrysostom truly says that it is a self-undervaluation, even under consciousness of higher worth. The greater the man, the truer the magnanimity that consents to become nothing in order to common **unity**. Trench, Alford, and Eadie very inconsiderately deny this statement of Chrysostom; the last go-

other in love; 3 Endeavouring to keep the unity of the Spirit <sup>d</sup> in the bond of peace. 4 *There is* one body, and <sup>e</sup> one Spirit, even as ye are called in one <sup>f</sup> hope of your

12.—<sup>d</sup> Col. 3. 14.—<sup>e</sup> Rom. 12. 5; 1 Cor. 12. 13; chap. 2. 16.—<sup>f</sup> 1 Cor. 12. 11.—<sup>g</sup> Chap. 1. 12.

ing even so far as to say that such a **lowliness** would be mere simulation. Not at all. The apostle does not prescribe a false intellectual self-estimate, or a pretended one. He prescribes a temper and a will, which, while truly conscious of an entire superiority in fact existing, is willing, for holy ends, to accept a lowly estimate or "a back seat." **Meekness, with longsuffering**—As **lowliness** implies a cheerful submission to a lower rank, so **meekness** implies a serene self-possession under immediate insult or injury, and **longsuffering** a calm endurance under the pressure of permanent wrong. These are passive virtues, which paganism underrated, and Christianity, if it did not first transmute into virtues, did yet bring out into a new and beautiful lustre. Though passive virtues, they imply in their true nature greater strength of character, and greater real magnanimity, often, than the more showy and turbulent heroisms. Having these virtues in full possession, then **forbearing one another** will be easy. The **forbearing** will be the simple manifestation of the three antecedent graces of the heart. And when this **forbearing** is truly exercised, the true result is what the apostle is here preparing for, **divine unity**.

3. **Endeavouring**—Zealously aiming. **Unity of the Spirit**—That **unity of love** which the **Spirit** inspires and creates. **Bond, consisting of peace**. **Peace** is the very girdle and tie which binds the bundle.

4. **There is**—The italics show that these words are supplied by the translators. Like the "for" supplied by Eadie, they weaken the sense. Thus far Paul has been preparing the Ephesians for the **unity**; he now points to the high centres of **unity** their Christianity presents, and abruptly exclaims, **One body, one faith**, etc.

calling; **5** <sup>1</sup>One Lord, <sup>1</sup>one faith, <sup>1</sup>one baptism, **6** <sup>1</sup>One God and

**1** 1 Cor. 8. 6; 12. 5.—**4** Jude 8; ver. 18.—**4** Gal.

Seven times is the word **one** repeated to show them how perfect is their ideal oneness. **One Spirit**—Forming the higher soul of the **one body**. It is the infinite Spirit so animating all their finite spirits as to centralize them into **one body**, and give that body life and power. **One hope**—The single blessed hope in Christ, by which they joyfully anticipate a glorious eternity.

**5. One Lord**—To whom, as centre, head, and author of our entire salvation **one faith** unites us, that faith expressed and confirmed by **one baptism**. Thus **one faith** supposes a creed. That is, it assumes that Christianity is not only a life but a doctrine. It has its central fundamental truths which must be embraced in this **one faith**. By these truths believed, and firmly held, men are led to, and united to, Christ as their Saviour. Besides these fundamental truths, by which Christianity is formed and a man becomes "a believer," there are, doubtless, many truths and many beliefs held by many Christians not necessary to the very existence of the **one faith**. But we must not give ready heed to teachers who declaim against "doctrines" and "the creeds," as if truth and sound doctrine were not vital to the reality of our Christianity. **One baptism**—One affusion by the Spirit, symbolized by water, declaring to the world our living **one faith** in the **one Lord**.

**6. One God**—Again St. Paul takes care to fasten our salvation to Him who is above all heavens. He is dealing with late worshippers of Diana or Jupiter. This salvation hangs not from these idols. Nor is it a mere earthly system with no heaven-connected cord. It is bound to the throne of the Infinite. **And Father of all**—One of the traces of the fatherhood of God, which Gentilism had lost, is the idea that the name Jupiter is in origin Zeus-pater, God-father, or, rather, Sky-father, or Heaven-father. St. Paul restores the true fatherhood to his converted Gen-

Father of all, who is above all, and through all, and in you all.

**8. 27.**—**1** Mal. 2. 10; 1 Cor. 8. 6.—**m** Rom. 11. 36.

tiles, pointing them to the supreme Zeus-pater, whom no image could represent, and no temple hold. **Above... through... in.**—The threefold members are unquestionably based in the Trinitarian thought. Beginning with the baptismal form, (Matt. xxviii, 19,) thence taking that of the benediction (2 Cor. xiii, 14) and the trisagion, (Rev. iv, 8,) we have models according to which Paul's trinal clauses should certainly be interpreted. See our note on the Sacred Three, vol. ii, p. 77. The accordance of the prepositions here with the Trinitarian Persons is obvious. The Father, as original creator, is **above all**; the Son, as agent, or manifest God, is **through all**; the Spirit, as Sanctifier, is **indwelling**. Yet while these trinal attributes may thus symbolize the tri-personality, they may still accordantly be considered in pure reference to the one God as Omnipotent, Omnipresent, and Immanent. As the Omnipotent, he is the essential force; as Omnipresent, he fills all space; as Immanent, he is the inmost basis of all substance and all existence. But we must never convert this Omnipresence, or Immanence *in* things, into an identity *with* things. For this identity with things is pantheism. It makes all things God. Pope's lines—

"All are but parts of one stupendous whole,  
Whose body nature is, and God the soul," etc.,

do truly express this divine Immanence, with great poetic beauty. They should never be charged with pantheism; they declare that God is *in* all things, but not that he *is* all things. But Emerson's language—

"He is the axis of the star;  
He is the sparkle of the spear;  
He is the heart of every creature;  
He is the meaning of each feature;"

identifies God with things, the Creator with the creature. It identifies God with our own persons, and thence becomes self-deification. It identifies God with stocks and stones, and thence becomes fetichism. **In you all**—The **you** is rejected by the best readings.

7 But <sup>a</sup> unto every one of us is given grace according to the measure of the gift of Christ. 8 Wherefore he saith, <sup>c</sup> When he ascended

<sup>a</sup> Rom. 12. 6; 1 Cor. 12. 11.—<sup>c</sup> Psa. 68. 18.  
<sup>b</sup> Judges 5. 13; Col. 2. 15.

b. *As being gifted with Christ-bestowed ministries*, 7-12.

7. **Unto every one**—Having in the previous paragraph in spirit secured the **unity** of his model Church, St. Paul now attends to their individualities. **According to the measure**—For this **unity** does not presuppose a perfect equality. It requires that each one should recognise his own **measure**, and should exercise his gifts, and be expected to so exercise, **according to that measure**. **Gift**—A beautiful term to indicate that our every ability, natural, acquired, or **gracious**, is a divine gratuity, demanding thanks and imposing responsibilities.

8. **Wherefore**—In illustration of these **gifts**, St. Paul now quotes a passage (Psa. lxxviii, 18, where see note) in which Jehovah is represented as having **ascended on high**, and applies it to the ascended **Christ**, just mentioned as the divine giver. The psalm is a song of Jehovah's victory, on what occasion written is not certain, but unquestionably applicable to Christ, who is the Jehovah of the Old Testament. But the particular verse quoted seems to describe the triumphant Jehovah ascending Mount Zion, or some other capital, leading his captives and spoils won in battle. The **He** may refer to **Christ**, who spoke through the inspired psalmist, and thus shadowed his future triumphant ascension. Yet the same method of introducing Scripture quotation is used at v, 14; 1 Cor. vi, 16; Gal. iii, 16; and even in the Apocrypha, (1 Mac. vii, 16,) and by Philo; from all which it is clear that a divine **He** was reverently held as speaking, with more or less distinctness and personality, through the old Scriptures. That Jehovah-Jesus is that divine **He**, is strikingly stated in Rev. xix, 10: "The testimony of Jesus is the spirit of prophecy." **When he**—St. Paul, for convenience of application

up on high, <sup>b</sup> he led <sup>c</sup> captivity captive, and gave gifts unto men. 9 <sup>d</sup> Now that he ascended, what is it but that he also descended

<sup>b</sup> Or, *a multitude of captives*.—<sup>c</sup> John 8. 12; 6. 32, 63.

without changing the sense, changes thou to **he**. **Led captivity captive**—Literal Greek, *He captured a captivity*; or, *He captured a captive*. That is, *He took a body of captives*. Dr. Craven, the American editor of Lange's "Revelation," maintains that the phrase implies simply a rescue of friends from captivity in the hands of enemies. But the Greek verb, which is rendered by the phrase **led captive**, or **captured**, must mean to reduce to captivity, not deliver from it. **Gave...men**—The words of the psalm are, "He received gifts for men;" that is, to bestow upon men. Paul simply supplies the sense which the psalmist implies. The psalmist says that the ascending Jehovah took **gifts for men**; that is, to bestow on **men**; the apostle, now that the giving is being done, says, **he gave gifts unto men**. Yet a more literal rendering would be, "he took gifts in men;" that is, he took captives to be distributed as spoils or gifts to his followers.

9. **Now**—The apostle now proceeds to give an exegesis of the psalmist's words to show their applicability. The fact that the psalmist's Jehovah **ascended**, implies that he had previously **descended**. Now commentators decide variously the questions that naturally arise. Does St. Paul here simply quote a passage from the Psalms as we would quote a passage of poetry apt to our subject? Or, does he view Jehovah's ascent, with its implied descent, as a fitting emblem of Christ's descent and ascension? Or is the former a divinely appointed type of the latter? Or were the images and words imparted by the true Jehovah-Jesus to his prophet-psalmist, truly, as by a glimpse, delineating his own descent and ascension? Either of these views justifies the apostle's language. We prefer the first. As psalmist and apostle were both endowed with the same inspiration, St. Paul assuredly gives a *true*

first into the lower parts of the

meaning, if not *the* sole true meaning, of the psalmist's words; nay, he had a true endowment to read a new true meaning into the old words. **Lower parts of the earth.**—By one class of commentators this phrase is made to signify simply the earth; that is, these lower grounds, consisting of **earth**, in contrast with the **heavens** above. The phrase is used nine times in the Old Testament: Ezek. xxvi, 20; xxxi, 14, 16, 18; xxxii, 18, 24; xxvi, 20; Isa. xlv, 12; and Psa. lxiii, 9. Dr. Craven shows very clearly that in none of these cases can it designate merely the **earth**. He seems to establish the ground held by another class of commentators, that it signifies *hades*; by which we understand the unseen world of human disembodied spirits. Most of the above nine texts are, it will be seen, in Ezekiel, where the phrase is in our version freely translated *hell*. In the passage in Psalms the phrase figuratively designates the womb, as being the dark, semi-conscious *hades* of the unborn soul. For it was to a dim and obscure *hades* that good as well as bad expected to descend under the twilight of the old dispensation. See notes on Luke xvi, 22, 23, and xxiii, 43. That our Saviour, during his three days of burial, did visit in soul the region of spirits, is clear from his own statement to the dying thief, (Luke xxiii, 43,) and from Peter's words, (Acts ii, 27,) and, perhaps, from 1 Pet. iii, 19.

The *lowers* or *nethers* of the **earth** (for the Greek word for **parts** is probably not genuine) means apparently the subterranean regions. Clearly in Greek and Roman paganism, Avernus, or the abodes of the spirits of the dead, was held to be beneath the earth's surface. Both Homer and Virgil lead their heroes through the dark gates into the under world, where are Elysium and Tartarus, and where the good and the evil receive their due awards. No such full narrative or description is found in the Old Testament. And phrases like this might, perhaps, be explained on the principle of our note on Rom. x, 7. To the ancients the heavens were a vast

earth? **10** He that descended is

concave above, and the earth was a vast plain below, and the two made the great *whole*. God and angels were above in the heavens; man below; and *hades* still lower—a descent into the silent shades, and so lower than the plane of which the earth's surface is part, if not directly beneath the earth's surface. And these rudimental conceptions, though immensely supplemented by science, are uncontradicted by science, and are still essentially true. The first half of the Eighth Psalm was as true to Newton as to David, with a stupendous amount of underlying meaning superadded. Addison, in the age of Kepler and Newton, paraphrased that psalm in the lines,

"The spacious firmament on high,  
With all the blue ethereal sky,  
And spangled heavens, a shining frame,  
Their great Original proclaim."

The poet knew that he was painting but an *apparent* surface of things, yet he knew that that visible or conceptual surface covers and stands for all the truths, regions, and objects underlying that surface, as discovered and revealed to us by astronomy. But see our note, next verse.

Dr. Craven, adopting an ancient but not primitive theory, supposes that Christ in his descent to *hades* bore the spirits of the saints up to the eternal heaven—the abode of the glorified after the resurrection. From that view we dissent. We do suppose—1. That after Christ came, and even as his advent was drawing nigh, it began to be perceived that in the sphere of the disembodied there were not merely indiscriminate darkness and silence, but a paradise of real, yet incomplete bliss. Hence *hades* is in the New Testament, though really inclusive of the whole, yet usually applied only to the woful side of the spirit domain; just as the name America, though inclusive of the whole continent, is often applied to the United States alone. Usually, we say; yet probably in Acts ii, 27 *hades* includes both. 2. That paradise is the name of the blessed side of the spirit-world until the second ad-



the same also 'that ascended up

\* Acts 1. 9, 11; 1 Tim. 3. 16;

vent. Then, as *death* and *hades* will be merged in the lake of fire, (Rev. **xx**, 14,) so *paradise* will be merged in the final abodes of the blest. Rev. ii, 7; **xxii**, 2. 3. That after the visit of Christ to *hades*, the *third heaven* and *paradise* were different, and not identical, is plain from 2 Cor. **xii**, 4, where see notes.

10. For the purpose of identifying the Jehovah of the psalmist with Christ, Paul in ver. 9 notes that the psalmist's ascender must have previously been a descender; now, for the purpose of showing Christ's exaltation, he argues that the descender is the ascender. **He**—In the Greek emphatic, the identical **he**. **Above all the heavens**—With the article in the Greek, the threefold **heavens** of the Old Testament. Note on 2 Cor. **xii**, 2-4. As the psalmist's Jehovah ascends Zion, so the apostle's Christ ascends from the depth of *hades* to even above the heavens. For God is truly above **all heavens**. **Fill all things**—The Highest is omnipotent, and he takes the highest position that he may pour himself down, over and into **all things**, natural and supernatural. But while he **fills all other things** with presence and power, he **fills** his Church with special plenitudes and endowments.

To the questions of modern astronomy, *Where are heaven, paradise, hades?* we may, (in addition to our notes on 2 Cor. **xii**, 2-4,) give this further answer: Dr. Dawson, in his *Bible and Nature*, suggests that heaven, the third heaven, may be supposably located beyond the astral heaven. Assuming our starry universe to be finite, then there is a circumambient pure space, encompassing our whole starry system with its ethereal belt. There God may for us specially dwell, in the third or highest heaven, and in supremacy enthroned **above all the heavens**, binding the system with his power and sending his volitions as perpetual laws through and to the centre. *Paradise* we might then identify with the second, lower, or "astral heavens;" but the **texts** suggest a more limited region.

far above all heavens, 'that he

Heb. 4. 14; 7. 26.—s Acts 2. 28.

Hence Byron's conception, though sublime, is too cold and indefinite for the biblical view of the blessed abode of sainted spirits:—

"When coldness wraps this suffering clay,  
Ah! whither strays the immortal mind?  
It cannot die, it cannot stay,  
But leaves its darkened dust behind.  
Then, unembodied, doth it trace  
By steps *each planet's wand'ring way?*  
Or fill at once the realms of space,  
A thing of eyes, that all survey?"

But from the use of the word **air** in ii, 2, and vi, 12, (where see notes,) we should infer that the lowest, or "aerial heaven," is the border region where the forces of *paradise* and lower *hades* blend and struggle. And thence descending, we are led to find the darker and darkest *hades* in the **lower parts of the earth**, that is, towards and in the subterranean regions. We should be inclined, therefore, to find the normal *paradise* in the upper margin of the aerial stratum, undivided yet distinct from the lower *hades*, and unexcluded from the "astral heavens." *Paradise* we should view as a broad, overlying margin of pure ethereal glory, underlain with shade, deepening to denser and still denser darkness, even, perhaps, to the subterranean centre. That centre is the lowest *hades*. As to the *ouranos*, heaven, and the *gehenna*, hell, beyond the resurrection, see note on 1 Thess. iv, 17.

That the ancient and biblical idea, which located *hades* in the interior of the earth, finds nothing in the earth's solidity nor in any fact of science to contradict it, is well shown in the following passage from the *Unseen Universe*, p. 160:—

"The deservedly famous Dr. Thomas Young has the following passage in his Lectures on Natural Philosophy: "Nor is there any thing in the unprejudiced study of physical philosophy that can induce us to doubt the existence of immaterial substances; on the contrary, we see analogies that lead us almost directly to such an opinion. The electrical fluid is supposed to be essentially different from common matter; the general medium of light and heat, ac-

might 'fill all things. 11 'And he gave some, apostles; and some, prophets; and some, "evangelists;

8 Or, *fulfill*.—<sup>1</sup>1 Cor. 12, 28.—<sup>2</sup>Acts 21, 8;  
2 Tim. 4, 5.

cording to some, or the principle of caloric, according to others, is equally distinct from it. We see forms of matter, differing in subtilty and mobility, bearing the names of solids, liquids, and gases; above these are the semi-material existences, which produce the phenomena of electricity and magnetism, and either caloric or a universal ether. Higher still, perhaps, are the causes of gravitation, and the immediate agents in attractions of all kinds, which exhibit some phenomena apparently still more remote from all that is compatible with material bodies. And of these different orders of beings the more refined and immaterial appear to pervade the grosser. It seems, therefore, natural to believe that the analogy may be continued still further until it rises into existences absolutely immaterial and spiritual. We know not but that thousands of spiritual worlds may exist unseen forever by human eyes; *nor have we any reason to suppose that even the presence of matter, in a given spot, necessarily excludes these existences from it.* Those who maintain that nature always teems with life, wherever living beings can be placed, may therefore speculate with freedom on the possibility of independent worlds; some existing in different parts of space, others *pervading each other unseen and unknown, in the same space*, and others again to which space may not be a necessary mode of existence."

11. **He gave**—The fact that St. Paul here makes the **gifts** consist, not of the **offices** bestowed, but of the **officers**, seems to indicate that he nevertheless retained in thought the other interpretation, "he received gifts *in* men." Hereby St. Paul impresses upon his Ephesians that one of the best **gifts** Christ bestows upon the Church is endowed leaders and inspirers. **Some** to be **apostles**—As to the apostolic office, consult notes on Matt. x, 2; xxviii, 20; Luke i, 2; Acts vi, 2-4.

and some, "pastors and "teachers; 12 "For the perfecting of the saints, for the work of the minis-

v Acts 20, 28.—<sup>2</sup>Romans 12, 7.—<sup>3</sup>1 Corin-  
thians 12, 7.

**Prophets**—Utterers of inspired truth; whether of prediction, as Agabus (Acts xxi, 10) and Paul, (2 Thess. ii, 1-12), or of inspiration of doctrine or exhortation, as in 1 Cor. xiv, 4. Every preacher of the present day who is "moved by the Holy Ghost" to his office, or in its performance, is a true New Testament **prophet**. And to him the success of his work in the conversion of souls and the upbuilding of the Church, as described in vv. 12-16, is a blessed proof that he is a genuine **prophet**. **Pastors and teachers**—Are these two classes, or two functions of one class? The fact that the distinctive **some** covers both, has induced many commentators to hold them as one class. But it must be noted that St. Paul names the offices in the order of anti-climax, the greatest first, the least last. The distinctive **some** was due to the dignity of each of the first three; one **some** will do for the last two. And as they are very subordinate officers, history has lost their real nature. But under a similar revival in modern times, Methodism called into existence its class leaders, who are truly the under **pastors** of the flock, watching over the spiritual interests of a certain assigned number. The early catechists, who drilled the convert into the history of Jesus and other elementary truths of Christianity, were, very probably, these **teachers**. The Sunday-school **teachers** of the present day are, we think, justly entitled to be held their true successors.

c. **All for building a compact and energetic Christian Church**, 12-16.

12. **For**—In order to: a different Greek word from the two **fors** following. This **perfecting** or **fitting the saints** is for two things: first, for a (not the) work of service, (not an official **ministry**), so as to be a true working Church in all temporal, benevolent, and spiritual matters; and second, for the building up the Church,

try, 'for the edifying of 'the body of Christ: **13** Till we all come 'in the unity of the faith, 'and of the knowledge of the Son of God, unto 'a perfect man, unto the measure of the 'stature of the fullness of Christ: **14** That we *henceforth* be no more 'children 'tossed to and fro, and carried about with every 'wind of doctrine, by the

*y* 1 Cor. 14. 26. — *s* Col. 1. 24. — *4* Or, *into the unity*. — *a* Col. 2. 2. — *b* 1 Cor. 14. 20; Col. 1. 28. *5* Or, *age*. — *c* Isa. 28. 9; 1 Cor. 14. 20. — *d* Heb. 12. 9. — *e* Matt. 11. 7.

so that it be at once a strong edifice, and that edifice the **body of Christ**. The figures of architecture and of anatomy are blended.

**13.** St. Paul gives, in this verse, a picture of growth into churchly manhood, contrasted, in the next verse, by a picture of doctrinal childhood. **All come**—That is, all attain unto three things: oneness of **faith** and **knowledge**, the **perfect man**, and the **measure of Christ's fullness**.

**14.** **Tossed to and fro**—A metaphor from waves tossed about by the winds; billowed to and fro. **Every wind of doctrine**—When we have, by a perfect knowing of Christ, attained the firmness of spiritual manhood instead of the fickleness of childhood, we possess an assurance in our position not to be disturbed by the gusts of popular scepticism or novel dogmas. **Sleight**, means *dice*; **of men**, who are playing a game; spiritual gamblers. **Whereby they lie in wait to deceive** is a very diffuse rendering. We translate the whole clause, *cunning craftiness, exerted in the systemization of deception*. All these full formed *isms* are deceptions fabricated by the craftiness of deep doctrinal gamblers, whom, if we are **men** (see verse 13) and not **children**, we will promptly reject. For in deep religious experience, in a thorough experimental knowledge of Christ, do we attain that full assurance of **faith** which is **proof** against all scepticism.

**15.** **Speaking the truth**—Not only **speaking**, but in every respect being and acting in **truth**; or, to coin a pre-

sleight of men, *and* cunning craftiness, 'whereby they lie in wait to deceive; **15** But 'speaking the truth in love, 'may grow up into him in all things, 'which is the head, *even* Christ: **16** 'From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working

*f* Rom. 16. 18; 3 Cor. 2. 17. — *g* Zech. 8. 16; 3 Cor. 4. 2; verse 25; 1 John 3. 18. — *h* Or, *being sincere*. — *A* Chap. 1. 23; 2. 21. — *i* Col. 1. 18. — *k* Col. 2. 19.

cisely parallel participle, **truthing in love**. As all these *isms* are systems of untruth, let us be embodied **truth** bathed **in love**: for in this truthness **in love** is not only firmness but *growth*, both individual and churchly. **Into him... the head**—As the great reconciler of all things in and under himself as **head** in i, 10, 11.

**16.** **From this head**, Christ, the whole **body** (as in i, 22, 23) is organized and made to grow. This is now expressed very anatomically and complexly. The word **body** is repeated in the first and last part of the verse. The **body** makes the **body** grow into a complete self-building in **love**. It does this by three things: 1. A very compact organism, which is effected by, 2. Matter of supply, and, 3. Both in proportion to the vital energy of every proportional part. To analyze these three more fully: 1. From the vitality in the **head** we have an organism **fitly joined together and compacted**. This is a very tersely expressed image of a true Church unity, to which it is of vital importance that every Church should aspire. 2. This is effected by (to change the translation) **every joint of supply**. This of **supply** qualifies the **joint**, and means that **every joint** is a supplier of strength, as if it read *every strength-supplying joint*. 3. And this **according** to the efficient vital energy in the measure or proportion of **every part**. Paul traces these successive points, because each presents a topic and a lesson. 1. From our **Head** is all our life and vigour. 2. From Him we should be a bodily

in the measure of every part, maketh increase of the body unto the edifying of itself in love.

**17** This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles

[Chap. 2. 1-3; verse 22; Col. 3. 7; 1 Pet. 4. 3.  
m Rom. 1. 21.—n Acts 26. 18.

unit. 3. That unit supposes a powerful jointing of part to part, and part to whole. 4. To all this efficient compactness every member, however minute or obscure, should contribute. The model Church is vital in every part. Not one can say, I am of no use, am nothing. 5. And all this is an upbuilding in love. The love of Christ is the fountain; the love to each other is the unity; the love to the surrounding world is the stream, pouring itself forth in benevolence, purities, truths, and missions of gospel power. Were St. Paul's ideal realized, what all-conquering gospel Churches we should have! Having thus far pictured his Church in itself, Paul will now illustrate its purity by contrasts with the opposite Church of the world, of Satan, and the anti-church of Gentilism. The contrast is twofold; touching sins of the spirit and sins of the flesh.

**2. To be a Church in double contrast to the anti-Church of Gentilism, iv, 17-v, 21.**

**First Contrast—Sins of the spirit, 17-v, 2.**

**a. In contrast with the Gentilism which you have left, 17-19.**

**17. I say... and testify—I declare and protest. Therefore—**In view of your being the model Church described in the last paragraph. **Other** is omitted by the best readings. Thereby the apostle, by a new antithesis, holds his converts as not now Gentiles but Christians. **Walk—**Note, chap. iv, 1. This outward walk springs from internal pravation, located by St. Paul in mind, understanding, inner life, and heart. **Mind—**Now, equivalent to the spirit—the high intuitive faculty, the intellect in its ethical sphere, in which the theory of religion and the sense of conscientious morality dwell.

walk, "in the vanity of their mind, **18** Having the understanding darkened, "being alienated from the life of God through the ignorance that is in them, because of the "blindness of their

o Chap. 2. 12; Gal. 4. 8; 1 Thessa. 4. 5.—p Rom. 1. 21.—q Or, hardness.

Here should be the divine residence of eternal truth, God, Christ, and holiness. But with these Gentiles here is only vanity, which was a common Hebrew term for idolatry; and here with St. Paul it is a name for all the utter worthlessness of the apostate antitheism of Gentilism. And in this vanity of their highest region of intuition they walked. From that region was shed a haze and a darkness over the ground they walked.

**18. Understanding—**The region of the play of reasoning, the channel of the ordinary thought-current. As the intuitive power above, of these men, was filled with vanity, so the current of thought flowed in darkness. **Alienated—**Foreignized, de-citizenized, as if belonging to another race from the sons of God. From the life of God—That divine regenerative life produced by the vitalizing touches, and the indwelling of the Holy Spirit, by which we are sons of God. St. Paul's parteciple, **alienated**, glances back to a period when they were home-born natives of the kingdom of God. And this is true both of our humanity and of every man born into this atonement-pervaded world.

Bengel and others discern a parallelism between the present four clauses by which the first corresponds to the third, and the second to the fourth. Thus:—

Having the understanding darkened,  
Through the ignorance that is in them :  
Being alienated from the life of God,  
Through the callousness of their heart.

But, we may add, this whole double process of darkness through ignorance, and alienation through hardness, is the result of the vanity, in the intuitive mind, by which God has been discarded and apostasy been committed. **Blindness—**Rather, hardness.

heart: **19** 'Who being past feeling 'have given themselves over unto lasciviousness, to work all uncleanness with greediness. **20** But ye have not so learned Christ; **21** 'If

so be that ye have heard him, and have been taught by him, as the truth is in Jesus: **22** That ye 'put off concerning 'the former conversation 'the old man, which

q1 Tim. 4. 2.—r Rom. 1. 24, 26; 1 Pet. 4. 3.  
s Chap. 1. 12.

t Col. 2. 11; Heb. 12. 1; 1 Pet. 2. 1.—u Chap. 2. 2; Col. 3. 7; 1 Pet. 4. 3.—v Rom. 6. 6.

The Greek term is derived from a word signifying stone, and is then applied, in surgery, to a hardening of the flesh into bone—ossification. Hence, viewing the **heart** as the symbolical seat of the moral emotions, the word designates a stolid insensibility to moral impressions. It forms an encasement through which the **life of God** cannot enter.

**19. Being past feeling**—The Greek verb so rendered signifies those who have had their crying spell but now are quiescent. Hence it comes to signify such as have become freed from all once-existing moral sensibility. **Lasciviousness**—*Unrestraint*, or license of every kind. It is by no means limited to sexual license, but applies to any vice. **Uncleanness**—Filth, nastiness, baseness, either material or moral. See note, v. 3. In 1 Thess. ii, 3 it refers to avarice. **Greediness**—Rather, *covetousness*; grasping after more and more gain. From our definitions of these last three words, it will be seen that we find no reference in the verse to sexual impurity, but to secular and business profligacy. We render the whole verse: *Who being past all sensitiveness, (either as to obligation or to reputation) have surrendered themselves to unrestraint for accomplishment of every baseness in gain-getting.* Our reasons for finding no reference to sexual license here are: 1. That subject is fully treated in v, 3–21. 2. All the vices to be put off, (25–33,) in contrast with the present dark pictures, belong to secular business life and not to sexuality. 3. The terms used, though some of them have a sexual side, yet do not here require that meaning, while the last word, rendered **greediness**, fairly excludes it. It is derived from *πλεος*, *more*, and *εχω*, *to have*, and is the normal Greek word to signify gain-greed, graspingness, avarice.

In the apostle's day, as in ours, the supremacy of the money-power, the consequent unscrupulousness and profligacy with which gain was sought, and the readiness to sell one's self for riches, were overwhelming. The conquered East poured boundless wealth into the Roman empire, and (to use, with Paul, a sexual term) debauched the West into utter prostitution to the baseness of greed. No wonder that St. Paul should have execrated it as a base **filthiness**.

**b. Be ye renewed from the old to the new man, 20–24.**

**20. But**—Now the vivid contrast of **ye, from them; ye** being emphatic; **ye** who have abandoned unscrupulous Gentilism. **So**—In accordance with these Gentile depravities. **Learned Christ**—As ye were once taught this selfish worldliness. **Christ** is the *embodiment* of a new purity, unselfishness, and unworldliness.

**21. Heard him**—Preaching to you through his apostles. For the gospel is his living voice. **As the truth** is embodied in **Jesus**—What that **truth** is we are told in the next paragraph. It is the **truth** of the renewal from the old depravities to the new purities.

**22. That**—Depending on **have been taught**, in verse 21. The verb is, indeed, in the infinitive, and the connexion would have been better preserved had the infinitive been retained. Having pictured the depravities of old Gentilism, 17–19, Paul contrastively adds: But not such the lessons you have received from Christ, if ye have indeed learned, as truth is embodied in him, to put off the old man of Gentile depravation, and put on the new man after God's **image**. **Concerning... conversation**—In regard to your former mode of moral behaviour. **Old man**—Inherited from Adam, and manifested pre-eminently in Gentilism. Not merely,

is corrupt according to the deceitful lusts; **23** And "be renewed in the spirit of your mind;

*to* Romans 13, 2; Colossians 3, 10. — *or* Romans 6, 4; 2 Corinthians 5, 17; Galatians 6, 13;

as Ellicott, the "personification of our whole sinful condition before regeneration;" but the personification of all our sinward tendencies derived from the fall and progressively **put off** by our regeneration, sanctification, and final resurrection. The term regeneration, used ordinarily and properly to designate an instantaneous act by which we are made "children of God," does in its larger sense comprehend the entire process by which we are brought from our deepest ruin in sin to our complete final renewal in glory. This last process passes through a series of stages and progressions. In that sense our regeneration is a gradual work. Notes on 23, 24. **Is corrupt**—Is being ever corrupted, sinking from inborn sinwardness to an ever deeper and deeper progression in corruption—a corruption implying ultimate utter perdition. And this becoming more and more corrupt is **according to**, that is, in compliance and accord with, *the impulses of deceit*, τὰς ἐπιθυμίας τῆς ἀπάτης, very incorrectly translated **deceitful lusts**. The word we render *impulses* designates, in Greek, any appetite or eagerness, either for good or evil, and usually has no special reference to sexual lust. The word translated **deceitful** is a genitive noun: *of deceit*. The entire phrase, then, designates the eager promptings of a natural deceitfulness within. It corresponds with *gain-greed*, in ver. 19, and the **lying** they must **put away** in verse 25; and is antithetic with *truth* in vv. 21 and 25.

**23. And be renewed**—Connected as an infinitive verb with the infinitive **put off**, in last verse, and governed by **taught** in verse 21; **taught to put off** and **to be renewed**, and, ver. 24, **to put on**. And not only are these verbs in the infinitive, but it is important to note they are in the present tense, and thereby express a *continuous process*: that is, *taught to be putting off*, and *to be being renewed*, and *to be putting on*

**24** And that ye "put on the new man, which after God" is created in righteousness and "true holi-

ness." Chapter 6, 11; Colossians 3, 10. — *or* Chapter 2, 10. — *or*, *holiness of truth*.

**the new man**. This process looks to its absolute completion in the **day of redemption**, ver. 30. **Spirit of your mind**. Not *temper* of your mind. The word **mind**, here, is the same word as in verse 17, where see note. Of the Gentile **mind** the occupant is **vanity**; of yours, should be Christ's **Spirit**. The sense, then, is: Be ye renewed by the **Spirit**, that is, the indwelling occupant of your higher **mind**, the divine **Spirit**, which has expelled the former tenant, **vanity**.

**24. After God**—So Col. iii, 10. "Renewed in knowledge after the image of Him that created him." **Created**—As Ellicott well notes, in the past tense, as if the image in which we are to be being renewed was itself **created** at first, though our renewal be a progressive work, to be completed at "the manifestation of the sons of God," Rom. viii, 19, when we are to be completely "conformed to the image of his Son" at the final "regeneration," Matt. xx, 28, when we are "children," or rather, *sons*, "of the resurrection." Luke xx, 36. And here we learn wherein, in some respects, is the image of God in which Adam was first created, and in which our renewal ultimates. **Righteousness . . . holiness**—Rectitude in our dealings with men, holiness in our relations with God; yet the latter giving a higher tone to the former than it could of itself possess. Virtue is hardly virtue until verified by piety. See note on Matt. v, 7. Ellicott well notes "a faint contrast" between **righteousness** here and **greediness**, verse 19, (*gain-greed*, as we have translated it,) as well as between **holiness** and **uncleanness**, or baseness, as we have rendered it. If the entire "contrast" which we exhibit, as intended by Paul in these two paragraphs, is realized, the contrast Dr. Ellicott notices ceases to be faint. Our renderings, which exclude the reference to sexuality alone,

ness. **25** Wherefore putting away lying, \*speak every man truth with his neighbour: for \*we are members one of another. **26** \*Be ye

\* Zech. 8. 16; Col. 3. 9.—a Rom. 12. 5.—b Psal.

are thereby confirmed. **True**—This adjective is in the Greek a genitive noun of *truth*, and commentators now agree should so be rendered: *righteousness and holiness of truth*. **Truth**, then, is here contrasted with the deceit of verse 22, where see our note. And this contrast again confirms our rendering in that verse.

c. *By putting off the (five) Gentile vices*, 25-v, 2.

The five Gentile vices here are: 1. Lying, ver. 25; 2. Anger, vv. 26, 27; 3. Stealing, 28; 4. Ribaldry, 29, 30; 5. Brawling, 31; and v, 1, 2. To his warning against each vice St. Paul adds either its aggravation, as in 1 and 4; or a contrasted picture of the reverse virtue, as in 3 and 5. The contrast in verse 5 is impressively extended.

**25. Wherefore**—In view of your sustaining this new contrast to your old Gentilism, put **away** in detail the individual Gentile vices. He is not satisfied with a conceptual contrast that may end in theory. He would root out every outward evil practice under the power of this inward renewal. **Putting**—Rather, *having put away*; having at start renounced and stopped it. **Lying**—Literally, *the lie*; the universal lie, outside and inside, vocal, acted, or purposed. This lie is identical with the deceit of verse 22 and the fraud of verse 19. **Speak**—The vocal species of truth. **Members...another**—Said in accordance with the general idea of the epistle—a model Church.

**26. Be...angry...sin not**—And if there be no sinless anger, this forbids all anger. They are welcome to any anger which violates not this proviso. And no doubt there is a sinless anger. For anger is an adverse emotion in view of any wrong done to oneself or against any law of right, and often suggesting the due punishment of the wrongdoer. The emotion is, in itself, right; is consistent with uninterrupted love; may

angry, and sin not: let not the sun go down upon your wrath: **27** \*Neither give place to the devil. **28** Let him that stole steal

4. 4; 37. 8.—c 2 Cor. 2. 10; Jas. 4. 7; 1 Pet. 5. 9.

be proportioned to the object; and it may not break the clear self-possession or Christian serenity of the man. If this be not the case there is reason to suspect **sin**. If there be a fierce flash of the eye, a loud and forcible utterance, and an unfitting violence of words, very likely the **sin not** problem has not been well worked out. **Sun...wrath**—Let the tranquillizing shades of evening compose the excitement of the emotion, even though it be your duty to see that the wrong be righted. When the excitement and the sun have gone down, you will have time to revise and settle if there be not some mistake; and your decisions in view of the fact that you desire to commit yourself into the hands of God in slumber, will be passionless and pure in the sight of God.

**27. Place...devil**—For whom a man in a passion is a very exposed and endangered object.

**28. Stole**—In the present *steals*. **Steal no more**—St. Paul puts the maxim in the general form, so that if there be any one in the Church who does steal he may apply it. Some have been surprised that such a person could be supposed as being in an apostolic Church. But, as Meyer suggests, if there could be a fornicator in the Corinthian Church, there might be a stealer in the Ephesian Church; and, perhaps, apologists for both question how far the laws of marriage and the laws of property were binding under the new Christianity. Dr. Eadie quotes the testimony of Eusebius, showing that throughout the eastern world a man called a thief did not at all resent it. In countries where living is easy, and the standard of living low, the laws of property are easily violated. A Spartan punished his boy who stole, not for his theft, but for his stupidity in being caught, esteeming skill in avoiding detection a greater virtue than honesty in avoiding theft. St. Paul teaches

no more: but rather <sup>d</sup>let him labour, working with *his* hands the thing which is good, that he may have <sup>e</sup>to give <sup>f</sup>to him that needeth. **29** <sup>g</sup>Let no corrupt communication proceed out of your

<sup>d</sup> Acts 20. 35: 1 Thes. 4. 11: 2 Thes. 3. 8. — <sup>e</sup> Or, to distribute. — <sup>f</sup> Luke 8. 11. — <sup>g</sup> Matt. 12. 36: chap. 5. 4; Col. 3. 8. — <sup>h</sup> Col. 4. 6; 1 Thes. 5. 11.

his converts that a Christian, instead of stealing from others, should work, and so be able to give unto others. He must not be a pilferer, but a benefactor. **Working with his hands** — This, rather than stealing with his fingers: for Paul points out not only the wrong, but more abundantly shows the reverse right. **The...good** — Instead of the *evil*, namely, the theft. Laziness is the father of poverty and the grandfather of theft. Men at the present day avoid the labour of the *hands*, and seek for political office that they may steal plentifully and genteelly. When the standard of living is high, the temptations to theft in such forms are often very powerful, and the crime of embezzlement should be severely punished. **Give** — For giving, of the result of our honest toil, is a great and honourable Christian virtue. Whether in kindness to the poor, in public endowments of educational institutes, the upbuilding of churches, or the spreading of the Gospel, there is a blessed glory in giving. If at the present day there be prodigality in living and profligacy in stealing, there is also a great and glorious liberality in giving. If this be an age of very bad men it is also an age of very good ones.

**29. Corrupt** — Literally, *putrid, rotten*, as a dead animal or vegetable body: figuratively, any indecent or debasing communication. The "idle word," (Matt. xii. 36, where see note,) the "vain words" of v. 6, are worthless talk; this is disgusting language, as ribaldry and filthiness, which some persons think it no sin to use. While all prudery should be avoided, every Christian should disuse all degrading indecency of language. **But** — Again showing the reverse right. **Edifying** — Building up in knowledge, virtue, or piety.

mouth, but <sup>e</sup>that which is good <sup>h</sup>to the use of edifying, <sup>i</sup>that it may minister grace unto the hearers. **30** And <sup>j</sup>grieve not the Holy Spirit of God, <sup>k</sup>whereby ye are sealed unto the day of <sup>l</sup>redemp-

— <sup>h</sup> 10 Or, to edify profitably. — A Col. 3. 16. — <sup>i</sup> Isa. 7. 13; Ezek. 16. 43; 1 Thes. 5. 19. — <sup>j</sup> Chap. 1. 18. — <sup>k</sup> Luke 21. 29; Rom. 8. 28.

**30. And** — Caution as to the consequences of the *putrid communication*. There is a pure, a **Holy Spirit** who hears. **Grieve not** — It is not only a pure **Spirit**, but a tender, a sensitive **Spirit**: for all pure natures are sensitive. The modest spirit cannot bear indecency; the pure spirit cannot bear foulness: and the divine **Spirit** is here said to be **grieved** because *such* lips utter such *words*, before it is angry. Its grief, amazement, and horror precede its wrath and departure. **Ye are sealed** — Repetition of same image as i, 13, (where see note,) of a spirit-seal to the day of redemption, i, 14, typified by attainment of Canaan, and exhibited in the central verse, i, 10. The danger of apostasy is exemplified by this allusion to Israel, who "rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy." Isaiah lxiii, 10. For the Spirit bestowed upon us is itself the *seal*, i, 13, and so the departure of the Spirit is the withdrawal of the seal. By that withdrawal they were sealed over to a reverse destiny. The pedantic remark of Riddle (in Schaff's Lange) that the words imply a "logical possibility of falling" while "the more theological and soteriological statements preclude such a possibility," seems an attempt to overrule the apostle's purpose with his own dogma. There is not a statement in the Bible that would "preclude such a possibility." Nor is there any reason, from experience, to doubt that such apostasies often occur in human history. Dr. Eadie says it is an appeal to their love, and not to their fear, and asks: "Which of the twain is the stronger appeal? And this is the question we put as our reply to Alford and Turner." We answer: The appeal is made to both their



tion. **31** "Let all bitterness, and wrath, and anger, and clamour, and <sup>a</sup>evil speaking, be put away from you, <sup>a</sup>with all malice: **32** And <sup>a</sup>be ye kind one to another, tender-hearted, <sup>a</sup>forgiving one another, even as God for Christ's sake hath forgiven you.

<sup>m</sup> Col. 3. 8, 19. — <sup>n</sup> Titus 2. 2; James 4. 11; 1 Pet. 2. 1. — <sup>o</sup> Titus 2. 8. — <sup>p</sup> 2 Cor. 2. 10; Col. 3. 12, 13. — <sup>q</sup> Matt. 6. 14; Mark 11. 25. — <sup>r</sup> Matt. 6. 45; Luke 6. 38; chap. 4. 32.

love and their fear; and which is the stronger, an appeal to one or both? And so all the encouragements and warnings of Scripture are equally sincere, and by attracting to a real reward and determining by a real danger (not a factitious "logical possibility") would, by a double force, gain us to a happiness we may freely forfeit. And that is our reply to Dr. Eadie.

**31. Bitterness**—The climax of wrathful terms in this verse, rising to clamour, sounds like a reminiscence of the uproar of the Ephesian mob. Acts xix. **Bitterness**—This is a permanent state of virulent temper, which easily swells up into wrath and then breaks forth in anger. Then may follow outcry or clamour of the individual or the mob. This is the way of a turbulent state of society, ready for tumult. **All**—This climactic rise of violence the Christian in Ephesus must put away. And this is, as Dr. Eadie happily styles it, "a genealogy of bad passions," each begetting its successor to the end of the fierce chapter. **All**—Having their base and fountain in the final *malitia*, (translated *malice*), that is, *badness*, a full, deep, cherished depravity of nature, deepened by unrestrained indulgence. And this fearful Ephesian picture is an example to avoid, which our apostle will complete by a counter picture for a Christian Church in Ephesus in the following verse.

**32.** The *and* shows that this verse, together with v. 1, 2, is the completion of 31, as 30 is of 29. The *therefore* of the next verse, v. 1, does not imply transition to a new paragraph. *Be ye*—Rather, *become ye*. This

## CHAPTER V.

**BE** <sup>a</sup>ye therefore followers of God, as dear children; **2** And <sup>a</sup>walk in love, <sup>a</sup>as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God <sup>a</sup>for a sweet-smelling savour.

<sup>b</sup> John 13. 34; 15. 12; 1 Thessalonians 4. 9; 1 John 3. 11. — <sup>c</sup> Galatians 2. 20; Hebrews 7. 27; 9. 14, 26; 10. 10, 12; 1 John 3. 16. — <sup>d</sup> Genesis 8. 21; 2 Corinthians 2. 15.

does not imply, as Alford and Braune (Schaff's Lange) imply, any particular late transgression in these respects by the Ephesian Christians, but only that their transition from Gentilism to a perfect Christianity was a perfecting process, a *becoming*. **Kind**—The Greek word that so nearly resembled Christ (Chrestos) that pagans confounded it and Christians boasted it. Note on Acts xviii. 2. **As God**—All in common had been forgiven, and could, therefore, mutually forgive. And in the two following verses St. Paul carries out into striking detail this following our divine model, God.

## CHAPTER V.

1. **Be ye**—*Become ye*, parallel with *become ye* (*be ye*) in iv, 32, where see note. **Therefore**—In view of the fact that **God... hath forgiven you**, become **followers** (literally, *imitators*) of **God** by casting off all **bitterness**, iv, 31, with the guilelessness of **dear children**, who imitate their placable father in freely forgiving.

2. **And**—Not only as **children** forgive and forget, but even **walk in love**. And that no mere animal love. There are meretricious natures who appear strongly capable of blending what they esteem spiritual with sexual love. Such blending, in thought or language, is morbid, and repulsive to a sound Christianity. But Christian love is after the model of **Christ**, which is absolutely pure and transcendently self sacrificing. **Hath given himself**—By an act of free, voluntary love. His right to so act he very explicitly declares in John x. 18. He performed this self-surrender by that

**3** But \*fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; **4** \*Neither filthiness, nor foolish talking, nor jesting, <sup>b</sup> which are not convenient: but rather giving of thanks.

<sup>e</sup> Rom. 6. 18; 1 Cor. 6. 18; 2 Cor. 12. 21; Col. 3. 5; 1 Thess. 4. 3.—<sup>f</sup> 1 Cor. 6. 1.—<sup>g</sup> Matt. 12. 35; chap. 4. 29.

right which we all have to suffer for others, undeterred even by the guilt of those who inflict the suffering, as well as by that divine right which he possessed over himself. **For us**—The offering was for us; to furnish blessed results to us, parallel to those which a sacrifice under the law furnished to him in whose behalf the victim bled. **Offering... sacrifice**—The former includes any presentation to God, bloody or bloodless; but it is also defined by the word sacrifice as bloody. **To God**—Not given himself... to God, but for us a sacrifice to God, as the Levitical sacrifices all were. **Sweet-smelling savour**—Literally, a smell of fragrance; the smell referring to the sensation, the fragrance to its agreeableness. So Gen. viii, 21, at Noah's sacrifice, "Jehovah smelled a sweet savour," and became propitious. So Lev. i, 9. Christ is here doubly presented: 1. In his manward relation, as an example of unsurpassable self-sacrificing love, forming and glorifying a holy Church by its inspiring power; and, 2. In his Godward relation, as a well-pleasing self-sacrifice to the divine well-pleasing. The former of these views is admitted by all classes of Christian thinkers; the latter is denied by some classes, but in vain.

**Second Contrast—Sins of the flesh,** v, 3-21.

a. *Against Gentile uncleanness, remembering God's judgment, beware,* 3-7.

**3. But**—Marking the transition to a new volume of iniquity in the anti-Church of Gentilism, to be avoided by the Church of Christianity. **Fornication**—All sexual sin. **Uncleanness**—All disgraceful vice or flagitiousness; vice that infringes most against the

**5** For this ye know, that no whoremonger, nor unclean person, nor covetous man, <sup>h</sup> who is an idolater, <sup>i</sup> hath any inheritance in the kingdom of Christ and of God. **6** Let no man deceive you with vain words: for because

<sup>h</sup> Rom. 1. 28.—<sup>i</sup> 1 Cor. 6. 9; Gal. 5. 19.—<sup>k</sup> Col. 3. 5; 1 Tim. 6. 17.—<sup>l</sup> Gal. 5. 21; Rev. 22. 15.—<sup>m</sup> Col. 2. 4, 8; 2 Thess. 2. 3.

sense of decency, decorum, or honour. Hence it covers the territory between sexual vice and dishonest greed of gain, and is on its opposite sides allied to each. **Covetousness**—Note on iv, 19. In both cases it should be rendered as here. **Once named**—Let these vices be so far from you that the very allusion to them shall cease. It is not so much the verbal naming that is forbidden, as the behaviour and thoughts that induce their naming. The effort should be to render such vices unthought of, strange, and surprising. **Becometh saints**—As befits a holy community.

**4. Filthiness**—Indecency of word or action. **Foolish talking**—In which sin and folly blend. **Not convenient**—Not suitable for your character or profession. **Giving of thanks**—A truer mode of cheerfulness, and suitable to a body who have so much reason for gratitude as Christians.

**5. For**—A deep and solemn reason for these prohibitions. **Ye know**—However ignorant and forgetful the Gentiles may be, **ye know**. **That no**—The same triad of vile transgressors as in ver. 3: the debauchee, the shameless, the business knave. **An idolater**—Who worships the round, molten image, the dollar, as his god. Note on Matt. vi, 24, and Col. iii, 5. It belongs to St. Paul's self-sacrificing nature, as Meyer finely remarks, to condemn gain-greed as the most shameful ungodliness. **Inheritance... kingdom**—Notes on i, 10-14. **Of Christ and of God**—The kingdom of eternal glory beyond the judgment day.

**6. No man deceive you**—Among the heathens, courtezans were priestesses, and prostitution was consecrated as a religious rite. The Ephesian Christ-

of these things "cometh the wrath of God" upon the children of 'disobedience. **7** Be not ye therefore partakers with them. **8** 'For ye were sometime darkness, but now *are ye light in the Lord: walk*

*a* Rom. 1. 18. — *c* Chap. 2. 2. — *1* Or, *undesired*.  
— *2* Acts 28. 18; Rom. 1. 21; chap. 2. 11, 12;  
*Titus* 2. 8. — *g* John 8. 12; 2 Cor. 3. 16; 1 Thess.  
5. 6; 1 John 2. 9.

ians would every day encounter sophists arguing against and ridiculing the rigorism of personal chastity, and representing licentiousness as a venial matter, and even a sacred institution. **Vain words**—Empty words; empty of truth and value. **For**—Very dangerous it is, indeed, to be so deceived. **Wrath... disobedience**—Words that remind us of ii, 2, 3; and suggest that in Paul's view the **wrath** is the result of actual sin.

**7. Be**—Rather, *become*. Note, iv, 32.

**b. Against their secret and nightly shame be children of light and day,** 8–17.

As the darkness of night is the element in which license and guilt find their covert, so by association of thought license and darkness are conceptually identified; while, on the contrary, truth and purity, as well as knowledge, are conceptually identified with light. These associations of thought are universal in the human mind and in human language. Zoroastrianism makes light and darkness the emblem of the two great kingdoms of good and evil in the world. St. Paul here intensifies the thought, by making light and darkness include not only the principles of good and evil, but the human embodiments of good and evil, the Church and the anti-Church.

**8. Ye were**—While Gentiles. **Now are ye light**—Not as illuminated, but as luminous and illuminating. So our Saviour: "Ye are the light of the world." **Children of light**—In the whole paragraph there is a blending of the double thought of moral and physical light. So our Lord: "Let your light so shine, that men may see your good works." The **children of light** are those who are not only the

as 'children of light: **9** (For 'the fruit of the Spirit *is* in all goodness and righteousness and truth;) **10** 'Proving what is acceptable unto the Lord. **11** And 'have no fellowship with 'the

*r* Luke 16. 8; John 12. 28. — *a* Gal. 5. 22. —  
*t* Rom. 12. 2; Phil. 1. 10; 1 Thess. 5. 21; 1 Tim.  
2. 2. — *u* 1 Cor. 5. 9; 2 Cor. 6. 14; 2 Thess. 3. 6.  
— *v* Rom. 6. 21; Gal. 6. 8.

true sons of moral illumination, but are so congenial with the actual light of day that the sun may freely shine upon all they do, and illuminate even the secrets locked within their breasts. And so, also, in the uses of both the terms **light** and **darkness** there is a blended double reference to the moral principles and the classes of men who embody the principles. Christians are **light**, and they are children of **light**; and, ver. 13, the darkness of the licentious, by having the light shine through them, becomes **light**.

**9. Fruit... Spirit**—A better reading substitutes *light* for **Spirit**. The graces produced by the power of the true Christian **light**, namely, **goodness**, opposed to all the sins of appetite and lust; **righteousness**, to all unjust and dishonest dealing to men; and **truth**, to all insincerity, and falseness to God or man.

**10. Proving**—That is, testing by actual and practical trial and experience. **Acceptable**—By finding the witness of the divine **Spirit** approving our course.

**11. Fellowship**—St. Paul's ordinary word for Christian communion; as 1 Cor. i, 9, "fellowship of his Son;" and x, 16, "communion of his blood." It implies a collection of participants into a common element. Hence here, enter not into associations that share in the **unfruitful works**. There is, as commentators well remark, no specific allusion to the heathen "mysteries," but the words include both them and all associations and clans of revellers in dark and hidden licentiousnesses. **Unfruitful**—As affording, to say the least, no advantage. **Works of darkness**—With the double allusion above mentioned: **works** that are morally dark,

unfruitful works of darkness, but rather *reprove them*. **12** For it is a shame even to speak of those things which are done of them in secret. **13** But *all things*

*to* Lev. 19, 17; 1 Tim. 5, 20. — *to* Rom. 1, 34. — *to* John 3, 20, 21; Heb. 4, 13. — *to* Or, *discov-*

and that court the covert of literal night. **Reprove**—A very significant term. First, it indicates a *refutation*, as in an argument; second, a *detection*, as of some complication or concealment; and, third, an *exposure*, resulting from both the *refutation* and the *detection*. Let your life, conduct, and intellectual powers be all effective in *refuting* the sophisms with which license justifies or ennobles itself, as well as in *detecting* and *exposing* the turpitude of the license itself.

**12. For**—To give a reason why this utter *exposure* should be the aim of our moral life. **Shame even to speak**—To pronounce the indecent words that express their deeds sullies the purity of the mind. And this fully decides that the entire paragraph hints at almost unmentionable sins of the flesh. **In secret**—In moral darkness, covered by the shades of physical darkness—a deep night darkening upon a deeper night.

**13. But**—The reverse of this dark concealment. **All things**, including those lurking depravities **that are reprove**d, that is, truly *detected* by you, who are truly the **light**, **are made manifest** in their true enormity of character. **For whatsoever doth make manifest**—More correctly, *whatsoever is made manifest*, is no longer a lurking obscurity, a darkness, but it becomes in truth a **light**. On which difficult passage we may note:—

1. Scholars are now mostly agreed that the Greek word for **doth make manifest**, is not active, but passive; is *being made manifest*. Ellicott says that it occurs in the New Testament fifty times, but never with an active meaning. 2. By the manifested things becoming **light**, is not meant that the men become converted, for it is not the men, but their licentious things that are the subject. Their base darknesses

that are *reproved* are made manifest by the light: for whatsoever doth make manifest is light. **14** Wherefore *he saith*, *'Awake thou that sleepest, and arise from*

*ared.*—*to* Or. 44. — *to* Isa. 60, 1; Rom. 13, 11. — *to* John 5, 25; Rom. 6, 4; Col. 3, 1.

and seducing problems, by being detected and light-penetrated, become **light**. The dark falsehood becomes luminous truth. And all the more is the previous darkness of the problem made evident and abominable. 3. Differing from our English translation, and from Alford and others, who connect by the **light** with **manifest**, we refer it to **reproved**. The direction is: Do you, the light, reprove them; for whatever is by the light reprove is manifest in its true character. The required end is not that it may be manifest by the **light**, but simply, that it may be **made manifest**; and to this end it is duty that they should be **reproved by the light**. Moreover, **manifest** should come immediately before **for**, as being the term for which the **for** introduces the explanation. This keeps in view the imperative **reprove** of verse 11, for which verse 12 renders the imperative reason.

**14. Wherefore**—Inasmuch as this duty of bringing the darkness to light is imperative, the following call upon those in darkness, sleep, and death, is issued. **He saith**—Or, as in the margin, *it saith*. Clarke, after Grotius, plausibly refers the it to **light**, synonymous with the *gospel*. But, in all cases of the use of this formula of St. Paul, some reference is made to an Old Testament passage. Alford and Eadie think it a reference to Isa. lx, 1: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Here are the three thoughts of a condition of darkness, an arising, (according to the best interpretation,) and a consequent illumination from the Jehovah-Messiah. Another opinion, as old as Theodoret, is, that the three clauses are three lines of an early Christian hymn:

**Awake, thou that sleepest,  
And arise from the dead,  
And Christ shall give thee light.**

the dead, and Christ shall give thee light. **15** \*See then that ye walk circumspectly, not as fools, but as wise, **16** \*Redeeming the

b Col. 4. 5.—c Col. 4. 5.—d Ecclesiastes 12. 1; chap. 6. 12.—e Col. 4. 5.

Both the rhythm and the poetic imagery confirm the supposition that we have here one of the earliest fragments of Christian hymnology. With great plausibility, therefore, Braune blends the two suppositions, that the words are a versified paraphrase of Isaiah's words. This view, though unsusceptible of demonstration, removes all difficulty. There is no more improbability that St. Paul should quote a paraphrase of Isaiah from an early hymn of the Church than from the Septuagint, as he more than once does. **Awake**—The concrete darkness which St. Paul's Ephesians once were (verse 8) is now transformed to human beings wrapt in night and darkness. They are lying in what Meyer expressively calls the sin-sleep and the sin-death. A double stratum of slumber and deadness lies upon them, the slumber denoting the indifference, and the death the moral incapability of depraved man to arouse himself into holiness and salvation. For the sin-sleep there is an **awake**; for the sin-death, there is an **arise**, a resurrection. For, with the call and in the call a power is imparted. Each dead man may revive; each sleeper may awake, if he desires and wills the bliss of life. All are alike called; and it is the free obedience of man that renders the call "effectual." **Light**—The gracious light by which they themselves may become light, and walk fearlessly in the full light of the literal day.

**15. See**—St. Paul now closes the paragraph, as he did the last, with a deduced admonition. **Then**—*Therefore*; that is, in view of your office as **light to reprove the darkness**, held forth in the whole of this closing paragraph. To two things were they to **see**: First, that they were themselves unprovable; and, second, that they should be ready in the *reproof* of prevalent sin. **Circumspectly**—With

time, \*because the days are evil. **17** \*Wherefore be ye not unwise, but \*understanding \*what the will of the Lord is. **18** And \*be

f Romans 12. 2.—g 1 Thessalonians 5. 13.—h Prov. 22. 30; Isa. 6. 11; Luke 21. 34.

strictness of rectitude, knowing that critical eyes are upon you. **Fools**—**The children of disobedience** (verse 6,) the foolish talkers, (verse 4.) **Wise**—Too thoughtful to be *deceived*, (verse 6,) ever solemnly holding in view the future divine wrath upon licentiousness.

**16. Redeeming**—Literally, *buying off for ourselves*. **The time**—The word time, here, signifies *opportunity or occasion*; that is, of administering moral reproof, and testifying. The sense is, at whatever cost find or seize the *opportunity* to check sin. **Days are evil**—This is a depraved period, an **evil** generation, rushing in a course of licentiousness, and scouting all moral rebuke. Few are the chances, and dangerous the effort, to reprove the impetuous sinner, but at any price snatch the opportunity. John the Baptist seized the occasion to reprove Herod at the price of his head. St. Paul's whole life was a series of costly opportunities of rebuking the men and the age.

**17. Unwise**—Heedless, not using the wits and the knowledge you have. **Understanding**—By direct *testing*, as in v. 10.

c. *Against Gentile drunkenness and revelry be filled with the Holy Spirit, and joyous with holy hymns*, 18-21.

The anti-Church of Gentilism is filled with wine, and riotous with drunken song and clamour; St. Paul substitutes the holy Church of Christ as filled with the Holy Spirit and rapturous with psalm and hymn and melody of heart.

**18. And**—Not (as Eadie and others) marking "transition from general to particular," but from one form of fleshly sin, *sensuality*, to another, *incontinency*, with its consequent riot. **Be not drunk**—Drunkened, or made drunk with or by wine, the particular drink for the genial. **Wherein**—In which. Our translation, referring the wherein to

not drunk with wine, wherein is excess; but be filled with the

4 Acts 16, 25; 1 Cor. 14, 26;

wine, and adding **wherein is excess**, conveys a true and striking meaning. In wine is the power to create and intensify the appetite for itself, and the consequent **excess**. But critics are agreed that the **wherein** refers not to wine, but to the being made **drunk** by it. Alford avails himself of this to add, "The crime is not in God's gift, but in the abuse of it; and the very arrangement of the sentence, besides the spirit of it, implies the lawful use of it. See 1 Tim. v, 23." The advice to Timothy indicates that "God's gift" is bestowed as a medicine; its "abuse" is as a beverage. No one who habitually uses wine as a beverage has any assurance that he will never be **drunk with** it. At any rate it is no sin, in view of such danger, for any man to abstain entirely from it, and it may be a part of prudential morality earnestly to urge others to so abstain. Nor does it seem to be a very necessary duty for commentator or preacher very carefully to maintain the *right* to use it as a gratification of appetite. Let those who desire to indulge at the risk of downfall perform that work. **Excess**—The exact parallel of the Greek word would be *unsavedness*, or *unsavingness*; and Theophylact well defines its victim as "one who does not save, but destroys both soul and body." Hence profligacy, self-abandonment to ruin. **Filled with the Spirit**—A most striking antithesis! While Gentilism is *drunk with wine* let the holy Church be **filled with the Spirit**.

"There's a spirit above, and a spirit below;  
A spirit of joy, and a spirit of woe:  
The spirit above is a Spirit Divine;  
The spirit below is the spirit of wine."

19. **Speaking to yourselves**—Voicing to each other. For the Greek word for **speaking** includes any vocal utterance. There may be allusion here to the antiphonal or responsive music, in which different parts of the choir alternated. Such was the manner of the Hebrew choral worship, and was very

Spirit; 19 Speaking to yourselves in psalms and hymns and spiritual

Col. 3, 16; James 5, 13.

early adopted by the Christian Church. So the philosopher Pliny, but a little later than when Paul wrote these words, in his letter quoted in our vol. i, p. 5, says that the early Christians sang "in concert," that is, *secum invicem*, in turn among themselves, "a hymn of praise to Christ as God." **Psalms and hymns and spiritual songs**—For the apostle will have a joyful Church, resounding with rich and glorious melodies. However ascetic in words, it shall be ever rejoicing in spirit. Gentilism is drunkenly obstreperous, but Christianity shall be spiritually melodious and triumphant. **Psalms**—The *psalm* was inherited by the Christian Church from her old Hebrew ancestry. By the derivation of the word it signifies a sacred poem to be chanted in accompaniment with an instrument. But during the period of churchly inspiration, when each one had an improvised *psalm*, (1 Cor. xiv, 26,) the *psalm* lost the instrument. **Hymns**—The word is inherited from the pagan Church, so to speak, and signified a poem sung in honour of a god, or gods. These are among the earliest of recorded human compositions. The hymns of the Sanscrit Vedas, sung in honour of the gods who were personifications of the elements, are, some of them, probably as old as the time of Moses. Worship naturally runs its emotions into rhythm and tune, and so the apostolic Church early formed a body of hymnology. **Songs**—Literally, *odes*, derived from *acido*, to sing; as our word *song* is derived from *sing*. Hence it is any metrical composition set to tune. All the jovial strains of the Gentile revellers could be called by this term; and St. Paul therefore specializes it by the adjective **spiritual**. If, then, a *hymn* and a *spiritual song* had any difference, it would be that the former signified a singing directly in honour to God, while the latter sang any phase of Christian feeling or experience. Perhaps the

ual songs, singing and making melody in your heart to the Lord; **20** Giving thanks always for all things unto God and the

*2* Psa. 34. 1; Isa. 62. 7; Col. 3. 17; 1 Thess. 5. 18; 2 Thess. 1. 3.

larger share of what are at the present day called *hymns*, would belong to the latter class of *spiritual odes*. And in the primitive Church, however the above three terms differed in origin and earlier meaning, they all ran into each other and retained but little distinction of application.

**20. Giving thanks**—While the mouths of gay Gentilism are filled with mad laughter, the true Church's heart is overflowing with **thanks unto God**. **Always**—For there is never a moment without its blessing. The drunkard is ever awaking from his mad fits to horror and despair; but with the Christian there is no interval of, and no room for, despondency. **All things**—This may mean *for*, or in behalf of, **all** the Christians of the Church. For as there is no interval in the time of blessedness, so there is no Christian exception to its universality. But there is no deduction, either, from the **all things** for which gratitude may glow; that is, all the circumstances in which the true Christian is placed; for **all things** work together for his good. And so Theophylact truly says, "For not only in our ease, but also in our griefs; and not only for our good fortunes, but for our misfortunes, and for things we know and for things we know not; for through all these are we beneficently conducted, whether we understand it or not." Dr. Eadie, quoting Chrysostom's appalling remark that we "should be thankful for hell itself," justly doubts whether it is textual. Dr. Hopkins, with as bold a logic, inferred that sinners ought to be willing to be damned, and that the damned in hell ought to be thankful to God. But the apostle's **all things** is circumscribed to the providences through which the Christian is called to pass. There are solemn and awful things in the universe for which God never has asked our **thanks**, but of which we

Father<sup>1</sup> in the name of our Lord Jesus Christ; **21** Submitting yourselves one to another in the fear of God.

*1* Heb. 12. 15; 1 Peter 2. 5; 4. 11.—*m* Phil. 2. 8; 1 Peter 5. 5.

are to think only with solemn and reverent submission. **Unto God and the Father**—Different appellatives of the same Being. **In the name**—By the authority. For the name affixed to a bond or a decree is the source and assurance of its authority. The **name** of the sultan is the token of submission to the tribes of the faithful. So the commission of the apostles was in the **name** of Christ; and our prayers and **thanks** are addressed to God in that **name**. Miracles were performed *through* that **name**, and believers are baptized *into* (for so Matt. xxviii. 19 should be rendered) that **name**. **Lord Jesus Christ**—*Lord, Saviour, Messiah*; for such is the import of these divine appellatives.

**21. Submitting yourselves**—Dr. Eadie thinks this "introduces a new train of thought;" but, on the contrary, it is only the finishing of the thought of the paragraph. The joyous melody of the heart which it inspires is to be sustained, and discords avoided, by mutual concession, nay, mutual *submission*, in honour preferring one another. Hence this **submitting yourselves one to another** strictly co-ordinates with, and completes, the **speaking to each other in, etc.**, of verse 19. **In the fear of** (not by the best readings **God**, but) **Christ**. Overlying and regulating our mutual joy and submission, is our loving **fear** of our loving and adorable Messiah.

## II. IN THE FAMILY AND DOMESTIC CONSTITUTIONS, v. 22-vi. 9.

### a. *Wives and husbands*, 22-33.

St. Paul here makes transition, clear, indeed, yet so slight as scarce to be marked, from his *model Church* to his *model family*. Indeed, the two are one. The family is not only a part of the Church, but also in itself a Church, modelled ideally after the ideal Church, impregnated with Christian principle

**22** \*Wives, submit yourselves unto your own husbands, \*as unto the Lord. **23** For \*the husband is the head of the wife, even as

a Colossians 3. 18; Titus 2. 5; 1 Peter 3. 1.  
o Chap. 6. 6.

through its whole structure. Scientists may show how marriage is based in our physiological nature; jurists may show how it forms a part of the civil constitution; but it is the apostle's part to show how it is enshrined in Christian law, and how the family is indeed both part of the holy Church and itself a holy Church. Hence, let no **wives** imagine that they are to be absolved by the new Christianity from their dutiful position as prescribed, not only by nature, but by God and Christ; nor let any husband imagine that he is discharged from his sacred responsibilities and ties. On the contrary, the looseness of Judaism and the profligacy of paganism are both abolished, and a new perfect sacredness is infused into the marriage constitution.

**22. Submit yourselves**—So slight is the break from the previous to the present topic, that we are obliged to go back to verse 21 to obtain this **submit**, the leading verb. For it is not found in the best copies of the text, and has undoubtedly been supplied by copyists, who perceived the blank without realizing the reason. Going back to ver. 21, we find that the mutual *submission* of Church members and the *submission* of **wives**, are expressed by the same word. It is the submission of joyous love under **fear of Christ**. Bengel truly notes, therefore, that this **submit** is altogether different from the **obey**, vi, 1, and **be obedient**, vi, 5, prescribed to **children and servants**. And that would suggest that the "obey" prescribed to the bride in the marriage service is unbiblical. **Your own husbands**—**Your own** is emphatic, as not only *yours* as distinguished from other husbands, but as deeply and intensely **your own**. **As unto the Lord**—Said in anticipation of what he is about to state, that the husband represents Christ in the family Church.

\* Christ is the head of the church: and he is the Saviour of \* the body. **24** Therefore as the church is subject unto Christ, so *let* the wives

p 1 Cor. 11. 3.—q Chap. 1. 22; Col. 1. 18.  
r Chap. 1. 23.

**23. Head**—He does not say **Lord**, as expressing Christ in his absolute capacity, but as **head**, representing his relative office. As the first planner and organizer, and perpetual representative of the family to the world, the husband is its naturally and divinely constituted **head**. By his name is the whole family rightly called. Outside the home, in which the wife is empress of a little kingdom of her own, he is held primarily responsible for the family support, reputation, and advancement. His position is justly held to be dishonoured, guiltily or unfortunately, if that responsibility be not sustained, or the wife be called to supply his place. It is equally unbecoming for her to endeavour, without necessity, either to substitute or overrule him. **Of the wife**—Including her offspring, who are at once *produced* by herself, and *herself*; just as the Church's offspring are truly herself. **Christ... Church**—So that the family is a picture outlining the sacred original, and, therefore, itself sacred. Human laws may hold marriage a merely civil contract; but divine law holds it to be a divine institution. Hence, it is not the magistrate, but the minister, by whom the marriage rite should be performed, and the church should be its place; since, though not a sacrament, it is a most highly religious act. The marriage itself, however surrounded with jovial circumstances, should be performed by the minister as a most solemn religious ceremonial. **He**, emphatic and distinctive. Christ is not only **head**, but he is **Saviour** of the churchly body.

**24. As the Church... so... the wives**—Sexual nature, on which marriage is based, man shares not only with the wide animal world, but, strange as to the unscientific it sounds, even with the vegetable world. But this animal love, which through all nature is the



be to their own husbands in every thing. **25** 'Husbands, love your wives, even as Christ also loved the church, and "gave himself for

*Col. 3. 20; Titus 2. 2.—Col. 3. 19; 1 Peter 3. 7.—Acts 20. 28; Gal. 2. 20.—John 3. 5;*

divinely constituted source of natural life, in man is overlaid by a sentiment of sentimental love, which blushes at and overshadows the mere animal appetite, and appropriates with a higher congeniality, celebrated in poetry and romance, person to person in a heart-union. But overlying this is a moral love, which sanctions the two lower impulses in their purity, and forms the type of Christ's own divine and eternal love for those united to him by faith in his redeeming blood. Hence, in the Christian conception, the marital love, in its purity, is a type of the love of Christ for his Church. But as the Church rejoices, with the highest joy, over her allegiance to Christ, so a reliant allegiance to her husband, rejoicing at being weak in herself and strong in him, is a woman's glory. **In every thing**—And the more without exception, the better for both. But the apostle is picturing the model family, in which the reciprocal duties are presupposed as being duly performed. Where the reverse is the case, then sad and necessary exceptions come in. When the husband neglects his duty, it may reasonably compel the wife to overstep her normal position. Where he enjoins a violation of the law of God, the law of God is supreme. Violence may compel withdrawal, and adultery dissolves the marriage. Yet for the true relation of mutual marriage love, where the subordinate and the superior wills are united in one permanent, harmonious train of volition, the apostle can find no type so complete as the union between Christ and his Church.

**25. Christ . . . gave himself**—As for the wives St. Paul read their holy duties in the type of the Church, so now, turning to husbands, he reads them a still more powerful lesson in the history and character of Christ. Like our great Exemplar, the husband con-

it; **26** That he might sanctify and cleanse it with the washing of water by the word, **27** That he might present it to himself a

*Titus 2. 5; Heb. 10. 22; 1 John 3. 6.—John 13. 8; 17. 17.—2 Cor. 11. 2; Col. 1. 22.*

secrates and gives up himself to his wife. Hence, polygamy and adultery at once destroy marriage, the very essence of which is the consecration of person to person, by a union made possible only by a created formation of both the persons. This powerful self-consecration, as being primary with the man, St. Paul imposes expressly only upon him, though presupposing it reciprocally from her. And, as representative head, the man is identified with the family, and suffers or prospers vicariously with and for it. He suffers for its sins; being dishonoured in its dishonour, and liable to pay penalties for its offences. And not only does it suffer for his sins, but becomes honourable in his honour and wealthy by his wealth.

**26. Verses 26 and 27** each begins with a *that*; the former depending on **gave himself**, the latter on **sanctify and cleanse**. It is to be specially noted that at this verse Paul reverses the discourse, and from illustrating marriage by the Church, gradually glides into illustrating the Church by marriage, as he intimates in the closing words of v. 32. This is in accordance with what we have shown, in both our Plan (page 353) and our Commentary, to be the main topic of the epistle—mainly, the genesis and nature of a glorious Church. **With the washing of water**—Referring, no doubt, to baptism, in which the water is the symbolical element of the sanctifying Spirit, which is the real element. **By the word**—By the gospel word, which is preached, by which baptism is effected, and which is concentrated into the final baptism formula. For, as Augustine says, "Without the word the baptismal water is mere water. Add the word to the element and it becomes a sacrament, which is the word made visible."

**27. Might . . . Church**—Literally, *might present himself, to himself, the*

glorious church, <sup>7</sup> not having spot, or wrinkle, or any such thing; <sup>8</sup> but that it should be holy and without blemish. **28** So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. **29** For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the

church: **30** For <sup>a</sup> we are members of his body, of his flesh, and of his bones. **31** <sup>b</sup> For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they <sup>c</sup> two shall be one flesh. **32** This is a great mystery: but I speak concerning Christ and the church. **33** Nevertheless, <sup>d</sup> let ev-

<sup>v</sup> Cant. 4. 7.—<sup>s</sup> Chap. 1. 4.—<sup>a</sup> Gen. 2. 23; Rom. 13. 5; 1 Cor. 6. 15; 12. 27.

<sup>b</sup> Gen. 2. 24; Matt. 19. 5; Mark 10. 7, 8.—<sup>c</sup> 1 Cor. 6. 16.—<sup>d</sup> Verse 25; Col. 3. 12.

*Church, glorious.* So, by Persian law, King Ahasuerus purified Esther, that he might present her to himself a royal bride. St. Paul's image is also illustrated by the ancient monuments on which are found the pictures of the Egyptian lady in bath, with her attendants pouring the purifying waters upon her person. Here, as elsewhere, St. Paul idealizes the marriage relation by making it a parallel with the union between Christ and his Church; conclusive proof that he did not hold matrimony as inferior in intrinsic holiness to celibacy. Note on 1 Cor. i. 1, and xi. 3. **Spot**—Contracted from external sources. **Wrinkle**—A blemish from internal decay. This Church, thus presented to himself as perfect and **glorious**, is the result attained through a progressive sanctification at the final **reconciliation**. For this was the atonement and the election through faith.

**28. So...as**—Are not correlatives. **So** refers to **as**, in verse 25, and brings the present verse into parallelism with 25-27. **As his own body**—Not as a man would love his own body, but as if being his own body. And as being his **own body**, so, in a sense, his own other self; so that in loving his wife he **loveth himself**.

**29. No man**—It is hardly necessary to except madmen, who do harm their own bodies, for such act from no normal motive. **Nourisheth** with aliment, and **cherisheth** with warmth and clothing.

**30. Members of his body**—Conceptually, but not literally; just as husband and wife are **one flesh**; not, in fact, one single material hermaphrodite body, but so imaged in fancy as thereby to illustrate literal truth more

forcibly than any mere literal statement can. We are, also, members of Christ's body, not as offspring derived from him, (as Eve from Adam,) but as one with him in love, as are man and wife. **Of his flesh, and of his bones**—These words are of doubtful genuineness. They are an evident allusion to Gen. ii. 23: "This is now bone of my bones, and flesh of my flesh." Bengel says, Moses names "bones" first and Paul "flesh;" the former so because the bones are the supports of the natural frame; but in the new creation the "flesh" of Christ is the main element. Thus far, well; but, unfortunately, he adds: "Not our bones and flesh, but we ourselves are spiritually propagated from the humanity of Christ, which has flesh and bones." It is not of propagation or derivation that St. Paul speaks, but of conceptual identity.

**31. For this cause**—That is, (in Genesis,) *on account of* the created completion of a sexual pair. **Two...one flesh**—**Two**, literally; **one**, conceptually. And this conceptual image of *oneness*, by which it is pictured that man and woman, being complements of each other, are maritally united into **one person**, is formed in order to place in the most loving light the unity of affection and the identity of interest by which they are identified with, and vicarious representatives of, each other.

**32. This**—The instituted fact that a man shall form marital connexions closer than blood relationship. **Is a great mystery**—One of the profoundest mysteries in all nature, lying at the roots of personal life and of race existence. But great as this marital **mystery** may be, it is not the main topic. **I really speak**, that is, am

ery one of you in particular so love his wife even as himself; and the wife *see* that she *\*reverence her husband*.

## CHAPTER VI. CHILDREN, *\*obey your parents*

*a* 1 Peter 3. 6. — *a* Proverbs 23. 22; Colossians 3. 20.

speaking, concerning a still sublimer mystery, namely, **Christ and the Church**. See note, verse 26.

33. **Nevertheless**—Although the marital is the subordinate mystery. **Let every one of you**—Husband or wife faithfully perform the duties herein illustrated. **As himself**—In accordance with this conceptual oneness. **Reverence... husband**—Just as it is her husband's duty to be worthy to be revered, it is one of "woman's rights"—not, unhappily, always attained—to have "a husband to whom she can look up." But an effeminate man and a masculine woman are equally abnormal and unattractive beings.

## CHAPTER VI.

### b. *Children and Parents*, 1-4.

1. **Children**—Direct address to **children** as to the other relations; as if even the child should hear the apostolic voice and obey in it the divine command. **In the Lord**—Qualifying **obey**, and implying that their obedience was, like every Christian character, embodied in Christ, who is the embodiment of man's duty and God's mercy. **This is right**—There is a natural and fundamental rightness in this obedience. The parents are authors of your being; they furnish you with livelihood and bringing up; they are your representatives to the world, responsible for your good behaviour and well being. It is **right**, therefore, that for the proper discharge of those responsibilities you should submit your inferior judgments and wills to theirs. But this natural law is sanctioned by the divine law. The apostle quotes, without any words of introduction, the fifth commandment of the decalogue, assuming that all recognise the words. For the same reason he is free to vary the verbal form.

VOL. IV.—20

in the Lord: for this is right. 2 **Honour thy father and mother**; which is the first commandment with promise; 3 That it may be well with thee, and thou mayest live long on the earth. 4 And,

*b* Exod. 20. 12; Deut. 5. 16; Jer. 35. 18; Ezek. 22. 7; Matt. 15. 4.

2. **Honour**—Venerate as your natural and divinely sanctioned superiors and controllers. **Father and mother**—Regarding both parents with equal though distinctive honour; the father with more awe, the mother with more love. **The first commandment with promise**—How first in the decalogue with promise? Does not the second commandment promise that God is a Being showing mercy unto thousands of them that love him, and keep his commandments? The satisfactory reply is, that though embraced in this second commandment this **promise** belongs alike and expressly to *all* the **commandments**, and is not peculiar to one; whereas the **promise** of the fifth is expressly limited to that alone. But the apostle does not, of course, mean that its being the first in order of the decalogue is in itself important; but it is important symbolizing that it is **first** in promissory eminence, no other decalogue command having any promise at all. It is in this respect true **first**, and last, and sole, and therefore signal in its promissory character.

3. **Well with thee**—For conduct early well regulated by home law, is likely to be followed by that well regulated conduct which will secure the **well-being** through life. The child and the youth that **obeys and honours** his **parents** in the spirit of the command—that is, **in the Lord**, and as obeying Christ—is a true Christian. And as the promise is given to him in that spirit and character, never, but as he apostatizes from that spirit and character, can it be otherwise than **well with him**. Misfortune cannot ruin him, death cannot destroy him, eternity will set its perpetual seal upon his **well-being**. **Live long on the earth**—He to whom God's law, commencing with parental law, is a regulator in life, keeps apart from vio-

'ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. 5 Servants, be obedient to them that are your mas-

ters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; 6 Not with eyeservice, as men-pleasers; but as the servants of

o Col. 3. 21.—d Gen. 18. 19; Deut. 6. 7, 30; Prov. 19. 18; 22. 17.—e Col. 3. 23; 1 Tim. 6. 1; Titus

2. 9; 1 Pet. 2. 18.—f 2 Cor. 7. 15; Phil. 2. 12.—g 1 Chron. 22. 17; Col. 3. 22.—A Col. 3. 22, 23.

lent counsels and violent men. Temperance, regular industry, and upright behaviour, are great prolongers of life. This is just as clear as the reverse fact that violence, intemperance, debauchery, war, or wild excitements of any kind, are the real murderers of three fourths of mankind, even in civilized Christendom. The average of human life would be lengthened by a purification, commencing in home law, of human character. So pointedly does the catalogue look to the right sort of *parentage* for the right sort of an age, a nation, or a race.

Meyer well refutes the notion that the promise of the fifth commandment was addressed to the people as a whole, by noting that *them* and *thee* show that it was a promise to each individual. Yet the long life of each would be the long enjoyment of Canaan to the whole.

4. **Fathers**—Specially addressed as head and representative, with whom despotism, instead of overindulgence, is the more probable fault. **Provoke not . . . wrath**—Avoid exciting angry passions and making such excitements habitual. The fierce countenance and angry tone children will soon learn to imitate, and become themselves readily fierce and angry. On the contrary, a calm, serene firmness ever maintained is a lesson that moulds them to calmness and serenity of character. Children under *reasonable*, rather than passionate, control, soon learn that there is *reason* in the control. Happy is the family where serene rule in the parents diffuses serene conduct through the whole. **Bring them up**—Embracing the whole process, bodily and mental, of bringing from infancy to majority. **Nurture**—Rather, *discipline*; the entire training by gentle or severe means to right character. It no doubt implies severity and chastisement in its place. Among the Greeks *ακόλασία*,

literally, *unchastisedness*, was a word to signify *profligacy*. Those spurious philanthropists who would forbid all chastisement of children, ought, in consistency, to prohibit all punishment of adult transgressors, and so abolish all criminal law, and give up society to the mercies of lawless men.

c. *Servants and Masters*, 5-9.

5. **Servants**—See note, Luke vii, 2. Alford thinks the word should have been translated *slaves*, but Macknight more nobly rejoices that the word *servants* is used, as including generically both bondservants and employees. Paul so exalts the motives on which the servant should act, as well to suit both the bondsmen by compulsion and the bondsman by an agreement to furnish service. **According to the flesh**—As Christ is your master *according to the spirit*. **Fear and trembling**—Not in terror of the masters, but as unto Christ, as the Corinthians received Titus, 2 Cor. vii, 15; and as we should all work out our own salvation. Phil. ii, 12. **Unto Christ**—Not as to a human master, who has, indeed, no natural right to your service, but **unto Christ**; to whose name it is due that you should be a true and honest *servant*. So employees of all kinds, whether domestics, clerks, or workmen, should serve their employers with conscientious feeling that in serving them truly they were serving Christ.

6. **Eyeservice**—Service performed only because the *eye* of the master would detect its omission or slight performance. This is serving the *eye* and not the *interest* of the man we profess to serve. Alford quotes an anecdote from the Greek of Xenophon, for which we may give the following condensed equivalent. A farrier being asked what would quickly fatten a horse, replied, "The eye of the master." **Servants**—Or, as Alford frankly renders

Christ, doing the will of God from the heart; **7** With good will doing service, as to the Lord, and not to men: **8** <sup>1</sup>Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, <sup>2</sup>whether he be bond or free. **9** And, ye <sup>1</sup>masters, do the same

<sup>1</sup> Rom. 2. 6; 2 Cor. 5. 10; Col. 3. 24.—<sup>2</sup> Gal. 3. 28; Col. 3. 11.—<sup>1</sup> Col. 4. 1.—<sup>1</sup> Or, *moderating*.—<sup>2</sup> m Lev. 25. 43.—<sup>2</sup> Some read, *both*

it, **slaves, of Christ**, who alone has a right to be your master, and, as such, requires your faithful service even to your wrongful masters. For be it noted once for all, that St. Paul does not say of the obedience of slaves as he does of children, **this is naturally and intrinsically right**. Verse 1.

**7. From the heart**, (verse 6,) **with good will**—There should be a hearty good will to truly serve the master. This feeling will ever constitute the great distinction of a true servant.

**8. The same shall he receive**—The master may take the service, but God holds himself debtor for the service herein to him rendered.

**9. Do the same things**—That is, as Chrysostom interprets, As your bond-

men serve you, so do ye serve your bondsmen. Viewing them as Paul does, not with an eye to the rights of men, but to their duty before God, he sees master and slave as each bound to serve the other in Christ. Late interpreters, however, explain Paul's words as meaning, analogically, Do what is due from you as masters. We think the old interpretation the true one. **Forbearing threatening**—Gaining obedience by kindness and justice. **Your Master**—Before whom master and slave are equal. **Respect of persons**—Any sacrifice of pure justice to rank or position. See notes, Acts x, 34; Rom. ii, 11.

**Closing appeals**, 10-24.

**10. Finally**—St. Paul, having finished his model Church, home Church included, now remembers that it is a militant

things unto them, <sup>1</sup>= forbearing threatening: knowing that <sup>2</sup>= your Master also is in heaven; <sup>3</sup>= neither is there respect of persons with him.

**10** Finally, my brethren, be strong in the Lord, and in the power of his might. **11** <sup>1</sup>Put on the whole armour of God, that ye

*your and their master*.—<sup>1</sup> John 12. 12.—<sup>2</sup> Rom. 2. 11; Col. 3. 25.—<sup>3</sup> Chap. 2. 16; Col. 1. 11.—<sup>4</sup> 2 Cor. 6. 7; 1 Thess. 5. 8.

Church. His Ephesians are the elect eternal of God; they have become so in conspicuous array against the Gentiles they have left; but they are to fight against apostate foes of God, who would conquer and capture them for a reprobate, instead of an elect, destiny. **My brethren**—The only place, says Bengel, in which he calls them brethren; for in no place are fellow-soldiers so brethren as in battle array. But later critics decide that even here the word is not genuine. **Be strong**—Rather, strengthened; for his whole letter has been cheering and triumphant. **Power of his might**—Note on Eph. iii, 16.

**11. Whole armour**—Our word *panoply* is the same with the beautiful Greek word *πανοπλία*, the sum total



may be able to stand against the wiles of the devil. **12** For we wrestle not against "flesh and blood, but against 'principalities,

<sup>3</sup> Gr. *blood and flesh*.—<sup>r</sup> Matt. 16. 17.—<sup>a</sup> Rom. 8. 38; Col. 2. 15.—<sup>t</sup> Luke 22. 53; John

of a soldier's offensive and defensive equipment. In this great battle, of which the stake is eternal life, every armour piece must be **put on**. Of **God**—Not of earthly nor of metal make, but of celestial temper, from the divine armory, furnished for us by **God** himself. **Wiles**—Stratagems, ambushes, and treacheries of a faithless old foe, who disregards honourable warfare. **The devil**—Prince of the kingdom of evil, and general of its armies.

**12. Wrestle**—*The wrestle is to us*. But as the **wrestle** requires no **armour**, St. Paul uses the word in the more extended sense of *struggle*. **Flesh and blood**—Of which human bodies are composed, and which metal weapons mar and destroy. The real battle is super-earthly, in which men are the prizes of the victor, Christ or Satan. And St. Paul, in this picture of the war, looks upon men not as the true enemies, but as the proper objects, of salvation. The **wrestle** is not with physical bodies any more than with material weapons. **Principalities**—The same terms as in Rom. viii, 38; there applied to the holy dominances, here designating their unholy adversaries. **Rulers... of this world**—A single powerful term, *κοσμοκράτορες*, *cosmocrators*, (the English language has not naturalized *cosmocrat* as it has *democrat* and *autocrat*.) *world-rulers*. The Rabbies adopted the expressive Greek word in Hebrew characters and said: "Three kings were *cosmocrators*, ruling the world from one extremity to the other, Nebuchadnezzar, Evilmerodach, and Belshazzar." And as this **wrestle** is not with men, but with higher powers in whose hands men are but mere instruments, so these *cosmocrators* are diabolic powers, extending their infernal power over our world. **Rulers of the darkness of this world**—The true reading unquestionably is, *The world-rulers of this darkness*.—The term *cosmocrators* expresses

against powers, against 'the rulers of the darkness of this world, against 'spiritual wickedness in 'high places. **13** "Wherefore take

<sup>12. 31.</sup>—<sup>4</sup> Or. *wicked spirits*.—<sup>5</sup> Or. *heavenly*, as chap. 1, 3.—<sup>u</sup> 3 Cor. 10. 4.

the extent of their rule, and the phrase *this darkness*, the limitation of their territory and the moral nature of their realm. *This darkness* need not be rendered this "state of darkness" with Alford; but, if we mistake not, it is Paul's appellation, simple and literal, for *this world*, just as in v, 8, the unregenerate world is called *darkness*. There may be many *darknesses* in the universe of worlds; and our own world is *this darkness* overruled by its own *world-rulers*. **Spiritual wickedness**—Literally, *The spiritual* (the word being a plural adjective, requiring a plural substantive to be supplied) of *wickedness*. As the substantive after *spiritual* Alford supplies "armies," Braune "hosts." As comprehending these and more we should rather propose *forces*, the *spiritual forces of wickedness*. **High places**—The word *high* is an unsuitable rendering for the same word as is rendered *heavenly* in i, 3, where see note, and notes on ii, 2, 6, and 2 Cor. xii, 2-4. **High** here signifies super-earthly or supernal; and here specifically intends that region in the supernal in which the spirits of good and the spirits of evil have their range. St. Paul uses the very generic Greek word rendered by us *supernal*, to include, specifically, either the "third heaven," as in ii, 6, or the "aerial heaven," (*the air*, of ii, 2,) as here; just as a European might, under the generic term *America*, specifically intend what takes place either in New York or New Orleans.

Paul's terse description in *this verse* of the entire hostile array may therefore be rendered, *principalities, powers, the world-rulers of this darkness, the spiritual forces of evil in the aerial regions*.

**13. Wherefore**—In view of the supernatural powers you have to encounter. Surely a divine **armour**, and **the whole** we can use, are necessary for a supernatural battle. Of **the whole armour** St. Paul mentions six

unto you the whole armour of God, that ye may be able to withstand <sup>in</sup> the evil day, and <sup>having</sup> done all, to stand. **14 Stand**

*v* Chap. 5. 16.—*6* Or. *Having overcome all.*  
*so* Isa. 11. 5.

pieces; four fixed in contact upon the body, namely: the girdle or belt, breastplate, sandals, and helmet; and two in the hands, the shield and the sword. All are protective but the last. And he mentions them in the order in which the warrior would be apt to put them on for battle. First, as preliminary to all easy action, he binds his loose tunic in the girdle, then puts the breastplate or coat of mail upon his chest. Then taking his shield in his left hand, with his right hand he first puts on his helmet, and then, taking his sword, is ready for the battle. Paul's soldier is thoroughly protected, save that the legs do not seem to have their greaves or buskins. **In the evil day**—Wherever or whenever the evil day comes, and whether it consist of adversity, temptation, or onslaughts of infidel advocates. **Having done all of duty**, whether of arming or fighting. **To stand firmly and perpendicularly**; in contrast with falling, running, or being captured. But, in fact, in this battle the only failure is cowardice or apostasy; he who truly fights is never conquered. He is sure, after the rush of battle has past, to stand. Just so in our national ballad, after the night of cannonade is over, and the morning dawns—"that flag is still there."

**14. Stand therefore**—For what else should the soldier do? **Loins**



**girt about**—For long ages the *girdle* has been the Oriental regulator of the

therefore, <sup>having</sup> your loins girt about with truth, and <sup>having</sup> on the breastplate of righteousness; **15** And your feet shod

*v* Isa. 59. 17; *2* Cor. 6. 7.—*7* Isa. 52. 7;  
*Rom.* 10. 15.

flowing dress. On the obelisks of Egypt and the bricks of Assyria the loins or waist are seen circled by the leathern or woven zone. Usually the sword or dagger is thereto suspended. Often the girdle was very richly ornamented; and that of one queen was contributed by the taxation of several wealthy cities. For the priest, or domestic, or soldier, the tightening of the girdle was the prelude to business. **With truth**—Not only the objective truth of the gospel, but an interior trueness and fidelity to the truth. Strict Christian verity tightly bound around us tones up for every Christian duty. **The breastplate**—A coat of



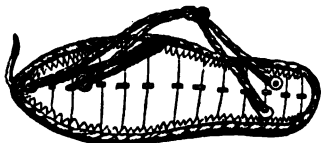
CUIRRAS AND HELMET.

mail designed to protect the chest and the breast. **Righteousness**—Integrity or rectitude of Christian character. Placed upon the breast, the residence of the conscience, it firmly guarded it from danger, and so symbolizes the perfect security of integrity of soul.

**15. Shod**—Sandalled. The sandal was a leathern or wooden sole, strapped to the bottom of the foot by a thong, or *latchet*, which, winding around the ankle, was fastened by a knot. The sandals were generally unworn within doors, and those of the wealthy were sometimes carried, tied, or *unlaced* by a servant. The warrior ready for battle

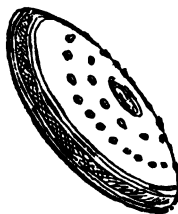
with the preparation of the gospel of peace; **16** Above all, taking the shield of faith, wherewith ye shall be able to quench all the

• 1 John 5, 4. — a Isa. 52, 17; 1 Thess. 5, 8.  
b Heb. 4, 12; Rev. 1, 16.



would, of course, be tightly sandalled. **Preparation**—Literally, *preparedness*, readiness. The feet of the soldier should be the residence of *readiness*, *alertness*, *nimbleness*, whether to chase the flying foe, or flee the victorious pursuer, or, as a herald, to bear the offers of peace to the enemy or the news of victory to his countrymen. Presupposing all these purposes of the soldier's readiness, it is this last purpose, as herald, that St. Paul is led by the genius of the gospel to specify. His words are an evident allusion to Isaiah lii, 7, "Beautiful upon the mountains are the feet of him that bringeth good tidings . . . of good." **Gospel of peace**—That is the good news, the glad tidings of peace from God. This blessed office is not confined to the ministry alone, but the whole Church is a herald of peace. And so every Christian soldier, even in fighting the battle, is both a warrior and a herald. And his readiness to bear both offices at once are here figured by the sandals.

**16. Above all**—Rather, *over all*, as protector. **Shield**—This was a broad



sheet of wood, covered with leather, usually four feet in length and two in breadth, and, held in the left hand, covered about two thirds of the person. **Of faith**—Faith is here symbolized in its conservative power, warding off, according to the fulness of its strength, all the

fiery darts of the wicked. **17** And take the helmet of salvation, and the sword of the Spirit, which is the word of God: **18** Praying

• Luke 18, 1; Romans 12, 12; Colossians 4, 2;  
1 Thessalonians 5, 17.

shafts of unbelief, infidelity, temptation, and sin. Nay, more, faith's shield is able to quench all the fiery darts of the wicked one. These so-called darts were a sort of hammer or mallet, with a head filled with combustible material, ignited, and a handle wherewith to hurl it into the ranks of the opposing army. But St. Paul bids his soldier to quench these blazing missiles with his shield. Dr. Eadie tells us, prospectively, that the shield cannot so quench; it can only ward off the dart, which is quenched as it falls. But St. Paul's shield of faith is made of better material, and is altogether a superior article to the old wooden-leathern shield; being not only incombustible, but itself able to do the quenching of the fiery darts. **Of the wicked**—Satan, the impersonation of evil, as Christ is the incarnation of good. And thence we know why his darts are fiery; not as alluding to our own burning lusts, but as emblems of infernal destruction. His mallet is dipped in the fire of gehenna, and its scorch is prelude to the everlasting burnings.

**17. Helmet**—The soldier's cap, made of wood, of skins of wild beasts, or of metal, adorned with plumes, and framed to protect the head against the darts or blows of the foe. **Of salvation**—Safety, moral, spiritual, and eternal; safety from the missiles of Satan, and from sin, death, and hell. This warrior, then, is well protected, crowned even now with eternal salvation; and, as said above, sure to conquer unless he turns coward or apostate. But besides all this defense, he bears the emblem of all offensive war, the sword. **The word of God**—As the New Testament was not then written, this word of God must be the Old Testament, and the living word of the gospel as al-





always with all prayer and supplication in the Spirit, and 'watching thereunto with all perseverance and 'supplication for all saints; 19 'And for me, that

4 Matt. 26, 41; Mark 13, 33.—5 Chap. 1, 16; Phil. 1, 4; 1 Tim. 2, 1.—7 Acts 4, 29; Col. 4, 3; 3 Them. 5, 1.

ready preached, and being in process of writing by Christ's authorized apostles. This sword is of the Spirit because the word is by the Spirit. And when the apostolic record was finished, and the volume of the book completed as the canon of Christ's Church, then the Testaments, Old and New, are the sword of the Spirit wherewith we fight the battles of the faith. With this our Christian soldier will win his victories. He will not, indeed, kill the devil, or quickly drive him from the field; but he may deliver many a victim from his hand. And as for himself, the devil can never wrench the helmet of salvation from his head.

18. The image of the warrior in armour is here dropped; but what was even in ancient times the accompaniment of battle, **prayer**, is presented as a main part of the Christian soldier's duty. The knights of the middle ages, who were often model Christian soldiers, consecrated themselves to the divine duty of defending innocence and sustaining justice, with nights of fasting and fervent prayer. **All prayer**—All its forms and modes; whether public, private, domestic, or secret; whether oral, ejaculatory, or thought without words. **Supplication**—A special form of prayer, distinguished from ascription and thanksgiving; here specified as matter of special request. **Watching**—Waking, earnestly and directly thereto. **Perseverance**—In the frame and purpose of prayer; **supplication** its direct expression. **For all saints**—For the common spiritual interests and temporal welfare.



utterance may be given unto me, that I may open my mouth 'boldly, to make known the mystery of the gospel. 20 For which 'I am an ambassador 'in bonds; that

2 Cor. 2, 12.—A 2 Cor. 5, 20.—4 Acts 26, 29; Phil. 1, 7, 13; 2 Tim. 1, 16; Philem. 16.—7 Or. in a chain.

19. **For me**—Gradually and modestly the apostle brings them to the individual point, *himself*. The **for** before all saints is rather *concerning*; the **for** before me is a different word, *in behalf of*. Pray *in regard* to the saints in general; but pray especially for your apostle. But though he asks prayer for himself it is for no selfish object. He asks not for freedom from his chain, rescue from the axe, or restoration to his friends, but for greater efficiency in revealing Christ. **Utterance**—Chrysostom and many others refer this to emancipation from silence imposed by Roman power. Thus he says, (as quoted by Braune,) "My chain suppresses my free utterance, but your prayer opens my mouth, that I may boldly speak." But by **utterance** (Gr., *word*) we rather understand the divine furnishing or prompting of both thought and language, for which, in a degree, every true minister may look. Said Henry Longden, "Prepare your sermon as faithfully as if there were no Holy Spirit: and then preach as trustingly in the Holy Spirit as if you had made no preparation." **I...mouth**—Literally, *that word may be given me in the opening of my mouth*. The Giver of the word is the Opener of the mouth. He does the former by inspiring impulse; he does the latter, first, by providentially opening the way, and then inspiring by *opening the mouth*. **Boldly**—For he who speaks from the divine Opener of the mouth will very likely speak with a free, bold, divine fluency. **Mystery**—The body of truths contained in the gospel, which are a **mystery**, unknown to the world until revealed now by Christ and his apostles. Matt. xiii, 11; note on Col. i, 26.

20. **For which**—Namely, the **mystery** of the gospel, the revealed offer

'therein <sup>1</sup>I may speak boldly, as I ought to speak. **21** But <sup>1</sup>that ye also may know my affairs, and how I do, <sup>2</sup>Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: **22** <sup>3</sup>Whom I have sent unto you for the same

purpose, that ye might know our affairs, and *that* he might comfort your hearts. **23** <sup>4</sup>Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. **24** Grace *be* with all them that love our Lord Jesus Christ <sup>5</sup>in sincerity. Amen.

<sup>8</sup> Or, *thereof*.—<sup>2</sup> Acts 28. 31; Phil. 1. 20; 1 Thess. 2. 2.—<sup>4</sup> Col. 4. 7.—<sup>5</sup> m Acts 20. 4; 2 Tim.

4. 12; Tit. 2. 12.—<sup>7</sup> n Col. 4. 8.—<sup>8</sup> o 1 Pet. 5. 14.—<sup>p</sup> Titus 2. 7.—<sup>9</sup> Or, *with incorruption*.

of peace to men. **In bonds**—Literally, in a *chain*. Alluding, perhaps, to the single chain by which he was connected to a Roman soldier. **An ambassador**, not in robes, but **in bonds**. His insignia a chain, his retinue a Roman sentinel, his residence a prison; yet a palace, made a palace by the visitations of his Master, the King of kings and the Lord of lords. The apostle means the noble antithesis. He is asserting his own official dignity, not courting sympathy. Hence Wetstein's note, quoted so often with admiration by commentators, (as Meyer, Eadie, Braune,) "usually ambassadors are by the law of nations sacred and inviolable, and cannot be held in chains," is below the apostle's strain. He is by his chain honoured and exalted above all earthly ambassadors. It was language like this that inspired the heroic and martyr spirit in the Church; and caused it, not only to glow so brightly, but to rise to such a height that Christian prudence was obliged to check its sometimes too earthly enthusiasm. It was in the rare character of Paul, "the apostle in a basket," (Acts ix, 25,) the **ambassador** in a chain, to raise humiliations into sublimities. He is indeed an **ambassador**, but from what court? From the throne of Christ. To what court? Not to the court of Rome, as one commentator suggests; but to the human race, whose head is Adam. What is his mission? To unfold the **mystery of the gospel**, in which are terms of reconciliation to the sons of Adam now engaged in the rebellion of Satan. **Ought**—A term of

self-assertion; yet not as a *self*, but as an apostle and **ambassador**.

**21.** From the **ambassador** he now passes to the man. But of his personalities no record is made; no mention more lasting than the breath of his messenger. **Tychicus**—One of the group of subordinates around Paul, made a group by the attractions of his character. See Col. iv, 7, 8.

**22. Comfort your hearts**—Assuring you that, though **in bonds**, I am still an undiscouraged **ambassador**.

**23. Peace**—The eastern *salam* imbued with the gospel spirit. **The brethren**—In an unusual third person. **Love**—Not merely pagan nor Jewish, but imbued with faith in Christ; such love, therefore, as none but his faithful possess. These, that is, the power for these, must be **from God**; their exercise must be from us. They are **from God the Father**, as the primal source; and from **Christ**, medium and channel.

**24. Grace**—A benedictory and valedictory prayer concerning **all saints**, verse 18. In remembering each other let us remember the holy **all**. **In sincerity**—Rather, *in incorruption*. The Greek term ἀφθαρσία is the *incorruption* in 1 Cor. xv, 42, of our resurrection bodies, by which, unlike our mortal bodies, they change not, putrefy not, disintegrate not, but remain in endless life, bloom, and power. And thus this sublime epistle, this lofty manifesto of Christ's **ambassador** in a chain, ends worthily of itself in immortality; the immortality of the love of **Christ** its glorious theme indeed!

## INTRODUCTION TO PHILIPPIANS.

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THE history of the founding of the Church in the city of Philippi, the birthplace of European Christianity, is very fully narrated in the Acts, chap. xvi, where see notes. Eleven years had now passed; years of growth in the midst of severe persecution. Twice had St. Paul visited his Philippian brethren, and thrice had they sent supplies to their suffering apostle, and now again a fourth time to him in prison at Rome. The present epistle is his response to their loving gift, with the simple purpose of expressing his thanks and showing his deep interest in themselves. None of his epistles more abounds with the language of true, heartfelt affection.

He had learned, doubtless through Epaphroditus, of the springing up of a self-seeking spirit, which imperilled their previous remarkable love and unity; and also of the attempts of Judaizers to pervert them, though thus far, having no old Jewish prejudices, as in Galatia, to which to appeal, apparently without success. Against these dangers Paul earnestly warns them, as well as against the immoral lives of some among them which he had known of before; while he praises them for their love, encourages them in their sufferings from persecution, and pours upon them the fulness of his loving heart.

It has been almost universally believed, and questioned only in recent times, that the epistle was written by St. Paul near the close of his imprisonment at Rome. The attempts to assign it to Corinth or Cesarea are failures, as they do not meet the conditions described in the epistle itself, while Rome does.

St. Paul reached Rome in February, A.D. 61, and was at once delivered into the charge of Burrus, the pretorian prefect, who allowed him to reside in his own hired house, constantly attended by a soldier. Burrus died A.D. 62, and was succeeded by Tigellinus, an infamous favourite of the emperor. Seneca's influence was broken. Nero married his mistress, Poppea, and his character and administration constantly depreciated. These events would naturally render the apostle's condition more severe and perilous. The tone of the epistle corresponds with his changed condition, and shows it to have been

written later than those to Colosse and Ephesus. If, as Alford and others suppose, he was at the close of his two years' imprisonment (mentioned Acts xxviii, 30) removed from his hired house to the pretorian barracks, and put into closer custody, which seems quite probable, its proper date would be about the summer or autumn of A.D. 68.

## PLAN OF THE EPISTLE.

I. INTRODUCTION.....	i, 1-11
1. Inscription and greeting.....	i, 1, 2
2. Thanksgiving and prayer in behalf of the Philip- pians.....	i, 3-11
II. PAUL'S STATEMENT RESPECTING HIMSELF.....	i, 12-26
1. Result of his imprisonment.....	i, 12-18
2. His feelings as to the issue.....	i, 19-24
3. His hopes of his Philippians.....	i, 25, 26
III. EXHORTATIONS.....	i, 27-ii, 18
1. To a befitting Church life.....	i, 27-30
2. To unity.....	ii, 1, 2
3. To self-forgetting love.....	ii, 3, 4
4. Illustrated by the example of Christ.....	ii, 5-11
a. His self-humiliation.....	ii, 5-8
b. His subsequent exaltation.....	ii, 9-11
5. In application of Christ's example.....	ii, 12-16
a. Paul's joy in their final fidelity.....	ii, 17, 18
IV. PLANS FOR THE PHILIPPIANS.....	ii, 19-30
1. To send Timothy.....	ii, 19-24
2. To dismiss Epaphroditus with commendations....	ii, 25-30
V. COUNSELS AGAINST PERILS.....	iii, 1-iv, 1
1. From Judaizing teachers.....	iii, 1, 2
2. Contrast between them and himself.....	iii, 3-16
3. From immoral examples.....	iii, 17-iv, 1
VI. CONCLUDING EXHORTATIONS.....	iv, 2-9
1. To individuals.....	iv, 2, 3
2. To the whole Church.....	iv, 4-9
VII. PAUL'S PERSONAL RELATIONS.....	iv, 10-23
1. Thanks for their gift.....	iv, 10-14
2. Grateful remembrance.....	iv, 15-19
3. Doxology.....	iv, 20
4. Salutations and benediction.....	iv, 21-23

# THE EPISTLE TO THE PHILIPPIANS.

## CHAPTER I.

**PAUL** and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: **2** Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ.

a 1 Cor. 1. 2. — b Rom. 1. 7. 2 Cor. 1. 2. 1 Pet. 1. 2. — c Rom. 1. 8. 9. 1 Cor. 1. 4. Eph. 1. 15. Col. 1. 3. 1 Thess. 1. 3. 2 Thess. 1. 3.

## CHAPTER I.

### I. INTRODUCTION, i, 1-11.

#### 1. Inscription and greeting, i, 1, 2.

1. **Paul** associates **Timothy** with himself in the salutation, as he does in 2 Cor. i, 1, Col. i, 1, and in both epistles to the Thessalonians. He accompanied Paul on his first visit to Philippi, and was afterward there alone. See Acts xvi, 1, 12; xix, 22. **Servants**—Bondservants, belonging to Christ as their Master. Note on Rom. i, 1; Luke vii, 2. The official designation of "apostle" is not used here, perhaps because the genuineness of St. Paul's apostleship had never been called in question at Philippi, as in some other places, but more likely because of the deep affection which existed between him and that Church. **All**—Without exception they have all a place in his large heart. The word is used of purpose, as in vv. 4, 7, 25. **Bishops**—The same then as presbyters. These officers are specially recognised in the inscription, as if quietly to check a tendency to an undue personal assertion, of which we shall find evidences.

#### 2. Thanksgiving and prayer in their behalf, 3-11.

3. **Remembrance**—The apostle's remembrances of them, taken separately and as an entirety, led him on every

**3** I thank my God upon every remembrance of you, **4** Always in every prayer of mine for you all making request with joy, **5** For your fellowship in the gospel from the first day until now; **6** Being confident of this very thing, that he which hath begun a good work

1 Or, mention. — d Romans 12. 12. 2 Corinthians 8. 1; chapter 4. 14, 15. — e John 6. 29; 1 Thessalonians 1. 3.

occasion of them to devout thanksgiving to God. The ten years of their acquaintance and intercourse had left no disturbing thought or feeling in his soul.

4. **Prayer** and **request** are the same word in the Greek: *in every prayer making prayer for you.*

5. **Fellowship**—The ground of the thanksgiving is now stated. It is not their fellowship of love with one another, wrought by the gospel, but their fellowship in reference to the gospel, with all who sought its success. It was their warm sympathy and ready interest in every thing pertaining to its service, at home and every-where. This had been one of their marked characteristics from the day when Lydia, their first convert, received the gospel; and a fresh proof of it the apostle had just received by the hand of Epaphroditus.

6. **Confident**—So uninterrupted and uniform in this respect had their past history been, that it was a reasonable expectation that their future would be of the same blessed character, but developing with time into a more beautiful maturity. This full persuasion deepens Paul's joy, and the more so as he contemplates its final fruit. **A good work**—Plainly, the fellowship just mentioned. Begun in them on the divine

in you 'will perform it 'until the day of Jesus Christ: **7** Even as it is meet for me to think this of you all, because 'I have you 'in my heart; inasmuch as both in 'my bonds, and in 'the defence and confirmation of the gospel, 'ye all are 'partakers of my grace. **8** For 'God is my record, "how greatly I

*3 Or, will finish it.—f Verse 10.—3 Or, ye have me in your heart.—g 2 Cor. 8. 2.—h Eph. 3. 1; Col. 4. 8; 2 Tim. 1. 8.—i Verse 17.—k Chap. 4. 14.—4 Or, partakers with me of grace.*

side by God, and maintained and growing for ten years, there was good ground (derived not from a theological belief in infallible perseverance, but from the present evidences of their case) for expecting its continuance under his gracious guidance unto the end. Does not God always incite young converts to this same spirit of active interest in the cause of the **gospel**? And, if so, why should it not abide and grow, keeping the Church in lively sympathy with plans and labours for the conversion of the world? **Day of Jesus Christ**—See note, 2 Thess. ii, 2.

**7. Meet**—Right to cherish this confidence for them **all** because of his deep love for them. **My heart**—As the seat of the affections and centre of his entire soul, (note, Rom. x, 10,) which, as if a capacious room, held them **all**. And this love, though partly personal, was chiefly for them as sharers with himself in the **grace** of suffering and struggling for the **gospel**. They sympathized with him in his **bonds**, which he was then wearing, and also in his efforts during his imprisonment to win converts to Christ, as well as in the judicial **defence** of himself as the ambassador of Christ. Besides, they had their own sufferings, verse 29.

**8. God is my record**—His witness. able to testify of his yearning love, so intense that it was as if it were out of the very heart of **Christ**.

**9. This I pray**—The prayer (vv. 9-11) is for their continual increase in **love** to Christ, his cause, and his people; that **love** which underlay their fellowship with the **gospel**, the sub-

ject of the thanksgiving, and also made them willing partakers with himself in suffering. Yet not in the **love** alone did he desire growth, but more in certain adjuncts which are always necessary to its best direction and most useful employment. **Love** may be very pure, honest, and full, and at the same time impulsive, misdirected, injudicious, and even injurious. So he prays for its increase in **knowledge**—a full knowledge of the truths of the **gospel**, by which they would readily detect any perversion of, or addition to, them. **And in judgment**—Doubtless the moral judgment, or spiritual insight.

*1 Rom. 1. 9; Gal. 1. 20; 1 Thess. 2. 5.—m Chap. 2. 26.—n 1 Thess. 3. 12; Philom. 6.—5 Or, sense.—o Rom. 2. 18; Eph. 5. 10.—6 Or, try.—7 Or, differ.—p Acts 24. 16; 1 Thess. 3. 13.—q 1 Cor. 1. 8.*

**10. That ye may approve**—**Love** thus balanced by intelligence and quick moral perception, and so increasing **more and more**, would render them prompt to distinguish between things that differ as to right and wrong, and so to **approve** the **excellent**, whether in opinions, measures of Christian work, men to do the work, or personal life. The application is very broad. The end sought by this increase goes deep and reaches far. **Sincere**—Pure. The original means *judged of in sunlight*. In clear sunlight defects and flaws are easily detected. The soul that in the bright light of God's presence shows no spot, is **sincere** in the sense of this passage. **Without offence**—Blameless in external life, the previous term referring to the internal. This is a blessed state in which to live; a necessary state for the **day of Christ**. This, however, is only *negative*.

**11. Filled with...fruits of righteousness**—Here is the moral state in-

the fruits of righteousness, 'which are by Jesus Christ, 'unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel; 13 So that my bonds

<sup>r</sup> John 15. 4, 5; Eph. 2. 10; Col. 1. 6. — <sup>s</sup> John 15. 8; Eph. 1. 12. — <sup>t</sup> Or, *for Christ*.

to which God brings the justified soul, the **fruits** of which is found in the graces, tempers, activities, and godly life that are indispensable to the fullest Christian development. This **fruit** is the proper product of the new nature, and is possible only through Christ. Men in whom it appears always bring **glory** to the God whose grace works such great results. This is the *positive* side of Christian growth, and implies the employment of the whole nature in active obedience to the will of Christ.

II. THE APOSTLE'S STATEMENT OF HIS CONDITION AT ROME, i, 12-26.

1. **Results of his imprisonment**, 12-18.

12. **Understand** — The Philippians had shown their anxiety in his behalf by sending Epaphroditus to him, who, in addition to bearing their gift, was, beyond question, charged with numerous messages of sympathy and love. No doubt they wished to receive definite information of the apostle's circumstances from himself. His situation had become truly more grave than formerly. He probably no longer enjoyed the comparative freedom of living in "his own hired house," but was confined to the barracks of the pretorian guard. His imprisonment was a grievance to himself, and in itself promised no advantage to the gospel. Yet now he writes that **things** with him, more than was to have been anticipated, have turned out to the **furtherance of the gospel**. Good news about the gospel is for them the best news about himself.

13. **My bonds in Christ** — The first result of his imprisonment was a cor-

'in Christ are manifest 'in all 'the palace, and 'in all other *places*; 14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. 15 Some indeed preach Christ even of envy and 'strife; and some

<sup>t</sup> Chap. 4. 22. — <sup>s</sup> Or, *Cæsar's court*. — <sup>u</sup> Or, *to all others*. — <sup>u</sup> Chap. 2. 8.

rect and wide-spread intelligence of its true cause and character. We prefer to read, **my bonds** have become **manifest in Christ**. Men had come to know that they were connected with Christ, and endured in his service; and that Paul himself was not seditious, turbulent, or a traitor. **All the palace** — Probably the pretorian camp is meant, the barracks of the imperial lifeguard, perhaps including the detachment quartered near Nero's palace. The word is never used for the palace of the emperor. See note on Acts xxviii, 16, and the cut of Rome. **All other** — Literally, *and to all the rest*. Very likely the people who had become familiar with his case; as to-day we say, "every body else." Soldier after soldier had attended him, to whom he had spoken of the great salvation; visitors — Jews, Christians, and pagans — had freely received from his lips the "things which concern the Lord Jesus Christ." Acts xxviii, 31. Thus soldiers and visitors had learned the true cause of Paul's imprisonment. To them **Christ was preached**.

14. **Waxing confident** — A second result was the increased boldness of Christians in preaching. **Many** — Rather, *the greater part*. Naturally, the peril of their great leader would inspire hesitancy and wariness in his friends, but his brave endurance of his situation, his persistent discourse concerning Christ to all comers, and his heroic readiness to die for him, kindled anew their courage and zeal, and multiplied their labours.

15. **Some indeed preach** — The next three verses show a painful contrast between two classes of Christian preachers at Rome. Both preached

also of good will: **16** The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: **17** But the other of love, knowing that I am set for the defence of the gospel. **18** What then? notwithstanding,

© Verse 7.

Christ; but one class, different from those just mentioned, are moved by **envy** toward the apostle; the other by **love** for him. The latter, the brethren described in verse 14, work under the conviction that he is divinely **set for the defence of the gospel**; the former are animated by party spirit, here called **contention**, as against the apostle. **Not sincerely**—Their intentions were not pure, as the next words show. Respecting this anti-Pauline faction at Rome we are largely left to conjecture. They were not Jews, or Judaizers, for Paul held and denounced them as subverting the gospel, which he does not do here. On the other hand, he rejoices in the result of their work—**Christ is preached**—while he complains of their self-seeking spirit and improper motives. On the whole, we think the key is supplied by the epistle to this same Roman Church, (Romans xiv, where see notes,) written five years earlier, where we learn of the existence among them of an Oriental asceticism, enjoining abstinence from animal food and wine, and imposing its injunctions as laws of Christian piety. Still adhering to their petty herey, and magnifying it to a test of what they think orthodoxy, notwithstanding its pointed condemnation by the apostle, its advocates now in their turn refuse to recognise him as God's appointed defender of the gospel. They would propagate their mongrel system with personal detractions of the apostle, but still calling themselves Christians, and as such preaching Christ, though in pretence and insincerity.

**16. Affliction**—The explanation of the **not sincerely** is their *thinking* to add affliction to his bonds, making worse his condition, which was already

every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

**19** For I know that this shall turn to my salvation "through your prayer, and the supply of " the

© 2 Cor. 1. 11.—© Rom. 8. 2.

bad enough. The precise nature of the affliction is not clear. Alford supposes it to be "trouble of spirit," which hardly consists with verse 18. With Elliott and others, we refer it to *outward* trouble, by exciting his enemies, either pagans or Jews, and perhaps both, against him, thus putting his life in greater peril, as is evident from his regarding his death (verse 20) as the possible result of their machinations. Critical texts invert the order of verses 16 and 17.

**18. What then?**—*Nothing*, so far as the personal feeling of the apostle is concerned; yet *much*, in that in **every way** of preaching, whatever be its motive or spirit, **whether it be in pretence, covering its real purpose, or in truth, Christ is preached**. His great soul rises above the petty opposition to himself, in the knowledge that the name of his Master is more widely proclaimed. In this he rejoices, and, with his eye on the future, adds, **yea, and will rejoice**.

**2. Paul's feeling as to the final issue, 19-24.**

**19. For I know**—Not whether his opponents may accomplish their purpose, but that **this wider preaching of Christ will contribute to his salvation**, whether he shall live or die. It cannot, then, be temporal deliverance that he is expecting, as is further evident from its dependence on the **supply of the Holy Spirit**. Of the various interpretations of *σωτηριαν*, we think the context requires the reference to **eternal salvation**, which will surely be won if **Christ shall be magnified** in him. He, however, makes his salvation dependent on the double means of the **prayer of the Philippians** for him, so high is his estimate of the intercessions of his brethren, and the help supplied



Spirit of Jesus Christ, **20** According to my earnest expectation and *my* hope, that 'in nothing I shall be ashamed, but *that* 'with all boldness, as always, *so now also* Christ shall be magnified in my body, whether it be by life, or by death. **21** For to me to live is

g Rom. 8, 19. — s Rom. 8, 5. — c Eph. 6, 19, 20.

by the Holy Spirit whom Jesus sends to believers.

**20. According**—Confidently looking out upon the future, the apostle expects, just as he hopes, that *in nothing*—in no point or thing to which his life has been devoted—shall he be *ashamed*; brought to shame through any failure on his part. Its opposite is, *Christ shall be magnified in my body*, to which he will contribute by *all boldness* of speech and conduct. His opponents could not prevent that *in his body*, in one way or the other, either by his *life* or his *death*, would the kingdom of Christ among men be advanced, and so could not destroy his *joy* or defeat his *salvation*. To magnify Christ had *always*, hitherto, been the grand purpose of his life, and *so now also*, in the present crisis, in a closer imprisonment, under the detractions of brethren, and in the growing savageness of the emperor Nero, when perils are thickening around him, does he *hope* to magnify him in his *body*, whether by *life*, or by *death*: if by *life*, through preaching; if by *death*, through an impressive martyrdom.

**21. For to me**—So far as he is personally concerned, it is a matter of indifference whether he shall magnify Christ by living or by dying. To him personally, to *live is Christ*: his whole life, whether in prison or in freedom, with all his energy of body and soul, is consecrated to making Christ known as the only Saviour. *To die is gain*—That is, the paradisaic life is an immeasurable gain over this earthly life. And if, instead of speedy release, he shall die a martyr's death, it will be known that he died for Christ; and so, in either issue, Christ will be *magnified in his body*. Yet as to himself,

Christ, and to die is gain. **22** But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. **23** For 'I am in a strait betwixt two, having a desire to 'depart, and to be with Christ; which is far better: **24** Nevertheless to abide

b 2 Cor. 5, 2. — c 2 Tim. 4, 6.

persecuted, suffering, imprisoned, death is more desirable than life. *To die is aorist, to have died*; pointing to, not the dying, but the *state after death*, the being with the Lord.

**22. Fruit...labour**—Besides this personal view, there is his relation to his apostolical work. Continuance in life implies a continued ministry, with its precious harvest of souls saved and believers comforted, so that he is quite at a loss to say what his personal preference would really be.

**23. In a strait**—*I am held fast by the two*: namely, to live or to die. With their powerful motives, they are as if two mighty opposite forces were crowding upon him. His personal *desire* leans toward *departing*. The word for *depart* means *to loose*, as a ship lets go its fastenings to the shore. Such is the Christian idea of dying. *With Christ*—The apostle certainly believed that in death his soul would leave his body, and immediately be with Christ, for only so could death be gain. The soul is not, then, annihilated in the death of the body. See note on 1 Cor. xv, 14. It does not go with *h* into the grave, or lie in unconsciousness awaiting the resurrection, or float around in the air, but, like the dying thief, departs to paradise to be with Christ. See notes on Luke xxiii, 43; 2 Cor. xii, 4. It was in the disembodied state of both that the thief was in paradise with Christ. That the imparadised soul is now *with Christ*, though he be in the highest heaven, see note on 2 Cor. v, 6; xii, 4. *Far better*—He who has faithfully finished his earthly course and safely reached heaven, has won all. No wonder that the holy apostle felt the drawing away from the service here to the *fellowship* and the glory there.

in the flesh *is* more needful for you.

**25** And <sup>d</sup>having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; **26** That <sup>e</sup>your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

**27** Only <sup>f</sup>let your conversation be as it becometh the gospel of

<sup>d</sup> Chap. 2. 24. — <sup>e</sup> 2 Corinthians 1. 14; 5. 12. — <sup>f</sup> Ephesians 4. 1; Colossians 1. 10; 1 Thessalonians 2. 12; 4. 1. — <sup>g</sup> Chap. 4. 1.

**24. More needful**—Here is the consideration on the other side, the necessity of his stay for the Church offsetting his personal desire.

**3. Paul's hopes of his Philippians, 25, 26.**

**25. Having this confidence**—So fully was he persuaded of this necessity, that however uncertain he might be as to what he ought to choose, he felt it certain that he would remain and again visit Philippi. The return to them of their apostle could have had no other result than the enlargement of their **faith**, and the increase of their **joy**.

**26. That your rejoicing**—Such an increase of faith and joy because of his **coming again**, would be good ground for their **abundant** joy in fellowship with Christ, whose servant he was, whom they were permitted again to see and hear. The apostle, in saying "**I know**," should not be understood as assured by revelation or prophetic insight into his own future, but rather as expressing the deep persuasion and earnest hope of his own mind, because his liberation seemed to him so important for the Church. In chap. ii, 17, he seems less confident. There is no record of a visit to Philippi after this period, but the probability of such a visit depends upon the decision of the question whether he was released from his present imprisonment. See Introduction to 1 Timothy.

III. EXHORTATIONS, i, 27—ii, 18.

**1. To a befitting Church life, 27—30.**

**27. Only**—There is one indispensable condition on the part of the Phi-

lipian Church, in order to this joy. **Your conversation**—The Greek term embraces the whole moral life. They are citizens of a spiritual country, and as such they are to live as good citizens ought. The reference here is to their Church life, which they are to live worthily of the **gospel** which began it in them. The manner of it appears in four particulars, which the apostle desired to find true in their case, whether he should **come** and **see** them, or, remaining **absent**, should **hear**. (1) **Firm unity** in a common **spirit**, thought, and purpose; (2) **with one mind**, soul, feeling, and interest; (3) **striving together**, and mutually, as spiritual athletes, for the vital **faith** which the gospel gives; (4) **in nothing terrified**, like frightened horses, but standing with steadfast courage against all opposition. Such a Church is strong anywhere and in any age, and only such a style of conduct is worthy of **the gospel of Christ**.

<sup>A</sup> 1 Corinthians 1. 10. — <sup>B</sup> Jude 3. — <sup>C</sup> 2 Thessalonians 1. 5. — <sup>D</sup> Romans 8. 17; 2 Timothy 2. 11. — <sup>E</sup> Acts 8. 41; Romans 6. 8.

**28. Adversaries**—Persecuting enemies of the gospel. The calm courage of the Christian martyr has more than once opened the eyes of persecutors to the reality of their own sin. They may not always see it, but it is the divinely appointed **token** of coming destruction to themselves and salvation to the faithful.

**29. For unto you**—Steadfastness in suffering foreshadows eternal glory, because they are called to the **grace** of suffering as well as the **grace** of believing. **Given**—At conversion, as a free bestowment of grace for Christ's sake, as are all spiritual gifts. It is a

half of Christ,\* not only to believe on him, but also to suffer for his sake; **30** \*Having the same conflict† which ye saw in me, and now hear to be in me.

## CHAPTER II.

**I**F there be therefore any consolation in Christ, if any comfort of love, †if any fellowship of the Spirit, if any †bowels and mercies,

† Eph. 2. 8. — † Col. 2. 1. — † Acts 16. 19, &c. ;  
1 Thess. 2. 2. — † 2 Cor. 13. 14. — † Col. 3. 12.  
† John 3. 29. — † Rom. 12. 16; 1 Cor. 1. 10; 2 Cor.  
13. 11; 1 Pet. 3. 8.

double gift: (1) to believe in Jesus, which saves, and (2) to suffer for his sake. It is as truly a privilege to suffer for Christ as it is to believe in him; and blessed are they who can receive both as given in the behalf of Christ.

**30. The same conflict**—The old persecution continued. **Saw...hear**—They knew of the arrest, the scourging, the prison, and the stocks, as Paul had endured them at Philippi, and they had heard of his situation at Rome. Their long struggle was like his own, and was to be heroically endured unto the end.

## CHAPTER II.

### 2. Exhortation to unity, 1, 2.

**1. Therefore**—Resumes the “standing fast in one spirit” of chap. i, 27. Four distinct motives to perfect harmony are now urged, namely, the **consolation** found in union with Christ, the power of **love** in prevention of strife, the **fellowship of the Holy Spirit** as a basis of unity, and tenderness of feeling for brethren and compassion for them who err, all which the apostle assumes to exist among them, and in their individual hearts.

**2. Fulfil...my joy**—Paul’s joy in them he has shown, chap. i, 4: he now would have it made perfect by the reign among them of a spirit of unity. **That ye be likeminded**—Rather, *think the same thing*, not in external matters, but in all the affairs of the Church on which they were called to form or express an opinion. This is not difficult to them who are moved by a mutual love.

VOL. IV.—21

**2** \*Fulfil ye my joy, †that ye be likeminded, having the same love, *being of one accord, of one mind.*

**3** \*Let nothing be done through strife or vainglory; but †in lowliness of mind let each esteem others better than themselves. **4** \*Look not every man on his own things, but every man also on the things of others.

**5** †Let this mind be in you,

† Gal. 5. 26; chap. 1. 15, 16; James 3. 14.—  
† Rom. 12. 10; Eph. 5. 21; 1 Pet. 5. 5.—† 1 Cor.  
10. 24.—† Matt. 11. 29; John 13. 15; 1 Pet. 2. 21;  
1 John 2. 6.

**3. Exhortation to self-forgetting love, 3–18.**

**3. Strife...vainglory**—Here appears the real evil at which the apostle strikes, though this and the following verses are a continued expansion of the **like-minded** of the preceding verse. Heretical doctrines have made no inroad upon them, as in Galatia, nor is the Church torn by internal factions, as at Corinth; but certain opinionated, conceited, self-seeking individuals, confident of their own comparative excellences, and inconsiderate of others, were pushing themselves forward into prominence and high positions for selfish ends. They were bound to be *first* against all odds. Two or three such men in a Church of as many hundreds are often enough to destroy its power. **Strife**—Party spirit. **Vainglory**—Empty pride. A better spirit is **lowliness**, that true humility which, reversing the too common practice, is severe toward one’s own failings and lenient toward those of others, discovering their excellences and covering their defects.

**4. Look not**—A self-denying love of the brethren will consider their rights, opinions, claims, wishes, interests, as well as one’s own, and only where it prevails can true unity exist.

**4. Illustration in the self-denial of Christ, 5–11.**

**a. His voluntary self-humiliation, 5–8.**

**5. This mind**—Identity in disposition between them and Christ, especially in his self-denying sacrifice for others. This is the point for the illustration

which was also in Christ Jesus: **6** Who, <sup>1</sup>being in the form of God, <sup>2</sup>thought it not robbery to be equal with God: **7** <sup>1</sup>But made himself of no reputation, and took upon

him the form <sup>2</sup>of a servant, and <sup>3</sup>was made in the <sup>1</sup>likeness of men: **8** And being found in fashion as a man, he humbled himself, and <sup>4</sup>became obedient unto death, even

<sup>1</sup> John 1. 1, 2; 17. 5; 2 Cor. 4. 4; Col. 1. 15; Heb. 1. 3.—<sup>2</sup> John 8. 18; 10. 38.—<sup>3</sup> Psalm 22. 6; Isaiah 53. 3; Daniel 9. 26; Mark 9. 12; Romans 15. 3.—<sup>4</sup> Isaiah 42. 1; 49. 2, 6; 53. 11; Ezek.

34. 22; Zech. 3. 8; Matt. 20. 28; Luke 22. 27.—<sup>5</sup> John 1. 14; Romans 1. 8; Gal. 4. 4; Heb. 2. 14, 17.—<sup>6</sup> 1 Or. *habit*.—<sup>7</sup> Matt. 26. 29; John 10. 18; Heb. 5. 8; 12. 2.

and enforcement of which the example of Christ is adduced. We may observe, (1) That the incarnate Christ alone is here spoken of ought to be beyond all question. He existed in the **form of God** before he took the **form of a servant**. His becoming man was preceded by a self-divestiture, and this again by thinking a certain thing no **robbery**. It is, then, the pre-existent Christ whose action in self-humiliation is here described; and we have before us, in succession, his ante-mundane glory, his voluntary abasement, and his subsequent exaltation. (2) **The form of God** cannot mean his divine nature or essence, although its possession is implied, because in taking humanity he did not put off his Godhead; nor his extraordinarily miraculous powers, for he retained them in his incarnate state; nor yet again his attributes of omnipotence and omniscience, for he did not divest himself of them. It is rather the majesty and glory in which God dwells and appears to the eyes of the angels, manifesting his infinite perfections, the splendour and visible "light which no man can approach;" (1 Tim. vi. 16;) the glory which Christ had with the Father "before the world was," (John xvii. 5,) with the myriads of attending angels, the worship and honour paid him, and his whole state of heavenly royalty. (3) That Christ is **equal with God** is here an asserted fact. He who has the **form of God** must be on an equality with him in every respect, and especially in the possession of this **form**, which is the particular thing in contrast with the **form of a servant** which he chose instead. (4) **Thought it not robbery**, etc.—This clause is better translated, *he deemed not his being on an equality with God a thing to*

*be grasped at*, that is, grasped and exclusively retained for himself. Christ had a clear right both to his Godhead, and the glorious mode of manifesting himself in which the inhabitants of heaven were wont to see him. Equally clear was his right to retain that glory and to appear the God forever. Had he been moved by selfishness instead of love—had he **looked only on his own things** and not **also on the things of others**—he would have *held fast* his glorious state, and appeared on earth in all his majesty. This is just what he did not do. Conceive him as deciding whether he will retain his glory or become man, and we see him thinking the glory a thing not to be seized and firmly held, if by laying it aside he can better save men. His self-denying motive is thus apparent. (5) Instead of an eager clinging to his right of his majestic glory in an appearance among men, he, on the contrary, **made himself of no reputation**, or, better translated, *he emptied himself*. But of what did he empty himself? Not his divine nature—not his essential equality with God—not his attributes—not his absolute right to his glory: of these he could not divest himself. He did not cease to be God, but he laid aside, phenomenally, the **form of God**, vailing his ineffable glory, hiding his awful majesty, and foregoing the exhibition of himself to men as God. (6) The mode and extent of this self-divestiture appear in the contrast of his assumed with his previous condition. He had the **form of God**, he took the *form* of a servant of God instead. His appearance before men was as a servant who obeys, and not the Infinite King who commands. Still further, he was **made in the likeness of men**. Jesus of Nazareth was true man, but the eternal

the death of the cross. **9** Wherefore God also hath highly exalted him, and given him a name which is above every name: **10** That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; **11** And that every tongue should confess that Jesus

<sup>g</sup> John 17. 1, 2, 5; Acts 2. 33; Heb. 2. 9.—  
<sup>g</sup> Eph. 1. 20; Heb. 1. 4.—<sup>r</sup> Isa. 45. 23; Matt.  
26. 18; Rom. 14. 11; Rev. 5. 13.

Logos took that humanity upon him. (7) The description thus far is of the condescension of our Lord from his pre-mundane glory to his self-emptying in his incarnation. It is now of his self-humiliation after having taken humanity and veiled his glory, that is, as the incarnate Logos. In this state, with all the outward semblance of a man, he humbled himself yet further, by becoming obedient to the will of God unto the suffering of death; and, as if this were not going sufficiently low, even to the death of the cross, the severest in pain and the most revolting in its shame. Higher than he was he could not be; to a lower depth of humiliation he could not go. A more powerful argument against "strife," "vainglory," and all self-seeking could not be framed.

b. *The exaltation given because of this humiliation*, 9-11.

9. **Wherefore**—In compensation for this self-emptying and self-humiliation, God the Father highly exalted him in his ascension after his resurrection, and enthronement as universal King. It is the Son incarnate, the God-man, that is thus exalted, the humanity entering with the eternal Logos, from whom it is henceforth forever inseparable, into the glory once laid aside but now resumed. **Name**—Simply Jesus. This name of his humiliation is now the name of his glory. The name that was once the jest of the scoffer is made the highest in the universe.

10. **Should bow**—The object of this exaltation is, that universal homage should be rendered the God-man, every knee bowing at his name in submission to his authority. Angels

Christ is Lord, to the glory of God the Father.

**12** Wherefore, my beloved, 'as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: **13** For it is God which worketh in you both to will and

<sup>g</sup> John 13. 13; Acts 2. 36; Rom. 14. 9; 1 Cor. 12. 3.—<sup>r</sup> Chap. 1. 5.—<sup>g</sup> Eph. 6. 5.—<sup>g</sup> 2 Cor. 8. 5; Heb. 13. 21.

in heaven, men on earth, and demons under the earth, are expected soon or late, willingly or unwillingly, to recognise his high position.

11. **Confess**—The thing to be confessed is the universal Lordship of Jesus Christ. Men hated, persecuted, and killed him; and in every age they reject him: Satan tempted and would have destroyed him, and, with his legions of devils, still contests the question of the sovereignty of the earth. But all haters and opposers of him will finally, in love or in fear, confess that the Jesus of the cross is Lord of the universe, and to him the unwilling knee will, in the day of coming judgment, be compelled to bow. Such honour done to Jesus, and such acknowledgment of his Lordship, will redound to the glory of God the Father, whose Son he is, and who has thus exalted him.

5. **Exhortation applying Christ's example**, 12-16.

12. **Wherefore, my beloved**—Reminding them of their habitual obedience to him, the apostle exhorts them, now that he is not present to help them, to great care in working out each one his own salvation until it is complete in heaven. The emphatic words are, with fear and trembling, the opposite of the secure, self-sufficient spirit rebuked in previous verses, and the murmurings and disputings below. Salvation begun is not salvation finished. The work must be carried on to the end, by our own diligent, careful labour, with unfaltering purpose and unremitting zeal. An exaltation to Christ's right hand is given only to those possessing his unselfish spirit.

13. **God...worketh in you**—One

to do of *his* good pleasure. **14** Do all things "without murmurings and disputings: **15** That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

<sup>to</sup> 1 Cor. 10. 10; 1 Pet. 4. 9.—<sup>o</sup> Rom. 14. 1.—<sup>2</sup> Or, *sincere*.—<sup>f</sup> Matt. 5. 45; Eph. 5. 1.—<sup>1</sup> 1 Pet. 2. 12.—<sup>a</sup> Deut. 32. 5.—<sup>3</sup> Or, *shine ye*.—<sup>b</sup> Matt. 5. 14; Eph. 5. 8.

of the strongest reasons for our working. **Both to will...do**—Both the willing and working, and the one as truly as the other. The volition and execution of it in action are our own; the working in us, that we may resolve and act, is God's. Our working does not, on the one hand, proceed from ourselves unassisted and uninfluenced by him; and on the other, his working is not of a nature that precludes the necessity of our working. God, then, does not *create* in us the volition, or *necessitate* the acting; for, then, they would be his and not ours, except mechanically and unrewardably, and the exhortation to **work out**, etc., would be as proper as if a bell were exhorted to ring when it is struck. Underlying the passage is the well-known truth that a gracious ability to repentance and holiness is given to all men through the atonement, and while this is inferable from what is said, it is not here affirmed. The Philippians were using this power and had entered upon the way of **salvation**. Over and above the power just named, and the added power through their new nature and the indwelling of the Holy Spirit, they are receiving special influences inciting them to fresh resolution and action in pushing through the life they have begun. The statement is more than **God works**. Emphasize **God**, and the meaning is, **it is God**, and nobody less; your God and Father, who is quickening your thoughts, moving your hearts, stirring your consciences, and rousing your wills; and since he is so earnest, be you earnest also. Add to this the divine motive, of **his good pleasure**; on which see notes, Eph. i, 9.

**16** Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

**17** Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. **18** For the same

<sup>2</sup> 2 Cor. 1. 14; 1 Thess. 2. 19.—<sup>d</sup> Gal. 2. 2; 1 Thess. 2. 5.—<sup>e</sup> 2 Timothy 4. 6.—<sup>4</sup> Greek, *poured forth*.—<sup>f</sup> Romans 15. 16.—<sup>g</sup> 2 Cor. 7. 4; Col. 1. 24.

**14. All things**—Without exception. **Murmurings**—Petty faultfindings, and sullen grumbings about what is or is not said and done. **Disputings** soon follow murmurings, and both are death to love. They live not with the *mind which was in Christ*. Destroy selfishness and they die.

**15. Blameless and harmless**—Better, *pure in character*. **Sons**—Recognised by others as true children of **God, without rebuke**, unblamable in life. **Lights**—Christians are among wicked, insincere, gainsaying men, as the sun and moon in the world, shedding light by their manner of life upon its deep darkness.

**16. The word of life**—The gospel. Not only ministers, but private Christians, teaching its doctrines, pointing to its salvation, living in its purity, and illustrating its power in their conduct, are **holding it forth**, and diffusing its light. **Run in vain**—The figure is of the race-course, where the contestant puts forth his best powers, and yet loses the prize.

*c. Paul's joy in their fidelity, 17, 18.*

**17. If I be offered**—Better, *if I am even being poured out*. The apostle hoped to live and witness their progress, but remembering the danger in which he stood, and the possibly near termination of his career, he rejoices even in that supposition. He seems to himself to be as a priest ministering at the altar, presenting the **faith** of the Philippians as a pure sacrifice to God, and, as he is in the act, he is suddenly slain, and his blood pours forth upon the sacrifice. So his death by martyrdom would be an offering poured forth upon their faith.

cause also do ye joy, and rejoice with me.

**19.** But I trust in the Lord Jesus to send <sup>b</sup>Timotheus shortly unto you, that I also may be of good comfort, when I know your state. **20.** For I have no man <sup>c</sup>likeminded, who will naturally care for your state. **21.** For all <sup>d</sup>seek their own, not the things which are Jesus Christ's. **22.** But ye know the proof of him, <sup>e</sup>that,

as a son with the father, he hath served with me in the gospel.

**23.** Him therefore I hope to send presently, so soon as I shall see how it will go with me. **24.** But <sup>f</sup>I trust in the Lord that I also myself shall come shortly.

**25.** Yet I supposed it necessary to send to you <sup>g</sup>Epaphroditus, my brother, and companion in labour, and <sup>h</sup>fellow soldier, <sup>i</sup>but your messenger, and <sup>j</sup>he that ministered to

<sup>5</sup>Or, *Moreover*.—<sup>a</sup>Rom. 16. 21; 1 Thess. 3. 2.  
<sup>b</sup>Ps. 55. 13.—<sup>c</sup>Or, *so dear unto me*.—<sup>d</sup>1 Cor. 10. 24, 33; 13. 5; 2 Tim. 4. 10, 16.—<sup>e</sup>1 Cor.

4. 17; 1 Tim. 1. 2; 2 Tim. 1. 2.—<sup>f</sup>m Chap. 1. 25; Philim. 22.—<sup>g</sup>n Chap. 4. 18.—<sup>h</sup>o Philim. 2.—<sup>i</sup>p 2 Cor. 8. 23.—<sup>j</sup>2 Cor. 11. 9; chap. 4. 18.

**18. Do ye joy**—Such a death he anticipates with holy joy, and he would have them look at it for him with a like spirit, even counting it an honour that his blood accompanies the offering of their faith.

#### IV. THE APOSTLE'S PLANS, 19-30.

##### 1. The sending of Timothy, 19-24.

**19. But I trust in the Lord**—Looking for an escape from the present danger, he hoped, through God's permission, to soon send Timothy to them, who, from personal observation, would be able on his return to Rome to report their true condition, which would be to him a source of great comfort, as the news of himself in this epistle would be to them.

**20. No man likeminded**—That is, with the apostle, of the sort that would really feel an anxious, self-sacrificing interest in their affairs. A precious compliment to Timothy, but a sad commentary on the rest. Yet more sad is the reason.

**21. All seek their own**—Their own things, instead of Christ's. Who are embraced in this severe censure does not clearly appear. Of the six besides Timothy who were with the apostle a few months previously, (Col. iv, 10-14,) it is fair to believe that they all, as was certainly true of some, were now absent from Rome. Even the love of Demas for "this present world" (2 Tim. iv, 10) may have been of a later date. But of all those with him who were at all adapted to a mission of this na-

ture, only one had no selfish interest to plead. Timothy alone sprang eagerly to the front. Verily, if this is a fair picture of the average ministry of the first century, the average ministry of the evangelical Church of to-day is at least its full equal in devotedness, zeal, and entireness of consecration. But the apostle's standard is the true ideal.

**22. The proof**—Timothy's conduct under their own eyes during his six years' pastorate among them, (Acts xvi,) fully showed them his true character, especially in his joint service with the apostle to the cause of the gospel. **As a son...father**—Lovingly, devotedly, and as if working for himself, did he give himself to his spiritual father for the work of Christ.

**23. Presently**—Forthwith, after ascertaining Nero's decision in his case.

**24. Shortly**—If the decision should be favourable, he would send Timothy at once, and soon afterward come personally. But his confidence as to the matter is in the Lord, and not in Nero.

##### 2. Sending Epaphroditus, 25-30.

**25. Necessary**—Paul will send Epaphroditus forthwith. Of him we know only what is stated here. He cannot be identified with the Epaphras of Colosse. Paul styles him his brother in the sonship to God, his fellow labourer in the ministry of the gospel, and fellow soldier in the warfare for Christ. He had come to Rome as a messenger sent by this Church, bringing the apostle a gift of money from

my wants. **26** For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. **27** For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. **28** I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. **29** Receive him therefore in the

Lord with all gladness; and "hold such in reputation: **30** Because for the work of Christ he was nigh unto death, not regarding his life, 'to supply your lack of service toward me.

### CHAPTER III.

**FINALLY**, my brethren, "rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you *it is* safe. **2** <sup>b</sup>Beware of dogs, beware

<sup>a</sup> Chap. i. 8.—<sup>7</sup> Or, *honour such*.—<sup>1</sup> 1 Cor. 16. 18; 1 Thess. 5. 12; 1 Tim. 5. 17.—<sup>1</sup> 1 Cor.

16. 17; chap. 4. 10.—<sup>a2</sup> 2 Cor. 13. 11; chap. 4. 4; 1 Thess. 5. 16.—<sup>b</sup> Isa. 56. 10; Gal. 5. 15.

them, and had remained in personal attendance upon him. He was doubtless a minister in that Church.

**26. For he longed**—This was the chief reason for his immediate return. Through overwork (verse 30) in his loving offices to the apostle, and, perhaps, in preaching, he had fallen dangerously *sick*; the Philippians heard of it, and he knew they had heard of it. This knowledge created in him great mental distress and an intense desire to go home. Whether this was wholly because his great love would relieve them from anxiety, or from some apprehended trouble there, we cannot say. We evidently have not all the facts.

**27. Sorrow upon sorrow**—His imprisonment brought him grief enough; the death of Epaphroditus, his congenial friend and brother, would have been an additional sorrow to him, the greater because it was in rendering him assistance. In *mercy* to himself then, as well as to his sick friend, and, doubtless, in answer to his own intercessions, was the restoration to health.

**28. More carefully**—*More speedily*. Whatever would cause them joy, would diminish his own trouble, so deep was his sympathy with them.

**29. Receive him**—Give him a welcome warm with Christian love and manifestations of *gladness*. Such men as he, full of self-denial and labour, are worthy of the highest esteem of the Church. The apostle had cautioned them against overvaluing self: this is,

perhaps, a caution against a tendency to undervalue others.

**30. For the work of Christ**—Such it was, for, done to his apostle, it was done to Christ. The money-gift which he had brought is spoken of as their *service*, but it had the *lack* of their personally presenting it. This personal service Epaphroditus rendered in fulfilment of their commission, and in so doing he in some way so exposed *his life* that it resulted in bringing him to death's door. Such a reason, by all their love for Paul, entitled him to a hearty welcome on his return.

### CHAPTER III.

#### V. COUNSELS AGAINST PERILS, iii, 1-iv, 1.

#### 1. Warning against Judaizing teachers, 1, 2.

**1. Finally**—The apostle seems to have been about closing the epistle with a caution against the Judaizers, but at the mention of them as *the concision*, he goes off into the discussion which follows. **Rejoice**—This is the keynote of the whole epistle, but it is to be in the Lord. **The same things**—Namely, this frequent mention of *joy*. See chap. i. 18, 25, 26; ii. 2, 17, 18, 28; iv. 4, 10. It was not irksome to him, while it would certainly tend to their safety, if it should lead them to seek their happiness in *Christ*.

**2. Beware of dogs**—*Look to the dogs*. Keep them in view, in order to learn their true character. Note, *Matt.*



of 'evil workers, 'beware of the concision.

3 For we are 'the circumcision, 'which worship God in the spirit, and 'rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though 'I might also have con-

c2 Cor. 11. 13.—d Rom. 2. 28; Gal. 5. 2.—  
e Deut. 10. 16; 30. 6; Jer. 4. 4; Romans 2. 29;  
4 11, 12; Col. 2. 11.

vii, 6. The epithet implies religious impurity; and to this day *dogs* is the Moslem term for Christians. *The evil workers*—The same persons, agitators for mischief. *The concision*—The word means an *excision*, or *cutting off*. Note, Gal. v, 12. The term defines the opponents of whom they were to **beware**, as Judaizing teachers who sought to enforce the Mosaic law on Gentile Christians, beginning with circumcision as necessary to salvation. They do not appear to have made, as yet, any inroads upon the Philippian Church, but the caution here given implies danger from that quarter. The contemptuous name here employed, plain in the Greek with the play on words, implies that having lost sight of the spiritual import of the rite, they were mere outward *manglers of the flesh*.

2. **Paul's contrast of the Judaizers and himself**, 3-16.

3. **We**—We Christians, whether formerly circumcised Jews or uncircumcised Gentiles. **Are the circumcision**—The *genuine circumcision*, possessing in Christ all that the ancient Abrahamic rite symbolized. Three characteristics of the *real circumcision* follow, which, by contrast, define the *false circumcision*, called here the *concision*. **Worship God in the Spirit**—The best text reads *θεοῦ*, meaning, *by the Spirit of God*, that is, their service is rendered under the influence of the Holy Spirit. **Rejoice in Christ Jesus**—Better, *glory in him*, and not in the flesh, as did the perverters. Gal. vi, 13. **No confidence in the flesh**—Better, *though I am possessing confidence also in the flesh*. The primary reference is to circumcision as a mere bodily rite, but the meaning broadens out to the earthly and ex-

ternal, as in verses 5 and 6. Neither separately nor together can they make one morally better.

f John 4. 23; Rom. 7. 6.—g Gal. 6. 14.—  
A2 Cor. 11. 13.—d Gen. 17. 12.—e3 Cor. 11. 22.  
—f Rom. 11. 1.—m2 Cor. 11. 22.

ternal, as in verses 5 and 6. Neither separately nor together can they make one morally better.

4. **I might also**—Having disavowed all actual trust in external advantages, the apostle now, in order to guard against the supposition that he has no right to these claims, affirms that he has a right to **confidence in the flesh**, but does not *use* it, as it is of no real value; and in such right he claims to have all that any of the Judaizers could boast himself to have, and **more**, as he proceeds to show. **Trust**—Better, **have confidence**, as it is the same Greek word already twice used.

5. **Circumcised the eighth day**—So a born Jew, and not a proselyte circumcised in adult years, or, like Ishmael, after the age of thirteen. **Stock of Israel**—Of the true theocratic race, and no son of proselytes. **Tribe of Benjamin**, which never revolted, and, united with Judah, perpetuated the nationality. **Hebrew of the Hebrews**—Of pure Hebrew ancestry on both sides, with no admixture of foreign blood for near two thousand years. The genealogical tables would show this. As to purity of lineage, no Jew could claim more, and few so much. A proselyte, a descendant of a proselyte, a Jew in whose ancestry, however remote, was a Gentile, like Ruth the Moabitess, or one who had lost his tribal record, or could not prove his descent, would fail here; and here is where the apostle's zealous opponents failed. In blood and birth he was their superior, as he also was in fidelity to his religion. **Touching the law of Moses**, that is, as to the regard paid to it, he was a **Pharisee**, whose distinction was, the closest observance of its minutest precepts.

\*a Pharisee; 6 \*Concerning zeal, \*persecuting the church; \*touching the righteousness which is in the law, \*blameless. 7 But \*what things were gain to me, those I counted loss for Christ: 8 Yea, doubtless, and I count all things *but* loss 'for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suf-

fered the loss of all things, and do count them *but* dung, that I may win Christ, 9 And be found in him, not having \*mine own righteousness, which is of the law, but \*that which is through the faith of Christ, the righteousness which is of God by faith: 10 That I may know him, and the power of his resurrection, and

<sup>n</sup> Acts 23. 6; 26. 4, 5.—<sup>o</sup> Acts 23. 3; Gal. 1. 13.  
—<sup>p</sup> Acts 8. 3; 9. 1.—<sup>q</sup> Rom. 10. 5.—<sup>r</sup> Luke 1. 6.—<sup>s</sup> Matt. 13. 44.

<sup>t</sup> Isa. 53. 11; Jer. 9. 23, 24; John 17. 3; 1 Cor. 2. 2; Col. 2. 2.—<sup>u</sup> Rom. 10. 3.—<sup>v</sup> Rom. 1. 17; 8. 21, 22; 9. 30; 10. 2, 6; Gal. 2. 16.

6. **Concerning . . . touching,** and **touching** of verse 5, should have the same translation, meaning *as regards*, or *in respect of*. His **zeal** for the law was shown by his career as a persecutor, when, to save its supremacy, he gave all his energies to the destruction of the Church. **Righteousness**—In the rightness, the right conduct, which consisted in observance of the law, he was perfect. Such he was down to the period of his journey to Damascus. All this is said from his old Judaic point of view; and assuredly if there was any value in scrupulous obedience, in persecuting zeal, and in rigorous, unvarying fidelity, it was his. But his estimate of things has now greatly changed; and his persecution of the Church in which he had once gloried he has come to regard as his greatest sin.

7. **What things were gain**—The whole class of things above-mentioned, which he had once deemed of great advantage, and upon which he had relied for acceptance with God, he had come to consider as of no real worth in that respect, but rather as injurious, for they shut him off from Christ.

8. **I count all things**—At his conversion the apostle esteemed them all loss, and now, anticipating a question as to his present judgment, he affirms that he continues to so esteem them. **The excellency**—The supereminence of the knowledge of Christ above blood, birth, legal zeal, and observance. **Loss of all things**—In those terrible three days of darkness at Damascus he absolutely forsook all in surrendering to Christ, and on going forth he found

all actually gone; his earthly prospects were blasted, his high fame withered, his name covered with scorn, and his life in peril from his countrymen. And now, after years of a life of toil, suffering, and trial, he esteems them only as  **dung**—mere worthless refuse—as respects their power for the salvation of the soul. **That I may win Christ**—Better, *gain Christ*, thus preserving the contrast. The **for Christ, and for whom**, are now explained. To receive and possess him as a Saviour, and to be joined to him in a vital union, is a **gain** in comparison with which all else is truly vanity.

9. **Found in him**—Now, by both God and men, **in him**, as the element in whom the soul lives and moves. **Righteousness**—Legal and evangelical justification are put in sharp contrast. One originates in the law, the other in God. The former is **mine own**; the result of personal obedience to the law's commands, as possessing power or merit toward procuring acceptance with God; the latter is obtained through **faith in Christ**, inspired by God, on account of the merit of Christ, and through **faith** as the condition. That self-righteousness in which Saul of Tarsus had been so confident he had found utterly vain; and renouncing all hope therefrom, he turned to Christ, receiving his justification as a free gift of divine grace. **By faith**, or, *upon faith*, shows it to be God's plan to bestow acceptance on the condition of faith in his Son. (See notes on Rom. iii, 21–25.)

10. **Know him**—Freely justified, and in union with Christ, the great aim

"the fellowship of his sufferings, being made conformable unto his death; **11** If by any means I might *attain* unto the resurrection of the dead. **12** Not as though I had already *attained*, either were already *perfect*: but I follow after, if that I may apprehend that for

<sup>to</sup> Romans 6. 3; 4. 5; 8. 17; 2 Cor. 4. 10, 11; 2 Tim. 2. 11, 12; 1 Peter 4. 12.—<sup>to</sup> Acts 26. 7.—<sup>y</sup> 1 Tim. 6. 12.

was to **know him** in the soul's ever-deepening experience of his love, giving that inner knowledge of him which is realized only in union with him. Additional to this, the apostle would also know **the power** which Christ's resurrection possesses, in the fullest experience of the new and holy life which the risen Christ through the Holy Spirit effects in them that believe; and, still more, he would in his union with his Lord know a participation in his sufferings as well as in his love, being made like him even in death. If he wished for martyrdom, he found it; yet this conformity to Christ's death was not future but present, and was the characteristic of his sufferings. "I die daily," (1 Cor. xv. 31,) and "Always bearing about in the body the dying of the Lord Jesus," (2 Cor. iv. 10,) are parallel declarations.

**11. Attain unto the resurrection**—No doubt is implied of the resurrection of all men, "both of the just and unjust," for on this point the apostle had put himself on record. Acts xxiv. 15. But as Paul here uses for resurrection not simply the ordinary Greek word *anastasis*, *uprising*, but *exanastasis*, *out-uprising*, millenarians have found a reference to a supposed first resurrection in order of time. Note, 1 Cor. xv. 24. This they find confirmed in the Greek preposition before the dead, a true rendering of the phrase being the *out-uprising from* (without the article) *deads*. But of the phrase *from deads* we have shown that the meaning may be a resurrection from their own dead selves, (Luke xx. 35; 1 Cor. xv. 12,) that is, a resurrection from being dead. The prefix *ex* in *exanastasis* is, we suppose, as is often the case, simply inten-

which also I am apprehended of Christ Jesus. **13** Brethren, I count not myself to have apprehended: but *this* one thing I *do*, *forgetting* those things which are behind, and *reaching forth* unto those things which are before, **14** *I press* toward the mark for the prize of

<sup>to</sup> Heb. 12. 23.—<sup>to</sup> Psalm 45. 10; Luke 9. 62; 2 Cor. 5. 16.—<sup>to</sup> 1 Cor. 9. 24, 26; Heb. 6. 1.—<sup>c</sup> 2 Tim. 4. 7, 8; Heb. 12. 1.

sive or emphatic, and brings out the meaning of *extra-resurrection*; that is, *the glorious resurrection*, or *glorious side of the resurrection* simultaneous with the inglorious resurrection of the wicked, as in John v. 26-29. It was to this glorious *extra-resurrection* that St. Paul aspired.

**12. Not as though**—The apostle here guards against a construing of his words (8-10) into over high profession. He has not *attained*; his is yet only a *follow after*; namely, *after* that *conformableness* to Christ's death which will be *attained* at his own *exanastasis*. **Already perfect**—Rather, *already perfected*, referring not, as Clarke, to his martyrdom, nor to the physical resurrection change only; but to that perfected holiness of soul, that completing of the regeneration, which takes place at the *exanastasis*, by which the being passes out of the sphere of possible sin. This a higher being *perfect*, which is different from, but does not contradict, the lower *perfect* of verse 15, which belongs to the earthly Christian life, and to which St. Paul had attained, and which was an earnest *follow after*.

**13. Count not myself**—Whatever estimate the Philippians may have put upon the apostle, or whatever may be ours of him, his estimate of himself was a very humble one. Perhaps to avoid misapprehension on the part of those whom he has (chap. ii. 3) rebuked for their self-conceit, he reiterates with greater plainness what he has already said, both as to what he has gained, and his striving for something higher. **One thing**—All else is secondary. Then arises before Paul's mind the image of one running a race.

**14. I press**—It is the same word

the high calling of God in Christ Jesus. **15** Let us therefore, as many as be <sup>a</sup> perfect, <sup>b</sup> be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. **16** Nevertheless, whereto we have already attained, <sup>c</sup> let us walk <sup>d</sup> by the same rule, <sup>e</sup> let us mind the same thing.

**17** Brethren, <sup>f</sup> be followers together of me, and mark them

<sup>a</sup> Heb. 8. 1.—<sup>b</sup> 1 Cor. 2. 6; 14. 20.—<sup>c</sup> Gal. 5. 10.—<sup>d</sup> Rom. 12. 16; 15. 5.—<sup>e</sup> Gal. 6. 16.—<sup>f</sup> Chap. 2. 2.—<sup>g</sup> 1 Cor. 4. 16; 11. 1; chap. 4. 9; 1 Thess. 1. 6.—<sup>h</sup> 1 Pet. 5. 3.—<sup>i</sup> Gal. 1. 7; 2. 21;

with follow after in verse 12, and in both cases it sets forth the unceasing earnestness of the pursuit. **The mark**—The goal, which is neither more nor less than absolute conformity to Christ. Time and space are excluded, yet from the nature of the case the close of life is the end of the race. **The prize**—The object of the race is the incorruptible crown (1 Cor. ix, 25) which the apostle was called by Christ from heaven to run for and win. This was the full compensation for his losses, the glorious reward of his fidelity.

**15. As many as be perfect**—Including himself in the class thus designated, and leaving each member of the Philippian Church to decide whether or not he himself belonged to it. See note on verse 12. The perfection here is a moral perfection, and, therefore, a different thing from that in verse 12, which the apostle declares himself not to have attained. The perfect are the true **circumcision**, as defined in verse 3, and stand in contrast with those who depend upon the **flesh**, and thereby fall of an acceptable **righteousness**.

**16. Walk by the same rule**—Different persons have reached different points along the common path in which all genuine believers are walking, and, however it may be as to any future enlightenment, all are to walk onward in the same direction. Only those who use the light they have, have a right to expect more. The last clause of this verse, beginning with the word **rule**, is rejected from the best texts.

which walk so as <sup>1</sup>ye have us for an ensample. **18** (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* <sup>2</sup>the enemies of the cross of Christ: **19** <sup>3</sup>Whose end is destruction, <sup>4</sup>whose God is *their* belly, and <sup>5</sup>whose glory is in their shame, <sup>6</sup>who mind earthly things.) **20** For <sup>7</sup>our conversation is in heaven; <sup>8</sup>from whence also we

6. 12.—<sup>a</sup> 2 Cor. 11. 15; 2 Pet. 2. 1.—<sup>b</sup> Rom. 16. 18; 1 Tim. 6. 5; Titus 1. 11.—<sup>c</sup> Hos. 4. 7; 2 Cor. 11. 12; Gal. 6. 13.—<sup>d</sup> Rom. 8. 5.—<sup>e</sup> Eph. 2. 6, 19; Col. 3. 1, 3.—<sup>f</sup> Acts 1. 11.

**3. Warning against immoral examples, 17-iv, 1.**

**17. Followers together**—That is, united *imitators* of the apostle in his life, as described in the preceding context, and as they knew it from personal observation. Furthermore, they were to studiously **mark** those holy men among themselves whose lives were such as they saw his own to be.

**18. Many walk**—In broad contrast with this exemplar were the sensual lives of many in that Church. They are not to be confounded with the false teachers, already spoken of; nor were they pagans. Doctrinally orthodox, their lives proved them to be practically Epicurean, and really **enemies of the cross of Christ**.

**19. Whose end**—Eternal perdition instead of the heaven for which the **cross** would have prepared them. **Their belly**—Finding their highest happiness in the sensuality of eating and drinking. The classics furnish many like expressions. **Whose glory**—The low and grovelling pleasures which they delighted in, and boasted over, were really their **shame**, though they did not think it so. **Who mind**—They thought, loved, and cared for only **earthly things**, and of even them they were chiefly intent upon the most debasing.

**20. For our conversation**—Rather, *our country, our citizenship*. The persons just described belong to the earth, and walk in earthliness; do you walk as we walk, for our country is in heaven. We belong to the heavenly com-

\* look for the Saviour, the Lord Jesus Christ: **21** \* Who shall change our vile body, that it may be fashioned like unto his glorious body, \* according to the working whereby he is able \* even to subdue all things unto himself.

## CHAPTER IV.

**T**HEREFORE, my brethren dearly beloved and \* longed

† 1 Cor. 1. 7; 1 Thess. 1. 10; Tit. 2. 12. — a 1 Cor. 15. 43; Col. 3. 4; 1 John 3. 2. — c Eph. 1. 19. — d 1 Cor. 15. 26. — e Chap. 1. 8. — f 2 Cor. 1. 14; chap. 2. 16; 1 Thess. 2. 19, 30.

monwealth; we obey its laws; we think, feel, and live in accordance with them. **Heaven** has locality, as the place where the glorified **Jesus** is, and from which he shall come at his second advent.

**21. Change**—The future destiny of the body involves a condemnation of the sensuality with which the "belly-worshippers" degraded and besotted it, and requires that it be kept in honour and purity. It is now, indeed, a **vile body**; that is, *the body of our humiliation*, our weakness, diseases, corruption, and mortality. It is to become like the body of glory of our ascended Lord. This passage, the purpose of which is to inculcate a pure life, incidentally supplies a key to some of the problems in the doctrine of the resurrection. The statement is general, and embraces both the dead and the living, describing the bodily transformation which will come upon all alike. We are to have a body like the risen and glorified body of Christ. It is not a substitution of one body for another; it is a **change**, but not an *exchange*.

## CHAPTER IV.

**1. Therefore**—Conclusion from ch. iii, 17–21. This verse should close the preceding chapter. Perhaps no passage in all the writings of the apostle so abounds in terms of endearment, as though he would pour out upon his parchment the fulness of his heart's affection, concentrating into a sentence the overflowing love of the entire epis-

tle, my joy and crown, so \* stand fast in the Lord, *my* dearly beloved.

**2** I beseech Euodias, and beseech Syntyche, \* that they be of the same mind in the Lord. **3** And I entreat thee also, true yokefellow, help those women which \* laboured with me in the gospel, with Clement also, and *with* other my fellow labourers, whose names *are* in ' the book of life.

g Chapter 1. 27. — d Chapter 2. 3; 3. 16. — e Romans 16. 3; chapter 1. 27. — f Exod. 32. 33; Psalm 68. 28; Daniel 12. 1; Luke 10. 30; Rev. 3. 5; 21. 27.

tle. **Longed for**—See on chap. i, 8. **My joy**—Subjects of joy. **Crown**—Gloried in now, and to be an occasion of greater glory at Christ's coming. See 1 Thess. ii, 19. **So stand fast**—*Thus*, both in doctrine and conduct, as they have been exhorted, and as they should **stand** who are citizens of a heavenly country and looking for such an eternal salvation.

## VI. CONCLUDING EXHORTATIONS, iv, 2-9.

**1. To individuals**, iv, 2, 3.

**2. Beseech**—Euodia and Syntyche were two women of prominence in the Church, who unhappily had fallen into dissensions. Nothing more than is here stated is known respecting them or their disagreement. The counsel given to all in chap. ii, 2, is specifically repeated to them both, showing that they were both in fault, and must each seek a better and a Christian spirit.

**3. Yokefellow**—Probably the chief elder or bishop of the Church is meant, who is asked to **help** the women named in verse 2 to a reconciliation. The apostle's heart was deeply stirred by the knowledge of the variance of two who had been so actively engaged with himself, Clement, and others, in labours to advance the gospel. It was both a sin and a scandal. **Clement**—Resident at Philippi at the time referred to, and probably the Clemens Romanus who was afterward bishop of Rome. **Book of life**—A more honourable memorial than a mention by name in this epistle. Note on Luke x, 20.

**4** 'Rejoice in the Lord always: and again I say, Rejoice. **5** Let your moderation be known unto all men. <sup>1</sup> The Lord is at hand. **6** 'Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. **7** And <sup>2</sup> the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. **8** Finally, brethren, what-

soever things are true, whatsoever things are <sup>1</sup> honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, <sup>1</sup> whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. **9** <sup>2</sup> Those things, which ye have both learned, and received, and heard, and seen in me, do: and <sup>2</sup> the God of peace shall be with you.

<sup>1</sup> Rom. 12. 12; chap. 3. 1; 1 Thess. 5. 16; 1 Pet. 4. 13. <sup>2</sup> Heb. 10. 26; James 5. 8, 9; 1 Pet. 4. 7; 2 Thess. 2. 2. <sup>3</sup> Psalm 55. 22; Prov. 16. 3; Matt. 6. 26; Luke 12. 22; 1 Pet. 5. 7.

<sup>4</sup> John 14. 27; Rom. 5. 1; Col. 3. 15.—1 Or. *venerable*.—<sup>1</sup> 1 Thess. 5. 22.—<sup>2</sup> Chap. 3. 17. —<sup>3</sup> Rom. 15. 33; 1 Cor. 14. 33; 2 Cor. 13. 11; 1 Thess. 5. 23; Heb. 13. 20.

## 2. Exhortations to the whole Church, 4-9.

**4. Rejoice**—The keynote of the epistle is again struck, and repeated with emphasis. By its foundation in fellowship with **the Lord**, the believer's joy towers above all external circumstances, and may **always** abide, even in the most distressing conditions. Such is not the joy of the worldling.

**5. Moderation**—The word means *forbearance, yieldingness*. It is the grace which is slow to take offence, and swift to forgive; which suffers wrong rather than quarrels, and refrains from the rigid enforcement of legal rights. Justice may exact an extreme penalty and demand the uttermost farthing; but they who are expecting a Saviour, from whom they need clemency, may well show **all men** that they are of a like character.

**6. Careful**—Unduly solicitous: yet apathy and indifference are as widely removed from the proper Christian spirit as the anxious, disquieting solicitude which divides the heart and disturbs its joy, while it leaves but half for God. Note on Matt. vi, 25. The true antidote is that constant **prayer**, which carries **every thing**, great and small, with no exception, to God. We need him **always**, as well as in the season of difficulty. **Supplication** presents the specific petition. The **thanksgiving** which should accompany prayer is general, and covers all past mercies. Prayer, moreover, asks, making **known** our desires to God, just as specifically

and earnestly as if he were ignorant of them. Thus all anxieties and burdens may be laid on his hands.

**7. The peace of God**—This result follows. This peace, though allied to that which follows the pardon of a sinner, differs from it. It is the quiet rest which God gives him who continually surrenders every thing into his hand.

**8. Finally**—Certain things on man's part are important to this manifestation of God's peace. **True**—Morally truthful. **Honest**—The old English for our honourable, decorous, becoming. **Just**—In accordance with eternal right. **Pure**—Untainted and unstained. **Lovely**—Calculated to win the heart as well as the judgment. **Good report**—Spoken well of among thoughtful and good men. These are so many elements of practical Christian morality. The first four go to make up **virtue**, or moral excellence; exhibited in actual life, they appear as the lovely and well spoken of, and are worthy of **praise**. **Think**—Ponder them well.

**9. Those things**—Rather, *which things*, namely, those just enumerated. **Learned**—From his personal teaching. **Received**—Accepting the instruction. **Heard**—From others as to his character and life. **Seen**—In his personal conduct. These they were to **do**. Such is the apostle's own expansion of his counsel, in chap. iii, 17, to an imitation of himself. **The God of peace**—The result of this course is the same as at verse 7. There it is the peace which God works; here, the

**10** But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. **11** Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content. **12** I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be

hungry, both to abound and to suffer need. **13** I can do all things through Christ which strengtheneth me. **14** Notwithstanding, ye have well done, that ye did communicate with my affliction.

**15** Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

o2 Cor. 11. 9.—2 Or, *is revolved*.—p1 Tim. 6. 8, 9.—q1 Cor. 4. 11: 2 Cor. 6. 10: 11. 27.

r John 15. 5: 2 Cor. 12. 9.—s Chap. 1. 7.  
t2 Cor. 11. 8, 9.

God who in-works the peace. Not content with giving the grace, he comes himself.

#### VII. THE APOSTLE'S PERSONAL RELATIONS, 10-23.

##### 1. Thanks for the gift brought by Epaphroditus, 10-14.

**10. Rejoiced**—The renewed proof of their regard in the relief sent by Epaphroditus awoke in the apostle a holy joy. They were, in their solicitude, like a tree putting forth fresh shoots. They had helped him before, and, indeed, had never ceased their care for him, but they had for a long time lacked an opportunity of manifesting it.

**11. Not that I speak**—That he was in want he does not deny, but he is anxious that they should not interpret his joy in their expression of sympathy as a mere satisfaction at his relief. His experiences had been such, that he had learned under all circumstances, whatever they might be, to be content, meeting adversity with no indifference or sullen submission, but with the cheerful composure which the abiding peace of God alone can give. Insensibility to privation and suffering is no virtue, but to be lifted above them is the blessed work of divine grace.

**12. I know**—As the result of having learned. He had been in poverty and want, and again in sufficiency and more, without murmuring in the one, or elation in the other. He knew the two extremes of fulness and hunger,

of superfluity and necessity, and was fully initiated into both.

**13. I can do all things**—St. Paul now passes from knowledge to power. The severe discipline through which he had passed, had taught him the secret of all strength for labour, endurance of persecution and privation, and victory in the pangs of martyrdom. Eadie well remarks, "This ability came not from his commission as an apostle, but from his faith as a saint. The endowment was not of miracle, but of grace." So, in fellowship with the omnipotent Christ, every believer is omnipotent for all things to which he is called.

**14. Ye have well done**—Ye did beautifully. There was a high moral beauty in this sympathy, in which they put themselves into fellowship with his condition.

##### 2. Grateful mention of the past, 15-19.

**15. Ye Philippians**—This gift was no new thing, for that Church had, from the time of their reception of the gospel, repeatedly shown in the same way its grateful love. After the apostle had left Macedonia, and while he was at Corinth, where he supported himself by working at his trade, Silas and Timothy brought to him the first, perhaps, of a series of contributions sent him when at a distance. The help was opportune. 2 Cor. xi. 9. We may wonder that the Churches of Thessalonica and Berea, in their familiarity with his principle of labouring for his bread that he might not be chargeable

**16** For even in Thessalonica ye sent once and again unto my necessity. **17** Not because I desire a gift: but I desire \*fruit that may abound to your account. **18** But \*I have all, and abound: I am full, having received \*of Epaphroditus the things *which were sent from you*, \*an odour of a sweet smell, \*a sacrifice acceptable, well pleasing to God. **19** But my God \*shall supply all your need \*ac-

*u* Rom. 15. 28; Titus 2. 14.—*3* Or, *I have received all*.—*v* Chap. 2. 25.—*w* Heb. 13. 16.  
—*2* Cor. 9. 12.

to any, (see 1 Thess. ii, 9, and 2 Thess. iii, 8, 9,) should have been forgetful of his wants; but no complaint is made of them, while the **ye only** attests the deep impression which the conduct of the Philippians had made upon his heart.

**16. Once and again**—This was at an earlier date, while he was still in the province, and so at home with them. They, perhaps, learn now, for the first time, in this free outpouring of precious memories, of the absolute need which their love had relieved.

**17. I desire fruit**—Here again is a sensitive guarding against misconception. It is not the money that he most cares for. It is rather its result to themselves in the spiritual gifts always bestowed upon those who give their money out of love to the Master, and in the further rewards of the judgment day. See Matt. xxv, 40.

**18. A sacrifice**—A loftier view of the subject is now taken. Gladly received by himself, and inuring to his abundance, it was, in its higher aspect, an offering to God, freely brought to the altar, with which he was well pleased.

**19. My God shall supply**—You have supplied my *one* need, but my God, whose I am, and for whose sake you have done it, shall supply your *every* need. We take the promise to include both the temporal and the spiritual, limited, on the one hand, only by our necessity in the circumstances in which

cording to his riches in glory by Christ Jesus.

**20** \*Now unto God and our Father *be* glory for ever and ever. Amen.

**21** Salute every saint in Christ Jesus. The brethren *which* are with me greet you. **22** All the saints salute you, \*chiefly they that are of Cesar's household. **23** \*The grace of our Lord Jesus Christ *be* with you all. Amen.

*y* Ps. 23. 1; 2 Cor. 9. 8.—*z* Eph. 1. 7; 2. 16.  
—*a* Rom. 16. 27; Gal. 1. 5.—*b* Gal. 1. 2.—*c* Chap. 1. 12.—*d* Rom. 16. 24.

we are placed, and, on the other, only by the infiniteness of his riches in his state of glory. Measure this who can! The sole condition is, in... **Christ Jesus**, through whose mediation all fullness is given, and in believing fellowship with whom alone can it be looked for.

**3. Doxology, 20.**

**20. Now unto God**—The thought is too big and glorious for a mere statement, and the apostle's full soul bursts out into doxology.

**4. Salutations and benediction, 21-23.**

**21. Salute every saint**—There are three groups of these salutations. First, that of the apostle to the members of the Church individually, specifying none by name; second, that of the brethren, who were most intimately associated with himself, such as Timothy, Aristarchus, and Epaphras, to the Church collectively; and, third, that of the whole Christian brotherhood, among whom, however, are included a special class noted as of Cesar's household. They were persons connected with Nero's palace, and probably slaves of the emperor, who had been brought into contact with the apostle in his imprisonment, and, perhaps, converted through his agency.

**23. The grace**—The evidence requires, as in Gal. vi, 18, the less usual form, the grace of the Lord Jesus Christ *be* with your spirit.



## INTRODUCTION TO COLOSSIANS.

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THE authorship of the Epistle to the Colossians was in the early Church universally ascribed to St. Paul, and only at a very recent day has it been questioned. It is directly quoted, with the use of his name as the author, by Irenæus, Clemens Alexandrinus, Tertullian, and Origen, and it is found in the Canon of Muratori, which dates about A. D. 160. Besides this external evidence, the internal is ample. The name of Paul occurs in it three times, chap. i, 1, 23, and iv, 18 ; it refers to his imprisonment in chap. iv, 3, 10, 18 ; and it freely mentions persons, known to be his friends, as with him, who are named in the same relation in the Epistle to Philemon, written at the same time. Notwithstanding, Schrader, followed by Meyerhoff and Baur, have doubted his authorship, the latter, indeed, wholly rejecting it. They think they find in it ideas and expressions belonging to the Gnosticism and Montanism of later times, and, therefore, infer that it belongs to an age subsequent to that of Paul, and that it was written by another hand. Meyerhoff lays great stress on its poverty of thought, differing in this respect from the early Church, and also thinks its doctrinal part exceedingly confused in its logic, which only shows his inability or failure to comprehend its method. The truth is, the heresies named were in their incipiency at the date of this epistle ; and while they had not taken the definite form which they afterward assumed, the system attacked, so far as it had become a system, presented enough of the elements which they afterward developed to account for the language of Paul. Bishop Ellicott well remarks: "To class such an epistle, so marked not only by distinctive peculiarities of style, but by the nerve, force, and originality of its argument, with the vague productions of later Gnosticism, is to bewray such a complete want of critical perception, that we can scarcely wonder that such views have been both very generally and summarily rejected."

The Colossian Church was composed mainly of Gentiles, as the mode of address in chapter ii, 13, shows. Whether it was founded by St. Paul is a disputed question. His third missionary journey carried him through Phrygia to Ephesus, but, probably, far to the north of Colosse. There is no direct evidence of a visit to that city. The epistle itself not only makes no mention of a former acquaintance with the Church, which is unaccountable if he were its founder, but in

chap. ii, 1, he plainly classes the Colossians with the Laodiceans and others who, he says, "have not seen my face in the flesh." In chap. i, 3-7, moreover, it is plainly implied that his knowledge of them was gained by report. That he intended, after his release, to visit them, is seen in his request to Philemon (verse 22) to prepare him a "lodging." The acquaintance with Epaphras and Philemon may be explained by supposing them to have visited Ephesus for purposes of their own during the apostle's three years' ministry there, listened to his preaching, and embraced the Gospel, which would at once bring them all into a common fellowship. From Ephesus as a centre went forth, in the persons of new converts, an evangelizing power to Colosse, Laodicea, Hierapolis, and other places, resulting in Christian Churches. We thus suppose Epaphras to have been the founder of the Colossian Church. The terms in which he is spoken of in chap. i, 7, show that they had "learned" the Gospel from him, whose authority, and correctness in teaching, the apostle most emphatically confirms. As they were mostly Gentiles, they stood in a peculiar relation to St. Paul as their apostle, which accounts for the affectionate freedom of his address.

The occasion of the epistle is to be ascertained from the epistle itself. Moved by love for his revered friend, Epaphras had joined the apostle at Rome, to minister to his comfort and share in his imprisonment. From Epaphras's report of the spiritual condition of the Church, Paul learned the existence of attempts to introduce a system of erroneous doctrine which threatened its integrity and very life. Its features, as may be gathered from the text, were threefold. *First*, the reference to "circumcision," "new moon," etc., (chap. ii, 11, 16,) shows a Jewish, legalizing element, though not the Judaizing of the Epistle to the Galatians. *Second*, a theosophy and angelology, which reckoned Christ as one of a host of spiritual intelligences, proposed to place them as mediators on a level with him, as equally worthy of worship and trust. It thus degraded him from his Headship of the Church and his glory as the Son of God, Creator, and only Redeemer. *Third*, it cultivated a severe asceticism of life, affecting contempt of the body, and enjoining mortification of the flesh in a way of ritualistic observance. These incongruous elements, thus brought together, were dignified with the lofty and pretentious title of "THE PHILOSOPHY." The attempts thus far made to trace it to a single source have proved abortive. Phrygia, noted for the fanatical worship of Cybele, and a wild reverence for great spiritual powers, was a border-land where Orientalism and Hellenism, Judaism and Christianity, met. The very atmosphere was charged with speculation, and out of the thoughts floating therein a party, or, more likely, a single individual,

undertook the framing of a system. Meyer rightly calls it "Judaistico-Oriental." It was nascent Gnosticism with, perhaps, an element local as yet at Colosse. Note on 2 Thess. ii, 7. Out of what we here find in incipency and crudeness, afterward grew grave heresies which fill a large space in the history of the Church. To meet and refute these errors at an early stage is the apostle's design in writing. He accomplishes his purpose by a rigidly logical argument in establishment of the Christian doctrine, and then by it sharply tests the new philosophy. The epistle then becomes, in antagonism to this philosophy, a profound treatise on the Person and Work of Christ, as the supreme Lord of heaven and earth, and the perfect Redeemer of the world.

This epistle was written about the same time with that to the Ephesians, and forwarded by the same hands. As to priority of writing, commentators are greatly divided in opinion, the same grounds leading different writers to opposite conclusions. It appears to us more natural that the special and controversial should precede the peculiarly dogmatic. As to their marked *resemblance*, however, there is entire agreement. The subject in both is Christ, but in different aspects and relations: in Ephesians it is Christ ascended, glorified, and as related to the Church; in Colossians, Christ prehistoric, glorified, and as related to redemption. As might be expected, the parallels, often identical in words, are numerous, the same truth not unfrequently appearing in new and equally beautiful relations. Yet no allusion to the peculiar errors rebuked in the one is found in the other. In style and diction they widely differ. In the Epistle to the Colossians no less than thirty-five words occur which are not found elsewhere in the New Testament, twenty of which are in the second chapter. They are to be explained partly by the subject, and partly by the labored effort after the full and exact accuracy of expression which would at once set forth the entire truth and overwhelm the opposing error.

The proper date of the epistle is in A. D. 62, in the earlier part of the imprisonment, during the enjoyment of the comparative freedom of which he was deprived after the death of Barrus. As to the place of writing, we fix it at Rome, adhering to the common view as alone agreeing with the circumstances of the case.

## PLAN OF THE EPISTLE.

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INTRODUCTION.....	i, 1-14
I. THE GLORIOUS PERSON AND REDEMPITIVE WORK OF CHRIST .....	i, 15-ii, 7
1. His exalted dignity.....	i, 15-18
a. His relation to God.....	15
b. His relation to the universe.....	16, 17
c. His relation to the Church.....	18
2. Divine plan of universal reconciliation through Christ.....	19, 20
3. Its realization in the experience of the Colossians....	21-23
4. Paul's commission, sufferings, and labors.....	24-29
5. His solicitude for their unity and stability.....	ii, 1-5
a. Conclusion based upon their experience.....	6, 7
II. THE PROPOSED "PHILOSOPHY" CONSIDERED.....	ii, 8-23
1. Its characteristics.....	8
2. Transcended by Christ.....	9, 10
3. The advantage offered already obtained in him.....	11-13
4. The legalism sought to be imposed abolished.....	14
5. The angels themselves subjected to Christ.....	15
6. Deductions from the foregoing.....	ii, 16-23
a. Caution against legal observances.....	16, 17
b. Caution against angel-worship.....	18, 19
c. Caution against asceticism.....	20-23
III. ETHICAL COUNSELS.....	iii, 1-iv, 6
1. The pursuit of heavenly things based on union with the risen Christ.....	iii, 1-4
2. General Christian duties thence resulting.....	5-17
a. Avoidance of evil conduct and sinful tempers.....	5-11
b. Duty in culture and exercise of Christian graces.....	12-14
c. Unity and mutual helpfulness.....	15-17
3. Special social duties.....	iii, 18-iv, 1
a. Wives and husbands.....	18, 19
b. Children and parents.....	20, 21
c. Servants and masters.....	iii, 22-iv, 1
4. Duty of prayer.....	iv, 2-4
5. Intercourse with persons outside the Church.....	5, 6
IV. CONCLUSION.....	7-18
1. Personal communications.....	7-14
2. Salutations and closing words.....	15-18

# THE EPISTLE TO THE COLOSSIANS.

## CHAPTER I.

**P**AUL, <sup>a</sup>an apostle of Jesus Christ by the will of God, and Timotheus *our* brother, <sup>b</sup>To the saints <sup>c</sup>and faithful brethren in Christ which are at Colosse: <sup>d</sup>Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ. <sup>e</sup>We give thanks to God and the Father of our Lord

<sup>a</sup> Eph. 1. 1.—<sup>b</sup> 1 Cor. 4. 17; Eph. 6. 21.—<sup>c</sup> Gal. 1. 8.—<sup>d</sup> 1 Cor. 1. 4; Eph. 1. 16; Phil. 1. 8; 4. 6.—<sup>e</sup> Verse 3; Eph. 1. 16; Phil. 6.

## CHAPTER I.

### INTRODUCTION, i, 1-14.

The Introduction consists of three parts: the *greeting* (verses 1, 2,) the *thanksgiving* for the faith and love of the Colossian Church, (vv. 3-8,) and the apostle's *prayer* for their spiritual growth and holy life, (vv. 9-14,) closing with a statement of the proper *theme* of the epistle.

1. **Paul, an apostle**—See notes on Rom. i, 1; 1 Cor. i, 1.

2. **Saints**—As elsewhere, a technical name for Christians, who are also addressed by the warmer title of brothers in Christ. **Colosse**—*Colossæ*, or *Colassæ*, as it was often written, was a city of Phrygia situated on the river Lycus, a branch of the Mæander, and near the great road from Ephesus to the Euphrates, and was of considerable importance in the time of Cyrus. It was destroyed by an earthquake in the ninth year of Nero, about A. D. 63, but was soon afterward rebuilt. It now lies in ruins about three miles from the modern village of Chonas.

3. **Give thanks**—Paul had learned of the gracious state of the Colossian Christians through the communications

Jesus Christ, praying always for you, <sup>f</sup>Since we heard of your faith in Christ Jesus, and of <sup>g</sup>the love *which ye have* to all the saints, <sup>h</sup>For the hope <sup>i</sup>which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; <sup>j</sup>Which is come unto you, <sup>k</sup>as *it is* in all the world; and <sup>l</sup>bringeth forth fruit,

<sup>f</sup> Heb. 6. 10.—<sup>g</sup> 2 Tim. 4. 8; 1 Pet. 1. 4.—<sup>h</sup> Matt. 24. 14; Mark 16. 16; Rom. 10. 18; ver. 23.—<sup>i</sup> Mark 4. 8; John 15. 16; Phil. 1. 11.

of others, especially of Epaphras, ver. 8; and the account of their **faith in Christ** and their **love** to all Christians, incited him to profound thanksgiving and incessant prayer in their behalf.

4. **Since we heard**—Faith, love, and hope are three graces inseparably connected. **Faith** instrumentally saves the soul, makes it the home of **love**, and prepares it for the final glorification in heaven. This becomes at once an object of **hope** to the believer, in accordance with the prayer of our Lord: "Father, I will that they also, whom thou hast given me, be with me where I am." John xvii, 24. Children of the same Father, believers in the same Saviour, and travellers together to the same heaven, cannot well fail of a deep, broad Christian love. This heavenly home is prepared, set apart, **laid up**, and so made secure for all believers, to be given them in its fullness of bliss at our Lord's appearing.

6. **Come unto you**—Literally, *is present with you*. The gospel in its onward course had reached them, and was then abiding with them, even as it was also **in all the world**. We must not misconstrue this hyperbolic expression into a literal assertion of

as *it doth* also in you, since the day ye heard *of it*, and knew <sup>the</sup> grace of God in truth: **7** As ye also learned of <sup>the</sup> Epaphras our dear fellow servant, who is for you <sup>a</sup> faithful minister of Christ; **8** Who also declared unto us your <sup>a</sup> love in the Spirit. **9** <sup>o</sup> For this cause

<sup>a</sup> 2 Cor. 6. 1; Eph. 3. 2; 1 Pet. 5. 12. — <sup>i</sup> Chap. 4. 12; Philent. 23. — <sup>m</sup> 2 Cor. 11. 23; 1 Tim. 4. 6. — <sup>n</sup> Rom. 15. 30. — <sup>o</sup> Eph. 1. 15. — <sup>p</sup> 1 Cor. 1. 8.

the universal diffusion of Christianity at that period, or even of its spread throughout the Roman empire. The missionary labours, so prominent in the history of later years, forbid such an interpretation, while the establishment of the gospel in many of the chief centres in so brief a time, justifies the readily intelligible language without our forcing upon it a meaning which cannot be confirmed by the facts. If, however, with recent editors, we omit the word *and*, this clause connects with what follows rather than with what precedes, and the statement becomes one of fruit-bearing in all the world. **Fruit** — The best MSS. read, *and is bringing forth fruit and increasing*: the former referring to its work in themselves individually, in their growing holiness of character and life, and the latter to its extension to other people around them. The personal spiritual growth of converts, and additions to their numbers, marked its career everywhere. It had been conspicuously so at Colosse from the very first. **In truth** — In its true form, unmingled with Jewish or Gnostic perversions.

**7. Epaphras** — A Colossian by birth, and the founder of that Church. This would be doubtful if the word *also* were genuine. He may have met the apostle at Ephesus, been converted, and sent home to evangelize the city. At the present time he was at Rome, Paul's "fellow prisoner." Philent. 23. He is by some thought identical with the Epaphroditus of the epistle to the Philippians; but this is quite improbable. The high character given him here, as the apostle's helper, and the full ratification of his teaching, are his authoritative endorsement as against

we also, since the day we heard *it*, do not cease to pray for you, and to desire <sup>that</sup> ye might be filled with <sup>the</sup> knowledge of his will <sup>in</sup> all wisdom and spiritual understanding; **10** <sup>That</sup> ye might walk worthy of the Lord <sup>unto</sup> all pleasing, <sup>being</sup> fruitful in every

<sup>q</sup> Romans 12. 2; Eph. 5. 10. — <sup>r</sup> Eph. 1. 8. — <sup>s</sup> Eph. 4. 1; Phil. 1. 37; 1 Thess. 2. 12. — <sup>t</sup> 1 Thess. 4. 1. — <sup>u</sup> John 15. 16; 2 Cor. 9. 8; Phil. 1. 11.

the errorists who would supplant him at Colosse and subvert the gospel. See also on iv, 12, 13.

**8. Love in the Spirit** — Brotherly love, the impartation of the Holy Spirit. Epaphras had been careful to emphasize this side of their character.

**9. For this cause** — Namely, the report of their faith and love, from the foundation of their Church. A like report respecting the Ephesians had incited the apostle to special prayer for them. Eph. i, 16. There is a marked resemblance in the two prayers, particularly in the request for an enlarged knowledge of God, as lying at the foundation of all spiritual growth and hope. In the present case, the prayer more specifically beseeches that they may be filled with the full knowledge of the divine will, both as to the truth to be known and believed, and also as to the things to be done by them as Christians. In this knowledge of God's thoughts is true wisdom, but a correct understanding of them requires the illumination of the Holy Spirit.

**10. That ye might walk** — The result of such full knowledge is a life worthy of the Lord Jesus, pleasing him in all things. This is possible only through the teaching and help of the Holy Spirit. As mere intellectual processes are utterly unable to attain this knowledge, so sinful men, unaided from on high, cannot thus walk. But the life whose sincere aim is to please Christ, though it fall far below that absolute perfectness which his majesty and holiness may rightfully demand, is yet a life worthy of him, for it is moved by a love that brings its best and holiest tribute to his feet. What such a life involves is further specified

good work, and increasing in the knowledge of God; **11** \*Strengthened with all might, according to his glorious power, \*unto all patience and longsuffering \*with joyfulness; **12** \*Giving thanks unto the Father, which hath made us meet to be partakers of \*the

<sup>a</sup> Ephesians 3. 16; 6. 10. — <sup>o</sup> Ephesians 4. 2. — <sup>o</sup> Acts 5. 41; Romans 5. 3. — <sup>y</sup> Ephesians 5. 20. — <sup>s</sup> Acts 26. 18; Ephesians 1. 11.

in four particulars, fruitfulness, moral growth, strength against evil, and thanksgiving. **Fruitful**—In good works extending beyond ordinary benevolence and right doing, to all inward and outward obedience, and to the studious use of our consecrated powers for whatever will glorify Christ. The figure is that of a tree which bears fruit, and is at the same time steadily growing. The believer is not only fruitful in his holy living, but in all that goes to make up character he is constantly **increasing in**, or rather, *by*, (as the best texts show,) the full **knowledge of God**, as the instrument of his growth.

**11. Strengthened**—Another element of the walk **worthy of the Lord**, has respect to the spirit with which all persecutions and tribulations should be met. More than a merely human strength is requisite for a proper endurance of trials, injuries, and wrongs, in order that the soul shall be kept in purity and peace, without resentment or disturbance of its rest in Christ, and also for that **longsuffering** which is forbearance toward opposers, gainsayers, persecutors, and those who injure us, as well as for the active duties of religion. **All might**—Every form of strength. A divine invigoration of every faculty of the soul is asked for. For the grandest human power has its bounds, beyond which it is but absolute weakness. Over against it is set the almightiness of God, whose infiniteness is the only degree of strength which he can give his trusting child. Suffering with **joyfulness**—Triumph in the fire, of which the glorious company of martyrs are witnesses, thus becomes a possibility.

**12. Giving thanks unto the Fa-**

inheritance of the saints in light: **13** Who hath delivered us from \* the power of darkness, <sup>b</sup> and hath translated *us* into the kingdom of <sup>1</sup> his dear Son: **14** \* In whom we have redemption through his blood, *even* the forgiveness of sins:

<sup>a</sup> Ephesians 6. 12; 1 Peter 2. 2. — <sup>b1</sup> Thessalonians 2. 13; 2 Peter 1. 11. — <sup>1</sup> Greek, *the Son of his love*. — <sup>c</sup> Ephesians 1. 7.

**ther**—That is, the Father of our Lord Jesus Christ. This is a fourth step in the **walk worthy of the Lord**, verse 10. The state of mind just described naturally expresses itself in thanksgiving. **Which hath made**—Our ability for such a life, and our fitness for a share in the heavenly **inheritance**, are received from the infinite love of the Father through the meritorious sacrifice of his Son, by the sanctifying power of his Spirit. The **inheritance** falls to the children of God as heirs.

**13. Who hath delivered**—This verse is in explication of the preceding statement of the Father's work. **Darkness** is the element of evil and sin in which sinners are, and from which they have no power of self-deliverance. It is as if an inexorable tyrant held them in bondage. The Father is their deliverer. At the same time he transfers them into another realm, where holiness is predominant, namely, **the kingdom of his Son**. The transition is wholly moral, of course, but as marked as if it were from one territory to another. **His dear Son**—Rather, *the Son of his love*, as in the margin, the only-begotten of the Father, upon whom his love rests.

**14. In whom**—All human redemption from deserved punishment and wrath is in Christ; in what he is and has done, and only in union with him, is it possessed. The Redeemer, whose shed blood is the ransom price, is Lord and King in this kingdom, in which he reigns supreme. In this verse we have a transition to a grand description of the person and work of our Lord. Its statement, that *in the Son of God's love we have the redemption*, is, we conceive, the fundamental thought and theme

**15** Who is <sup>a</sup>the image of the invisible God, <sup>b</sup>the firstborn of every creature: **16** For <sup>c</sup>by him were all things created, that are in heaven,

<sup>d</sup>2 Corinthians 4. 4; Hebrews 1. 2.—<sup>e</sup>Revelation 8. 14.—<sup>f</sup>John 1. 3; 1 Corinthians 8. 6;

of the epistle. Upon this proposition are based the pointed warnings against the errors which furnished the occasion of writing. The phrase **through his blood**, has no ancient authority: it is plainly borrowed from Eph. i. 7.

I. THE GLORIOUS PERSON AND REDEMPTIVE WORK OF CHRIST, i, 15-ii, 7.

**1. His exalted dignity, 15-18.**

Against all possible systems of human salvation, and especially that one which at Colosse assumed a position of antagonism with the gospel, and through its mediatorship of angels with Christ, it is necessary to show his absolute and unapproachable pre-eminence in himself and as Mediator, together with the entire sufficiency of what he has done. The passage, though brief, is important as one of the principal four which describe the person of our Lord. Comp. Eph. i, 20-23; Phil. ii, 6-11; and Heb. i, 2, 3.

**a. His relation to God, 15.**

**15. Who is**—The subject is the *Son of his love*, in ver. 13. The entire description takes in both his pre-incarnate, and his incarnate and now glorified state. The division is at the end of ver. 17. Both before creation and after his ascension, from eternity to eternity, he is what is here asserted. The word *is* is the word of eternity. **Image**—An image of what is *invisible* must itself be invisible. **Image** is more than resemblance or likeness: it is the exact counterpart of the being imaged, perfectly representing his attributes and essential nature, with, therefore, in the present case, the same substance, power, and eternity. As Ellicott observes, "The Son is the Father's image in all things, save only in being the Father." In his pre-existence, his incarnation, and his glorification, all the characteristics of God are in him. In his relations to the world he reveals and manifests God; but

and that are in earth, visible and invisible, whether *they* be thrones, or <sup>a</sup>dominions, or principalities, or powers: all things were created

Ephesians 3. 9; Hebrews 1. 2.—<sup>c</sup>Romans 8. 23; Ephesians 1. 21; 1 Peter 3. 22.

these are not in question here. They belong to his office, not to his nature and relation to God. **Firstborn of every creature**—This phrase, standing alone, would confirm the Arian view, that the Son was the first created being; but the context, which ascribes to him the whole creation, with no exception, and also asserts his pre-existence, forbids that interpretation. No creature can create himself, or exist prior to any creation. He created the creation, and therefore existed before all creation. Moreover, *first-created* is not the word here used. Nor is the reference to our Lord's birth of a human mother, as the *for* of the next verse shows; but rather to that mysterious emanation of the Son from the Father, in which he is said to be "begotten" or "born." A correct rendering would read, **the firstborn before every creature**, that is, every kind of creature; and in Scripture, whatever is before any creation is from eternity. So the Nicene Creed expresses it, "begotten before all worlds," that is, from eternity. In his eternal relation to the Father, the Son is the only begotten: in his relation to his creatures, he is before them all. Besides priority in time, he also has the priority in dignity and right which belong to **the firstborn**.

**b. His relation to the universe, 16, 17.**

**16. For**—*Because*, assigning the reason for asserting his priority, namely, the dependence of the creation upon him. The phrase *by him* occurs twice in the verse, the first being rather *in him* as the conditional cause. The idea of the creation as conceived by the Father was committed to the Son for its accomplishment and realization: *in him* (emphatic) did the actual work rest. **All things**—*Tὰ πάντα, the universe*, including every thing outside the earth in all space, and everything upon the *earth*. Thus much as



<sup>a</sup>by him, and for him: **17** <sup>1</sup>And he is before all things, and by him all things consist. **18** And <sup>2</sup>he is the head of the body, the church: who is the beginning, <sup>3</sup>the first-

<sup>1</sup> A Rom. 11. 36; Heb. 2. 10. — <sup>2</sup> John 1. 1, 3; 17. 5; 1 Cor. 8. 6. — <sup>3</sup> 1 Cor. 11. 3; Eph. 1. 10.

to locality. As to kind, they were things **visible**, the sun, moon, and stars, the earth, plants, minerals, and animals; and things **invisible**, human souls, and, in particular, the angels, with their several orders of **thrones**, etc., for whom the Colossian philosophy was claiming a superiority over him. **By him**, also, was the entire universe actually created *instrumentally*, proving his infinite power, and **for him**, its end, as the sphere of his dominion and the manifestation of his glory. He is its efficient and final cause.

**17. And he is before**—Rather, *and he is himself before all things*. Observe, it is not said that he *was*, or *became*, but **he is**—the word of eternity. If he existed before any act of creation, he is eternal. **All things consist**—He holds the universe together, preserves its permanence, and maintains its order as its sustainer. The Son of God is therefore omnipresent, as well as omnipotent and eternal.

c. *His relation to the Church*, 18.

**18. He is the head**—Better, *he himself*. Not any angel or mere created being, but the Son, who has this high dignity, is the **head of the Church**. The incarnate and glorified Christ is now spoken of. The Church, including those who have passed away and those yet on earth, is a new spiritual creation, of which he is the **beginning**, the founder, as he is creator of the universe, and so rightful Lord and Governor of both. He is also the **firstborn from the dead**, *ἐκ τῶν νεκρῶν*, out from the dead, leaving others behind. The phrase occurs in but three other places. See note on Luke xx, 35. He is the firstfruits (1 Cor. xv, 23) of the coming harvest, the first who rose out of all the myriads of the dead with the immortal, glorious body. Here, too, he has precedence. **Preeminence**—*In order that in all things he might become preeminent.*

born from the dead; that <sup>2</sup>in all things he might have the preeminence.

**19** For it pleased *the Father* that <sup>2</sup>in him should all fullness

<sup>1</sup> Acts 26. 23; 1 Cor. 15. 20; Rev. 1. 5.—<sup>2</sup> Or, among all.—<sup>3</sup> John 1. 16; 2. 24; chap. 2. 9.

The *ἐν παντί* must be held as co-extensive with the *τὰ πάντα*. The pre-incarnate Son, the *Λόγος ὑσαρκος*, was Lord of the entire creation, and the purpose of maintaining this supremacy in the *Λόγος ἑσαρκος*, the Son incarnate, requires his priority in the resurrection, which in its turn is essential to his supremacy in the Church. Our Lord's Headship in the Church is fully brought out in the parallel passage in Eph. i, 22, where see notes. Here it enters as an element in the broader view of him as Head of the universe, which distinguishes the present epistle. It was the *divine purpose* that everywhere and in all things the incarnate Christ should have the highest place, although it will not be fully realized until the final triumph at the end of time.

**2. Divine plan of a universal reconciliation through Christ**, 19, 20.

**19. It pleased**—Whether we translate, as Ellicott, "Because in him the whole fullness was pleased to dwell;" or, as Alford, "For in him God was pleased that the whole fullness should dwell," or, as in the text, which on the whole is preferable, supplying *God*, however, rather than *the Father*, the doctrinal result is the same. The point in hand is to state the ground upon which the **preeminence** is given to the Lord Jesus Christ, in whom the human is in union with the divine, making him in so far different from the Son previous to the incarnation. It is explained by the two great facts which it **pleased** God, not arbitrarily, but as the deliberate outflow of his infinite wisdom and love, to embody in his plan. The first relates to his qualification: that **in him** the whole **fullness** should permanently dwell. But **fullness** of what? Various answers are given, of which we think the true one is the **fullness** of those attributes which

dwell; **20** And, "having made peace through the blood of his cross, " by him to reconcile " all things unto himself; by him, *I say,*

8 Or, *making peace.*—*n* Eph. 2. 16.—*o* 2 Cor. 5. 18.—*p* Eph. 1. 10.

fit him for this supremacy and for his redeeming work, such as power, authority, grace, wisdom, and love. They are not partial or limited in him, but perfect. This is, doubtless, the same as saying that the divine perfections dwell in him, while it is not quite the statement of chap. ii, 9, where the divine *essence* is spoken of, which is not in question here.

**20. And—**It also pleased God to make him, thus qualified, infinitely transcending in dignity and excellence all possible qualification of any creature, the medium of the reconciliation. This is the second fact in the great plan. "This indwelling," says Bengel, "is the foundation of the reconciliation." The Greek order is: *And through him (Christ) to reconcile all things unto himself (God), having made peace through the blood of his cross.* The emphatic point is, that it is *through Christ* that God planned and has undertaken the reconciliation of the universe to himself. The **reconcile** of this verse is parallel with the **gather together** of Eph. i, 10, yet with a broader scope, by as much as Christ's headship in the universe is broader than his headship in the Church. Yet here, as there, we must distinguish between the *divine idea*, as framed before the foundation of the world, and its *actual realization* at the final consummation. The sin which began with the angels has extended to men, and so affected the entire creation that the harmony of the universe is disturbed. Now it is God's plan that the incarnate Son shall mediatorially restore this harmony of the universe with himself, laying the ground of it in the shedding of his blood on the cross. He is the Lamb of sacrifice foreordained from eternity, 1 Pet. i, 20. And lest there should be doubts as to how far-reaching the plan is, we are told that the **all things** embraces the **things in earth**, and the **things in**

whether *they be* things in earth, or things in heaven.

**21** And you, "that were sometime alienated and enemies " in

*q* Ephesians 2. 12.—4 Or, *by your mind in wicked works.*

**heaven**, which terms are identical with those employed in verse 16 to designate the entire totality of created things, and can here mean no less. The glorious divine intention, then, was a reconciliation co-extensive with the same universe which the Son mediatorially created. Thus far the plan itself: in its *execution* the whole tendency is toward a glorious ultimate result. The Reconciler is exalted to the throne of the universe. Myriads upon myriads of men, saints rejoicing on high, and saints serving below, have found his peace. The sinless angels, who never saw God except through the Son, see him now in the glorified Christ, and are brought nearer to him. Of what the final *realization* will be, the passage does not speak. The resurrection will destroy death; redeemed men and blissful angels will people heaven; and the physical creation be freed from its subjection to vanity. But, reversely, it is in the power of wicked men, freely acting, to trample on the atonement and reject the proffers of peace, thus defeating in themselves the divine plan. Fallen angels, who would seem to have been included in the intended mercy, possibly in their refusal of honour to God's Son, and their mad, persistent rebellion against him in their day of probation, have thrown themselves out from its benefits, so that they and their dark abode are not included in the reconciliation. Yet lost angels and men will finally be compelled to bow in unwilling subjection to the sceptre of Christ, so that the whole universe will confess him Lord. See note, Eph. i, 10.

**3. The idea realized in the experience of the Colossians, 21-23.**

**21. You that were . . . alienated—**As in science, so in religion, experience establishes the theory. Formerly **alienated** from God in affection, and **enemies**—hostile to him in intellectual action and notions of truth, as

*your* mind 'by wicked works, yet now hath he reconciled **22** 'In the body of his flesh through death, 'to present you holy and unblamable and unreprouvable in his sight: **23** If ye continue in the faith 'grounded and settled, and be 'not moved away from the hope of the gospel, which ye have heard, 'and which was preached 'to every creature which is under heaven; 'whereof I Paul am made a minister;

† Titus 1. 16.—† Eph. 3. 16.—† Luke 1. 75; Eph. 1. 4; 1 Thess. 4. 7; Titus 2. 14; Jude 24.—  
† Eph. 3. 17.—† John 15. 8.—† Rom. 10. 18.  
—† Verse 6.—† Acts 1. 17; 2 Cor. 8. 6; Eph. 3. 7; 1 Tim. 2. 7.—† Rom. 8. 3; 2 Cor. 7. 4.

abundantly manifest in **wicked** life, they were **now** actually **reconciled** with God through Christ.

**22. Body...flesh...death**—Only by the actual death of our Lord's human, physical body has atonement been made for sin, and salvation for sinners become possible. The statement is in silent contrast with the doctrine of the mediation of angels who have no **blood** to shed and no **body** of...**flesh** to die. It is also opposed to all schemes of reconciliation to God without an atonement by **death**. The end to be attained is to **present** all who are saved from sin, **holy** in themselves, spotless and irreproachable in their relations to God before him in the judgment day.

**23. If ye continue**—That is, assuming your persistence in the life of **faith**. A turning from the **gospel** to some substitute would work a forfeiture of its promised result. **Every creature**—Not that all men had then actually heard it, but it is provided for all and proclaimed for all without limitation.

**4. Paul's commission, sufferings, and labours in order to their full knowledge of Christ, 24-29.**

**24. Now**—Chained, and in his Roman prison. Love can make happy anywhere. **Sufferings**—Not vicarious. **Afflictions of Christ**—Not his atoning passion: that was complete on the cross. The Church is the body of which he is the Head, so that the per-

**24** 'Who now rejoice in my sufferings 'for you, and fill up 'that which is behind of the afflictions of Christ in my flesh for 'his body's sake, which is the church: **25** Whereof I am made a minister, according to 'the dispensation of God which is given to me for you, 'to fulfil the word of God; **26** *Even* 'the mystery which hath been hid from ages and from generations, 'but now is made manifest to his saints: **27** 'To whom

α Eph. 3. 13.—β 2 Cor. 1. 5, 6; Phil. 3. 10; 2 Tim. 1. 8.—γ Eph. 1. 23.—δ 1 Cor. 9. 17; Gal. 2. 7; Eph. 3. 2.—ε Or, *fully to preach the word of God*, Rom. 15. 19.—ζ Rom. 16. 26; 1 Cor. 2. 7; Eph. 3. 9.—η 2 Tim. 1. 10.—θ 2 Cor. 2. 14.

secutions and tribulations endured by it in its members fall upon him. He suffers if they suffer. (Isa. lxxiii, 9.) What is done to them is done to him. And, as if a certain amount of suffering was to be endured by the Church, the apostle was rapidly contributing what yet remained. Joyfully did he bear it for the sake of **the Church**.

**25. Minister**—*Servant*, of the **gospel**, in verse 23, here of **the Church**. **Dispensation**—Stewardship, the office of a servant, for the work of preaching; not a priesthood to offer sacrifice or to administer sacraments. His sphere of labour was, by the terms of his commission, among the Gentiles, and his work was to preach to them the unsearchable riches of Christ. Eph. iii, 5.

**26. Mystery**—The word used of facts and truths not fully revealed, occurs four times in this epistle, and in that to the Ephesians six times, and always, with a single exception in the latter, with a reference more or less direct to Christ. Here it is the doctrine of salvation through Christ, or, more simply, Christ himself. He had not been revealed to former **ages** of the world, for they were not prepared to receive a Saviour; and even the angels had not fully comprehended the great plan. **Now** he is revealed to the apostles, (Eph. iii, 5,) preached by them, believed in, and thus is **made manifest to his saints**. Believers know Christ.

God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ 'in you, the hope of glory: 28 Whom we preach, warning every man, and teaching every man in all wisdom; 'that we may present every man perfect in Christ Jesus: 29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

*h* Rom. 9. 28; Eph. 3. 8.—*g* Or, among you.  
*i* 1 Tim. 1. 1.—*k* Acts 20. 20.—*l* 2 Cor. 11. 2;  
 Eph. 5. 27.—*m* 1 Cor. 15. 10.—*n* Chap. 2. 1.

27. **God would make known**—Partly by an understanding of the truth, and partly by an individual experience of the glory of his salvation. What a transition for a pagan! **Mystery among the Gentiles** has its parallel and explication in **Christ in you**; Christ being the mystery; and he, dwelling in and reigning over the soul, is himself the hope of eternal glory.

28. **Whom we preach**—Not the philosophy offered them as a substitute for the gospel, not circumcision, not the worship of angels, not asceticism, but **Christ**, was the one theme of the preaching of Paul and Timothy, and, moreover, Christ, as he is set forth in this chapter, in his Godhead, his incarnation, his atoning sacrifice, his resurrection, his headship in the Church, his lordship in the universe, the only Saviour of men. Thus sharply are the lines drawn between the true and false preachers, whether of that time or the present. The manner of their preaching also appears. **Warning**—Reiterating the truth and rousing to repentance and active service. **Teaching**—Instructing in Christian doctrine, especially as related to a holy life. **In all wisdom**—Not the subject, but the method of the teaching is meant, referring to the skilful adaptation of means, plans, and arguments to the end sought, beginning with conversion and reaching on to the day of judgment. The triple use of the phrase **every man** shows the apostle's constant concern for the souls under his care.

## CHAPTER II.

**FOR** I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; 2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of

*o* Eph. 1. 19; 3. 7, 20.—*1* Or, fear, or, care.—  
*a* Phil. 1. 30; chap. 1. 29; 1 Thess. 2. 2.—*b* 2 Cor.  
 1. 6.—*c* Chap. 3. 14.—*d* Phil. 3. 8; chap. 1. 2.

29. **Labour, striving**—Warning, teaching, toiling, agonizing, with all the strength God gave him, to land every convert safe in heaven. Such is the picture of this model minister of Christ before the Church of all ages.

## CHAPTER II.

5. **The apostle's solicitude for their unity and stability**, 1-5.

1. **What great conflict**—His deep anxiety of soul; an agony of striving. **Laodicea** was a wealthy commercial city on the border of Phrygia and Lydia, about eighteen miles west of Colosse, the seat of one of the seven Churches of Asia. (See on Revelation iii. 14.) The Christians there were evidently exposed to the same danger with those at Colosse. Most of them, in both cities, seem never to have seen their apostle, as was doubtless true of other neighbouring Churches.

2. **Acknowledgment**—Rather full knowledge. The apostle's struggle was that, being closely united together in Christian love, which is a great safeguard against false doctrine, they might by intellectual conviction and the inward working of the Holy Spirit, have a clear and complete persuasion of the truth, or, in other words, a full knowledge of this great **mystery of God**, so that in their souls finding conscious rest therein, they would be strong against all attempts to shake their faith. The readings of the MSS. of the concluding words greatly vary. Τοῦ θεοῦ Χριστοῦ seems to be the best supported, and we

Christ; **3** 'In whom are hid all the treasures of wisdom and knowledge. **4** And this I say, 'lest any man should beguile you with enticing words. **5** For 'though I be absent in the flesh, yet am I with you in the spirit, joying and beholding <sup>h</sup>your order, and the 'steadfastness of your faith in Christ. **6** 'As ye have therefore received Christ

<sup>2</sup> Or, *Wherein*.—<sup>1</sup> Cor. 1. 24; 2. 6, 7; Eph. 1. 8; chap. 1. 9.—<sup>2</sup> Rom. 16. 18; 2 Cor. 11. 13; Eph. 4. 14; 5. 6; verses 8, 18.—<sup>3</sup> 1 Cor. 5. 3; 1 Thess. 2. 17.—<sup>4</sup> 1 Cor. 14. 40.—<sup>5</sup> 1 Pet. 5. 9.

would read, *the mystery of God, even Christ*; that is, Christ is the mystery.

**3. In whom**—Christ, the revealer of God and the truths relating to him. They are in him, *hid*, until revealed. The great questions of human thought of all the ages centre here, and only in Christ is their solution possible.

**4. Beguile you**—The statements of the three preceding verses are intended to guard them against being deceived by false reasoning or artful rhetoric.

**5. Your order**—As yet they were a compact, well-organized body, standing in solid phalanx firmly in the faith. No wonder that Paul rejoiced, as with his mind's eye he saw them.

**a. Conclusion based upon their experience of salvation.**

**6. Ye . . . received Christ Jesus the Lord**—In this statement of fact the argument culminates. It appeals to their experience. They received the doctrine of Christ from Epaphras, they received Christ himself into their hearts by faith, and it was that Christ the Lord, Creator, and Saviour, who is so fully described in the preceding chapter. They had therein found their soul's salvation. Their experience verified the doctrine, and furnished a firm basis for the exhortation to **walk in him**. Continue the life you have begun.

**7. Rooted**—Changing the figure, but always keeping Christ as the element in which this life is lived, we are **rooted** in him as a tree strikes its roots deep into the soil and becomes better nourished and more immovable; **built up in him**, as a building upon a rock, adding stone to stone, thus steadily and solidly

Jesus the Lord, *so* walk ye in him: **7** 'Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

**8** 'Beware lest any man spoil you through philosophy and vain deceit, after 'the tradition of men, after the 'rudiments of the world, and not after Christ.

<sup>1</sup> 1 Thess. 4. 1; Jude 2.—<sup>2</sup> Eph. 2. 21, 22; 3. 17; chap. 1. 23.—<sup>3</sup> Jer. 29. 8; Rom. 16. 17; Eph. 5. 6; verse 18; Heb. 13. 9.—<sup>4</sup> Matt. 15. 2; Gal. 1. 14.—<sup>5</sup> Or, *elements*.—<sup>6</sup> Gal. 4. 3, 9; verse 30.

growing; **established**, confirmed in the way of faith, just as it was taught at the outset; and **abounding** in that faith with deep gratitude to God.

The apostle having thus unfolded the divine idea of redemption, and reminded the Colossians of their experimental knowledge of its verity, proceeds next to an examination of the particular system offered them in its stead.

## II. THE PROPOSED "PHILOSOPHY" CONSIDERED, ii, 8-23.

### 1. Its characteristics, 8.

**8. Beware . . . Take heed**—Pointing to some well-known person who urged upon them his **philosophy**, as he termed it, as a substitute for Christ, which the apostle pronounces an empty cheat. To **spoil** means to carry off as plunder. Thus would the false teacher, if possible, carry them off, body and soul. The caution is not against *all* philosophy, nor is the Greek philosophy referred to, but a peculiar Colossian system which combined Oriental spiritualistic speculations (verse 18) with Jewish ritualism, (verse 16,) and set itself in opposition to the gospel. From the apostle's point of view, its characteristics were, first, positively, it was given by **tradition of men**, and so was of human origin; it was made up of **rudiments of the world**; elementary religious ideas gathered from various non-Christian sources; and, second, negatively, it was not **according to Christ**, as all true philosophy is. Philosophy is a search for the truth. Within the domain of revelation it

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power:

11 In whom also ye are circumcised with the circumcision

<sup>p</sup> John 1. 14; chap. 1. 19.—<sup>q</sup> John 1. 16.—<sup>r</sup> Eph. 1. 30; 1 Pet. 3. 22.—<sup>s</sup> Chap. 1. 16.—<sup>t</sup> Dent. 10. 16; Jer. 4. 4; Rom. 2. 29; Phil. 3. 3.

heartily accepts its authority, and is always in harmony with the truth revealed by Christ.

2. Transcended by Christ, 9, 10.

9. In him—And in none else, now in heaven as well as when he was on earth, dwelleth really, permanently, and never henceforth to be separated from his humanity, the fulness of the Godhead, the totality of the attributes and perfections of the divine nature. The word translated Godhead means nothing less than the divine nature and essence. Bodily, not as a charism, as in chap. i. 19, but corporeally, manifested in his glorious body. Angels have no such glory of person or authority as teachers. Nor was that indwelling Godhead reduced to the dimensions of a human soul, so as to be the human soul of Jesus. It was the fulness of the Godhead.

10. Complete—The statement is double. First, Ye are in union with him; second, in virtue of that union, ye are filled full, as the word complete means, with all the plenitude of his gracious gifts. An empty philosophy can add nothing to this, and is therefore needless. Perfectly conclusive as this is, it is confirmed by the relation of Christ to the angels whom it is proposed to worship. He is the head of every order of them. As the unincarnate Son, he created them, chap. i. 16; through his death (verse 15) he has brought them under the Headship of the divine-human Christ. He is their Lord, and alone to be adored, and they depend on him.

3. The advantage offered already obtained in Christ, 11-13.

11. Ye are circumcised—The aorist were. The "philosophy" enjoined certain Jewish legal obser-

made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: 12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from

<sup>u</sup> Romans 6. 6; Eph. 4. 22; chap. 3. 8, 9.—<sup>v</sup> Romans 6. 4.—<sup>w</sup> Chap. 3. 1.—<sup>x</sup> Eph. 1. 19; 3. 7.—<sup>y</sup> Acts 2. 24.

vances, of which circumcision is taken as the representative. But in their union with Christ, they had, at their conversion and baptism, already received the real, spiritual circumcision in their regeneration, of which the outward rite was only a symbol. The former was without hands, and divine; the latter with hands, and human. In the latter a small portion of flesh was cut off; in the former the whole body of the... flesh, spiritually speaking, was put off in the solemn renunciation of a life of carnality and sin. The circumcision of Christ is that which he works in our spiritual renewal through union with himself.

12. Buried—Rather, having been buried, coincident in time with the above, were circumcised and the were raised (as are risen should read) below. This death to sin as a controlling power, the burial which consummated it, and the resurrection which followed, were ideally in connexion with their baptism, when they openly professed a renunciation of sin, and promised to lead a new life. Really, the mighty transformation had its efficiency in their union with Christ, their baptism attesting their identification with his death, burial, and resurrection. Risen—By faith in the same mighty power which raised Christ from the dead. Where the resurrection is holiness and faith is its instrument, what must the burial be? Only he who is prepared to affirm the power of faith to lift one from submersion in water can say that the burial is immersion. To infer it from this passage is to make the apostle's argument against ritualism supply a new yoke for Christian necks. See also notes on Rom. vi. 1-4.

the dead. **13** \*And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

**14** \*Blotting out the hand-writing of ordinances that was against

\* Eph. 2:1, 5, 6.—a Neh. 4:5; Psa. 51:1; Isa. 43:25; Eph. 2:15.—b Gen. 8:15; Psa. 68:18; Isa. 63:12;

**13. And you**—This is an appeal again to their experience, as in chap. i, 20. It is the *argumentum ad hominem*, showing that what has been said generally in verses 11, 12, is true in them specially. Their old state was one of spiritual death: they were wicked and heathen—uncircumcised Gentiles. God quickened them, made them alive through the life of the risen Christ. To complete and point the argument, it is further added that with this new life was given them the free, gracious forgiveness of all their transgressions, and without the imposition of the physical rite of circumcision, which, as the next verse shows, was no longer in force. Through Christ alone, without accessories, they were saved.

**4. The legalism sought to be imposed is abolished, 14.**

**14. Blotting out**—Rather, *having blotted out*. The interpretations of this verse are very various, and many of their difficulties arise, as we think, from a failure to observe its logical connexion. We conceive it to be a simple statement that God had *wiped out* the whole ritual system. Circumcision could not, therefore, be required as a condition of spiritual life, and they themselves had found that life without it. **Handwriting of ordinances**—The Mosaic ceremonial law: the obligatory bond, whose numerous minute decrees were difficult and oppressive. **Contrary to us**—Peter expressed the same when he styled it "a yoke... which neither our fathers nor we were able to bear." Acts xv, 10. We cannot interpret it of the decalogue, for that was not abolished by Christ's death, as was the ritual, whose provisions pointed to and were thus fulfilled in him. It was, doubtless, the best possible system for the period of its

us, which was contrary to us, and took it out of the way, nailing it to his cross;

**15** And having spoiled \*principalities and powers, he made a show of them openly, triumphing over them \*in it.

Matt. 12:29; Luke 10:18; John 12:31; Eph. 4:8; Heb. 2:14.—a Eph. 6:12.—4 Or. in himself.

enactment; but it had accomplished its purpose, and the time had come for it to pass away. Its precepts were obliterated; it was as if nailed to the cross, and thus, as a document, destroyed. As the cross was the instrument of death, when Christ died it died. Ritual circumcision is, therefore, at an end.

**5. The angels themselves subjected to Christ, 15.**

**15. Having spoiled**—The verse relates to that feature in "the philosophy" which pertains to the worship of the holy angels. It is wholly irrelevant to say, with most commentators, that Christ in his death conquered and triumphed over the infernal powers: it proves nothing on the point in hand. *The principalities and the powers* refers us back to verse 10, where Christ is said to be their Head. We, therefore, hold the holy angels to be meant, as is absolutely essential to a conclusiveness in the argument. The verse closely connects with the preceding one. The Mosaic ritual was given through the ministry of angels, (Gal. iii, 19, Heb. ii, 2,) who were thus the revealers of God in that shadowy dispensation. He now *took away* that *handwriting*, first, suspending it on the cross that it might die, and, second, he *divested himself* (instead of *spoiled*) of the *principalities* and the *powers* as promulgators of his law, and subjected them to the incarnate Son as their Head, through whom alone, thenceforth, he will reveal himself. He then *openly*—at the ascension—exhibited them as subject to Christ, and as if following him in triumphal procession as their Lord. Whatever power, then, the false teacher supposed the angels to have had in revealing God, their office in that respect

**16** Let no man therefore <sup>4</sup>judge you <sup>5</sup>in meat, or in drink, or <sup>6</sup>in respect <sup>7</sup>of a holiday, or of the new moon, or of the sabbath *days*: **17** <sup>8</sup>Which are a shadow of things to come; but the body is of Christ. **18** <sup>9</sup>Let no man <sup>10</sup>beguile you of your reward <sup>11</sup>in a voluntary humility and worshipping of angels,

*2 Rom. 14. 8.—5 Or for eating and drinking.—6 Rom. 14. 2; 1 Cor. 8. 8.—6 Or, in part. 7 Rom. 14. 6; Gal. 4. 10.—8 Heb. 8. 5; 8. 9; 10. 1.—A Verse 4.*

was at an end. Nor could the worship which belonged to Christ be given to them.

**6. Deductions from the foregoing, 16–23.**

**a. Caution against legal observances, 16, 17.**

**16. No man... judge you**—As to the right or wrong of your conduct, in eating, or in drinking, or in the observance of the annual, monthly, or weekly festivals. In these matters there is no obligation. A divine authority was claimed for them; but Paul insists that they were but a **shadow** whose substance is **Christ**. The Jewish seventh-day Sabbath is here meant, and not the Christian first-day Sabbath. The Jewish aspects of the Sabbath are done away, but not the day itself as enjoined in the decalogue, which was given, not through the ministry of angels, but by the audible voice of God himself, and which the Saviour taught is “for man” universally. Note, Rom. xiv, 5, 6.

**17. Things to come**—Not future when Paul wrote, but when the law was given. They all pointed to Christ; all their virtue was derived from him, and they who are united to him realize all the good which they foreshadowed.

**b. Caution against angel-worship, 18, 19.**

**18. Beguile**—The marginal *judge against you*, is more accurate. The allusion is to the judge who, presiding at the games, fraudulently deprives him of the prize to whom it should be awarded. The false teacher would deprive them of their rightful reward of the incorruptible crown by misleading them in the way of attaining

intruding into those things <sup>1</sup>which he hath not seen, vainly puffed up by his fleshly mind, **19** And not holding <sup>2</sup>the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. **20** Wherefore if ye be <sup>3</sup>dead with Christ from

*1 Or, judge against you.—8 Greek, being a voluntary in humility.—4 Ezek. 13. 2; 1 Tim. 1. 7.—5 Eph. 4. 15, 16.—6 Rom. 6. 3, 5; 7. 4, 6; Gal. 2. 19; Eph. 2. 15.*

it. His character is described in four particulars. 1. He *wills*, or delights in, a pretended **humility** which held God to be so unapproachable and incomprehensible that the mediation of inferior spiritual beings was necessary. **Worshipping of angels** would readily fall in with this theory. Notwithstanding the apostle's labour and caution, this evil took so deep root in Phrygia and Pisidia, that three centuries later the Council of Laodicea forbade the practice by a special decree, condemning it as idolatry and an abandonment of Christ. 2. He stands upon what he has **seen**, and pretends to a profound knowledge of the heavenly world by wonderful visions. Most recent critics omit the word *not*. 3. Believing that he has fathomed the mysteries of the spiritual world, he is, though pretending to **humility**, really but without reason inflated by his own spiritualized sensualism.

**19. Not holding**—A fourth particular is, he does not hold fast the **Head**, who is Christ, and so not only derives no life from him, but exalts his creatures to a level with him, thus denying him his rightful eminence. **Increaseth**—As the human body strengthens and grows by its joints and sinews being properly nourished and **knit together**, so the body of Christ, from him as the source, and holding him fast as the means, grows with the **increase** which **God** works.

**c. Caution against asceticism, 20–23.**

**20. Dead with Christ**—Better, if ye *died* with him, in your baptism; see on verse 12. The rudiments of the world, here and in ver. 8, are identical



= the 'rudiments of the world,  
 = why, as though living in the  
 world, are ye subject to ordinances;  
**21** 'Touch not, taste not, handle  
 not; **22** Which all are to perish  
 with the using, 'after the com-  
 mandments and doctrines of men?  
**23** 'Which things have indeed a

*m* Verse 8. — *9* Or. *elements*. — *n* Gal. 4. 3, 9.  
 — *o* 1 Tim. 4. 2. — *p* Isa. 29. 13; Matt. 15. 9;  
 Titus 1. 14.

with the handwriting in ver. 14, which  
 was claimed to be still in force. It  
 died with Christ, and you so share in  
 his death that you are removed from its  
 authority. **Why**—The expostulation  
 is very pertinent. **As . . . living in the  
 world**—In things outside of Christ.  
**Are ye subject**—Literally, *why do ye  
 allow yourselves to be dogmatized to?*  
 St. Paul thus shows the arrogance of  
 the attempt to bring them under the  
 old wiped-out system, and rebukes the  
 Colossians for listening to it. While  
 they were in imminent danger, it is  
 not clear that any of them had as yet  
 fallen.

**21. Touch . . . not**—These expres-  
 sions are quoted from the false teach-  
 er, as specimens of the **ordinances**  
 referred to.

**22. Which all . . . perish**—The  
 things thus forbidden, were made to  
 be eaten and to **perish** with the con-  
 sumption of them. This verse, thus  
 far, with the preceding one, should be  
 read as a parenthesis. **Command-  
 ments**—Connects with ver. 20, and is  
 a part of the question. These ascetic  
 impositions sought to enslave their  
 consciences by commands and systems  
 of **men**, and were not made obligatory  
 by God.

**23. A show of wisdom**—The re-  
 puted and real character of the sort of  
 things spoken of are now put in final  
 contrast. The system embraced **will-  
 worship**, a voluntary, self-imposed  
 service, called, in verse 18, **worship-  
 ing of angels**; a so-called **humility**  
 which pretended a fear of drawing near  
 to God, joined, in ver. 18, with angel-  
 worship; and a rigorous austerity of  
 the **body**, abusing it under pretence of  
 sanctity, and withholding from it its

show of wisdom in 'will-worship,  
 and humility, and 'neglecting of  
 the body; not in any honour to  
 the satisfying of the flesh.

### CHAPTER III.

**I**f ye then 'be risen with Christ,  
 seek those things which are

*q* 1 Tim. 4. 2. — *r* Verse 18. — *10* Or. *punctu-  
 ating*, or, *not sparing*. — *a* Rom. 6. 5; Eph.  
 2. 6; chap. 2. 12.

proper care. It purported to be a sys-  
 tem of self-abnegation, and so before  
 the popular eye it had the **show**, or  
*reputation*, of a true and profound **wis-  
 dom**, while, really, it was far from its  
 substance. **Not in any honour**, but  
 rather dishonour, of the **body**, which  
 they affected to despise, but which, in  
 St. Paul's view, was to be cared for as  
 a temple of the Holy Ghost. The true  
 effect of the whole system was the  
**satisfying of the flesh**, the sinful na-  
 ture, feeding it to satiety, and inflating  
 it by the conceit and pride which it  
 engendered.

### CHAPTER III.

III. ETHICAL COUNSELS, iii, 1-iv, 6.

**1. The pursuit of heavenly  
 things based on union with the ris-  
 en Christ, 1-4.**

**1. If ye then be risen**—Better, *if  
 ye then be raised together*. The refer-  
 ence is definitely to the period of their  
 baptism, (chap. ii, 12,) and to the spir-  
 itual resurrection symbolized by it, and  
 ideally coincident with it. As in chap.  
 ii, 20, a rule of conduct is deduced from  
 the fact of their having died with  
 Christ, so here also another is founded  
 on their resurrection with him. They  
 then began a life of holiness. Thence-  
 forth they were servants of the as-  
 cended Christ, and citizens of the heav-  
 enly kingdom. They were consecrated  
 to the pursuit of **things above**, holy  
 and heavenly. **Seek**—Strive earnestly  
 to gain all that heaven has for the re-  
 deemed, its mansion, its purity, its joy,  
 its glory. **Christ sitteth**—Two things  
 are asserted: Christ is in heaven, and  
 he is seated on the **right hand of  
 God**. See on Eph. i, 20.

above, where <sup>b</sup>Christ sitteth on the right hand of God. **2** Set your <sup>1</sup>affection on things above, not on things on the earth. **3** For ye are dead, <sup>d</sup>and your life is hid with Christ in God. **4** When Christ, *who is* <sup>f</sup>our life, shall appear, then shall ye also appear with him <sup>e</sup>in glory.

**5** Mortify therefore <sup>i</sup>your mem-

<sup>b</sup> Rom. 8. 34; Eph. 1. 20.—<sup>1</sup> Or, *mind*.—<sup>c</sup> Rom. 6. 2; Gal. 2. 20; chap. 2. 20.—<sup>d</sup> 2 Cor. 5. 7; chap. 1. 5.—<sup>e</sup> 1 John 3. 2.—<sup>f</sup> John 11. 25.—<sup>g</sup> 1 Cor. 15. 48; Phil. 3. 21.—<sup>h</sup> Rom. 8. 18; Gal. 5. 24.

**2. Set your affection on things above**—This is broader counsel than to **seek** them. *Think* of them, *care* for them. Let them occupy your thoughts and affections. Two courses of life and two classes of things were before them. They are more fully described in Philippians iii, 17–20, where the words they “mind earthly things” finishes the climax on the unchristian side. Only **things above** comport with the life upon which the Christian enters at his conversion and baptism.

**3. Ye are dead**—*Ye died*, namely, to sin, and put off the **things on the earth**, its pleasure, its spirit, its worldly life. This is done in repentance, and it is formally declared in the terms of the baptismal covenant:—“Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?” A dead man has nothing to do with earthly things. But the new **life**, the inward and spiritual life begun under the power of the Holy Spirit in the moral resurrection which follows the dying to sin, proceeds from a vital union with Christ, and partakes of his life. It must, therefore, be heavenly in its character, and directed toward heavenly things. As yet, it is **hid**, or concealed, together with **Christ**, its source and element, **in God**, in whose bosom Christ is, (John i, 18,) so that it cannot be fully known until Christ is fully revealed.

**4. When Christ... shall appear**—

bers which are upon the earth; <sup>k</sup>fornication, uncleanness, inordinate affection, <sup>l</sup>evil concupiscence, and covetousness, <sup>m</sup>which is idolatry: **6** For which things' sake the wrath of God cometh on <sup>n</sup>the children of disobedience: **7** In the which ye also walked sometime, when ye lived in them. **8** But now <sup>o</sup>ye also put off all these; anger,

<sup>i</sup> Rom. 6. 18.—<sup>k</sup> Eph. 5. 3.—<sup>l</sup> 1 Thess. 4. 5.—<sup>m</sup> Eph. 5. 5.—<sup>n</sup> Rom. 1. 18; Eph. 5. 6; Rev. 22. 15.—<sup>o</sup> Eph. 2. 2.—<sup>p</sup> Rom. 6. 19; 1 Cor. 6. 11; Eph. 2. 2; Titus 2. 3.—<sup>q</sup> Eph. 4. 22; Heb. 12. 1; James 1. 21; 1 Pet. 2. 1.

*Shall be manifested* at his second coming, being in hiddenness no longer. As he is now the **life** of all believers, they will share **with him** in all its ultimate developments in the resurrection and in the glorification of both soul and body.

**2. General Christian duties, 5–17.**

**a. Avoidance of evil conduct and sinful tempers, 5–11.**

**5. Mortify—Make dead.** Let nothing live that is at war with a death to sin and a true life in Christ. Kill your **bodily members**, so far as their action is merely earthly and sinful. Some specimens of it in this direction follow. See notes on Rom. i, 24 and Eph. v, 5. These sins of impurity, which are connected with the animal nature, have their seat in the soul. Renounced by the will, they must be unpractised in fact, and the tendencies to them destroyed by the sanctifying Spirit.

**6. Wrath of God**—Both in this world and the world to come. See on Eph. v, 6, where the same expression occurs.

**7. Ye also walked**—They had once been alive to these things, and freely practised them, as did the mass of heathens around them. But they had now become alive to God, and had put off those sins.

**8. But now**—Having become alive with Christ. **Ye also put off all these**—The passions herein enumerated by the apostle, besides the things previously mentioned; all sins of unkindness, of which some specimens are given. **Anger**—Passion warmly vent-

wrath, malice, blasphemy, 'filthy communication out of your mouth. 9 'Lie not one to another, 'seeing that ye have put off the old man with his deeds; 10 And have

r Eph. 4. 29. — s Lev. 19. 11; Eph. 4. 25. — t Eph. 4. 22. — u Rom. 12. 3.

ing itself outwardly. **Wrath**—Passion boiling within. **Malice**—Badness of heart. **Blasphemy**—Calumnious speech. **Filthy communication**—Not only obscene language, but all foul-mouthed abusiveness. These are all incompatible with a pure heart or the life of Christ.

9. **Lie not**—No lie is white in God's sight. See on Eph. iv, 25, where the positive side of truthfulness is also enjoined. Lying was then and is now a frightfully prevalent vice of heathen communities. A converted heathen does not step at once from the vileness of his old life into the habit of the highest Christian morality. He must learn its laws. His conscience must be brought under their control. Even then he will need frequent and repeated admonition, accompanied with the motives and discipline, which the gospel so amply furnishes. This sufficiently accounts for the occurrence of such counsels against vice as are found here and in other epistles. They are a perpetual testimony against the moral debasement existing every-where and among all classes without the gospel, and a setting forth for all time of the lofty purity which Christianity forever demands. But is not the counsel needed to-day, and even among many Christians? Lying *about one another* is wrong; but lying *to one another* is the thing forbidden. Concealments and misrepresentations in trade, false colouring in narrative, exaggerations and omissions in conversation, intentional conveyance of wrong impressions, violation of pledges, disregard of promises, refusal to pay subscriptions, breaking of solemn covenants, are only specimens of the lying of the present day. **Seeing that**—This verse being properly separated from the eighth only by a comma, the motive here assigned applies to the entire precept in the eighth

put on the new *man*, which 'is renewed in knowledge 'after the image of him that 'created him: 11 Where there is neither 'Greek nor Jew, circumcision nor uncir-

v Eph. 4. 22. — w Eph. 2. 10. — x Rom. 10. 12; 1 Cor. 12. 13; Gal. 3. 28; Eph. 6. 8.

and ninth verses. The truth expressed is the same with that in verse 3, only under the different figure of a garment laid aside and another put on. **The old man**—The former unregenerate nature, the *flesh*, which they that are Christ's have crucified. Gal. v, 24. **His deeds**—The outward life inspired by this sinful nature, ranging from a neglect of the salvation of Christ to the low sensuality depicted above.

10. **And have put on the new man**—The regenerate nature, attained in the new birth, which is a new creation. Their action was a free submission of themselves to God's working in them by his renewing power. This state, utterly incompatible at the outset with a life of selfishness and impurity, is one of growth and development. It is a characteristic of the *new man* that it is continually being *renewed* more and more *after the image* of Christ, the creator of this 'new man, who is himself (chap. i, 15) "the image of the invisible God." His likeness is more or less perfectly created in every regenerate heart. **In knowledge**—Rather, *unto full knowledge*, namely, of God. As the new birth gives us our first knowledge of him, growth increases our knowledge. As Olshausen (followed by Alford) points out, the *intellectual* aspect of the divine image is here put forward, while Eph. iv, 24 exhibits its *ethical* character. Perfect **knowledge** of God is, then, the end of the new creation.

11. **Where**—In this new order of humanity, of which Christ is the head and representative, no class distinction of worth, or privilege, or disability is recognized, whether based on national differences, as **Greek** and **Jew**; on previous religious forms, as **circumcised** and **uncircumcised**; on lowness in culture, as **Barbarian** and **Scythian**; or on social position, as **bond**

cumcision, Barbarian, Scythian, bond *nor* free: 'but Christ is all, and in all. **12** Put on therefore, 'as the elect of God, holy and beloved, 'bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; **13** Forbearing one another, and forgiving one another, if any man have a 'quarrel against any: even as Christ forgave you, so also *do* ye. **14** And

above all these things \**put on* charity, which is the 'bond of perfectness. **15** And let 'the peace of God rule in your hearts, 'to the which also ye are called 'in one body; 'and be ye thankful. **16** Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another 'in psalms and hymns and spiritual songs, singing 'with grace in your

v Eph. 1. 22.—s Eph. 4. 24.—c 1 Thesa. 1. 4.  
b Gal. 5. 22; Eph. 4. 2; Phil. 2. 1.—c Mark  
11. 25; Eph. 4. 2.—d Or, *complaint*.—d 1 Pet.  
4. 8.—s John 13. 34; Romans 12. 8; 1 Cor. 13;

Eph. 5. 2; 1 Thesa. 4. 9; 1 Tim. 1. 5; 1 John 3. 22.  
—f Eph. 4. 8.—g Romans 14. 17; Phil. 4. 7.  
—h 1 Cor. 7. 15.—i Eph. 2. 16.—k Chap. 2. 7.  
—l 1 Cor. 14. 26; Eph. 5. 19.—m Chap. 4. 6.

and free. These differences remain as between man and man, but none of them affects their relation to Christ. He is all. Every thing centres in him, and he becomes every thing to them who love him. He is also in all believers, dwelling in them, and so bringing all into union with himself, and brotherhood with each other.

b. *Duty in culture and exercise of Christian graces*, 12-14.

**12. Put on**—As putting off the old man carries with it his characteristic qualities, putting on the new man in like manner requires the possession of his virtues. They are to be as an outer garment, the first seen or felt in our intercourse with others. **As the elect**—Chosen on gospel terms, as God's spiritual Israel, to possess and exhibit these graces. **Bowels of mercies**—Answering to the term tender-hearted in the parallel passage. Eph. iv, 32. **Humbleness**—Toward one another. Eph. iv, 2.

**13. Forbearing**—As to present offences, thus emphasizing the last two virtues. **Forgiving**—The past, freely, absolutely, lovingly. **Quarrel**—Better, *ground of complaint*. **Even as Christ**—Here is the model for our forgiving. For the maintenance of governmental authority he must require the offender to ask forgiveness. So may we when we are, like him, upholders of law. But the spirit which led him to the cross, that he might buy the chance to forgive, will, if it be in us, beget forgiveness of our brethren without the asking.

**14. Above all... charity**—Of this spiritual robing, love is the outer garment. It is the love, literally; the well-known love, often standing as the representative and sum of all the graces of the Christian, but here as a beautiful and important addition. **The bond**—The girdle binding together all the other graces into a perfect whole, thus keeping each article of this spiritual dress in its proper place and office. So love is both the supplement and the inspiration of all the rest.

c. *Unity and mutual helpfulness*, 15-17.

**15. The peace of God**—Rather, of Christ. The peace which he breathes into the soul, reigning in and governing their affections toward one another, becomes the blessed bond of their Church unity. **Be ye thankful**—Grateful to God for the calling into his Church.

**16. The word... dwell**—So that the individual members of the Church shall have a perfect familiarity with the teaching of Christ as given by the evangelists and apostles. Ellicott and Alford, following Bengel and others, agree that this clause properly ends with the word richly. The remaining clauses will then correspond: **in all wisdom teaching**, etc., almost identical with chap. i, 28, and **in grace... singing**, etc. The former refers to their singing to each other in public and social worship, and for their mutual edification; the latter is a singing silently, in their hearts, when alone, and to God. See on Eph. v, 19.

hearts to the Lord: **17** And 'whatsoever ye do in word or deed, do all in the name of the Lord Jesus, 'giving thanks to God and the Father by him.

**18** 'Wives, submit yourselves unto your own husbands, 'as it is fit in the Lord: **19** 'Husbands, love *your* wives, and be not 'bitter against them. **20** 'Children, obey *your* parents 'in all things: for this is well pleasing unto the Lord. **21** 'Fathers, provoke not your children to *anger*, lest they be discouraged. **22** 'Servants, obey 'in all things *your* masters 'according to the flesh; not with eyeservice,

as menpleasers; but in singleness of heart, fearing God: **23** 'And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men; **24** 'Knowing that of the Lord ye shall receive the reward of the inheritance: 'for ye serve the Lord Christ. **25** But he that doeth wrong shall receive for the wrong which he hath done: and 'there is no respect of persons.

## CHAPTER IV.

**MASTERS**, 'give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

a 1 Cor. 10. 31.—o Rom. 1. 8; Eph. 5. 20; chap. 1. 12; 1 Thess. 5. 18; Heb. 13. 15.—o Eph. 5. 23; Titus 2. 5; 1 Pet. 3. 1.—o Eph. 5. 3.—o Eph. 5. 26; 28. 23; 1 Pet. 3. 7.—o Eph. 4. 31.—o Eph. 6. 1, 4.—o Eph. 5. 24; verse 22; Titus 2. 3.—o Eph. 6.

w Eph. 6. 5; 1 Tim. 6. 1; Titus 2. 9; 1 Pet. 2. 18.—o Verse 20.—o Philom. 16.—o Eph. 6. 6, 7.—o Eph. 6. 8.—o 1 Cor. 7. 22.—o Rom. 2. 11; Eph. 6. 9; 1 Pet. 1. 17; Dent. 10. 17.—o Eph. 6. 9; Lev. 19. 13; 26. 20, 43; Isa. 53. 3, 5, 9; Jer. 34. 8, 17; Mal. 3. 5.

**17. Whatsoever**—In the relations mentioned, though the rule may properly enough cover our entire conduct. **In the name**—As Christians, bearing his name, having his Spirit, moving in his presence. **Giving thanks**—Making the whole life abound in thanksgiving. **To God...the Father**—Omitting and with the oldest MSS.; and always *through Christ*, as our only way of approach to him.

**3. Special social duties**, 18–iv, 1.

a. *Wives and husbands*, 18, 19:

**18. Wives**—This and the following verses have their parallels nearly *verbatim*, though often expanded by argument or illustration, in Eph. v, 22, etc., where see the notes. **Fit in the Lord**—In their relation as Christians, for in a Christian marriage the husband is the divinely ordained head of the wife.

**19. Love your wives**—As their head and protector, with Christ's love for the Church as the model. **Be not bitter**—Sharp, exasperated, the exact opposite and ruin of love.

b. *Children and parents*, 20, 21.

**20. Children**—The precept notes no exceptions. While obedience to parents is the natural duty of children, the reason here assigned is its accept-

ableness as befitting their relation as Christians. Most MSS. read *ἐν κυρίῳ*, *in the Lord*.

**21. Provoke not**—Do not irritate *your children*, by unreasonableness, undue severity, perpetual faultfinding, or passionate speech and conduct. Many a child becomes **discouraged** in the performance of his filial duty, and reckless of results, by the sad home treatment to which he is subjected. And if he be ruined forever, a share of the responsibility belongs to the irritating father.

c. *Servants and masters*, 22–iv, 1.

**22. Servants**—See notes on 1 Cor. viii, 21, and Eph. vi, 5.

## CHAPTER IV.

**1. Masters**—St. Paul directs Christian masters to render to their slaves what is **just and equal**—doubtless in their condition as slaves. What the latter might justly require was justly due. The equality is best interpreted by the Golden Rule, which requires the same spirit in the master that is here enjoined upon the slave. **A Master in heaven**—Whose law of love is binding upon both, and who will punish all injustice and unkindness.

**4. Duty of prayer**, 2–4.

2 <sup>b</sup> Continue in prayer, and watch in the same <sup>c</sup> with thanksgiving; 3 <sup>d</sup> Withal praying also for us, that God would <sup>e</sup> open unto us a door of utterance, to speak <sup>f</sup> the mystery of Christ, <sup>g</sup> for which I am also in bonds: 4 That I may make it manifest, as I ought to speak.

5 <sup>h</sup> Walk in wisdom toward them that are without, <sup>i</sup> redeeming the

<sup>b</sup> Luke 18. 1; Rom. 12. 12; Eph. 6. 18; 1 Thess. 5. 17.—<sup>c</sup> Chap. 2. 7.—<sup>d</sup> Eph. 6. 19; 2 Thess. 3. 1.—<sup>e</sup> 1 Cor. 16. 9; 2 Cor. 3. 12.—<sup>f</sup> Matt. 13. 11; 1 Cor. 4. 1; Eph. 6. 19; chap. 1. 26.

2. **Prayer**—Keep the constant practice of it. **Watch**—Be earnestly active in the duty, with a wakefulness of soul, always accompanying it **with thanksgiving**.

3. **A door of utterance**—The intercession desired is for the removal of any and all hindrances to the free preaching of the gospel, and the furnishing an opportunity to its extension. Was not their prayer really answered, though in a different way, as indeed God often answers, when the apostle's closer imprisonment resulted in "the furtherance of the gospel?" Phil. i. 12. **The mystery**—Namely, of which Christ is the sum. See on chap. ii. 2.

4. **Ought to speak**—Doubtless the apostle is thinking of that untrammelled speech which comported both with his high calling and his heart's desire, but which his imprisonment hindered. Whether the answer shall come through his release or in some other way, he will be content if the cause of the gospel be advanced.

5. **Intercourse with persons outside the Church**, 5, 6.

5. **Walk in wisdom**—The social relations of Christians with non-Christians, and the proper manner of life in respect to them, constitute one of the most important topics of the epistle. Heathens then, as worldly men do now, largely judged Christianity from the lives of its adherents, rather than from their professions or its doctrines. The counsel looks beyond the avoidance of all cause of reproach to a persuasion of the unconverted that the gospel is true and divine. It means that practical

time. 6 Let your speech *be* always <sup>k</sup> with grace, <sup>l</sup> seasoned with salt, <sup>m</sup> that ye may know how ye ought to answer every man.

7 <sup>n</sup> All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant in the Lord: 8 <sup>o</sup> Whom I have sent unto you for the same purpose, that he might

<sup>g</sup> Eph. 6. 20; Phil. 1. 7.—<sup>h</sup> Eph. 5. 15; 1 Thess. 4. 12.—<sup>i</sup> Eph. 5. 16.—<sup>j</sup> Eccles. 10. 12.—<sup>k</sup> Mark 9. 50.—<sup>l</sup> 1 Peter 3. 15.—<sup>m</sup> Eph. 6. 21.—<sup>n</sup> Eph. 6. 22.

wisdom in social intercourse—that sound common sense—which would plan, live, work, and talk for that result. **Redeeming the time**—Better, *buying up for yourselves the opportunity*. Olshausen remarks (from Beza) that "the phrase is taken from the figure of a provident merchant who uses everything for his ends." We are to watch for the opportunity to commend the gospel and win a soul, seizing the right time to speak, in order that we may advance the Master's cause.

6. **With grace**—*In grace*, as its element or dress. Our conversation should be in a religious spirit, of course, but calculated to win *favour* as well. **Seasoned with salt**—Not pointless and profitless, but penetrative and purifying, through the presence of the Spirit, whose action salt symbolizes. Thus an earnest wide-awake Christian might always be ready to make an appropriate answer to any inquiry or objection to the gospel from a non-Christian with whom he might be conversing.

#### IV. CONCLUSION, 7-18.

##### 1. **Personal communications**, 7-14.

7. **Tychicus**—With this and the following verses, Eph. vi. 21, 22, is almost word for word. Our only knowledge of Tychicus before this time is that he was an Asiatic, and he appears in Acts xx. 4, as one of Paul's companions from Corinth into Asia. He is now his special messenger to the two Churches, bearing a letter to each, and also is charged with verbal communications respecting the apostle's condition.

8. **The same purpose**—Better, *this*

know your estate, and comfort your hearts; 9 With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 Aristarchus my fellow-prisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him.)

<sup>p</sup> Philem. 10. — <sup>q</sup> Acts 19. 29; 20. 4; 27. 2; Philem. 24. — <sup>r</sup> Acts 15. 37; 2 Tim. 4. 11. — <sup>s</sup> Acts 10. 45; 11. 2; Rom. 4. 12; Gal. 2. 7, 8.

very purpose, applying to what follows, especially if we retain the next clause. Whether we should read as in the text, or, *that ye might know our affairs*, as in Eph. vi, 22, is as yet doubtful. Tregelles adopts the latter, which certainly best agrees with the following verse.

9. **Onesimus**—A native of Colosse, and runaway slave of Philemon, converted at Rome through the labours of the apostle, and now returning in company with Tychicus to his master. He is legally a slave, but nevertheless a "beloved brother" in the Church of Christ, and joint-bearer of the present epistle. **All things... here**—Many things respecting matters transacted at Rome could now be properly narrated which might not, in the times of Nero, be safely committed to writing.

10. **Aristarchus**—A Thessalonian, first mentioned in Acts xix, 29, as a companion of the apostle on his third missionary tour, and seized by the mob at Ephesus. He seems to have continued with him until the decision of the present appeal to Nero. **Marcus**—John Mark, the author of the second gospel, who had been the occasion of the difference between Paul and Barnabas, and their separation. (Acts xii, 12.) He afterward recovered the good opinion of the apostle, and is now warmly commended by him to the kind hospitality of the Colossian brethren. **Sister's son**—*Ἀνεψιός*, a name given to the sons and daughters of brothers and sisters. Barnabas and Mark were, therefore, *cousins*. **Commandments**—What these were, and who sent them,

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellow-workers unto the kingdom of God, which have been a comfort unto me, 12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. 13 For I bear him

<sup>i</sup> Chap. 1. 7; Philem. 23. — 1 Or, *striving*. — <sup>u</sup> Rom. 15. 30. — <sup>v</sup> Matt. 5. 48; 1 Cor. 2. 6; 14. 20; Phil. 3. 15; Heb. 5. 14. — 2 Or, *Alled*.

we cannot know, though presumably they proceeded from St. Paul.

11. **Jesus**—The Greek form of the Hebrew Joshua. Note, Matt. i, 21. It was not an uncommon name among the Jews, but Christians at an early day came to disuse it through reverence for it as the name of the Redeemer. The surname **Justus**, given to the person here mentioned, was also frequent with the Jews. Nothing is known of him except as stated in the text, unless we receive the tradition that he was afterward bishop of Eleutheropolis. **Of the circumcision**—Born Jews, or proselytes, but now Christian preachers. There were doubtless other Jewish Christians at Rome, but *only* the three named, Aristarchus, Mark, and Jesus Justus, assisted the apostle in his work. The rest opposed and thwarted him, becoming a *sorrow* rather than a *comfort* to him. The persons named below, who laboured in full sympathy with him, were Gentiles.

12. **Epaphras**—See on chap. i, 7. He bore them in his heart, not only at home, but in distant Rome, as is attested by his anxious prayers in their behalf. He *agonized* in prayer. **Stand**—They were in a warfare with the heathenism around them, and especially in danger from the errors which called out this epistle. While Paul argued, Epaphras prayed; the aim of both was that the Colossians might stand firm in the gospel which they had received, rejecting every admixture of error. **Perfect**—In knowledge of the truth. **Complete**—We ought unquestionably to read *πεπληροφορημένοι*, *fully assured*.

record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis. **14** "Luke, the beloved physician, and "Demas, greet you. **15** Salute the brethren which are in La-

odicea, and Nymphas, and "the church which is in his house. **16** And when "this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read

cf 2 Tim. 4. 11. — cf 2 Tim. 4. 10; Philemon 24.

y Rom. 16. 5; 1 Cor. 16. 19. — 1 Thess. 5. 27.

**13. Record**—This testimony of the apostle was calculated to tenderly touch their hearts and move them to fidelity. **Laodicea**—See on chap. ii, 1. **Hierapolis**—*Sacred city*—so called from the multitude of its temples. It is a city of Phrygia, about six miles north of Laodicea, and about twenty northwest of Colosse. The three were all in the basin of the Mæander. The Church there was probably founded by Epaphras, and exposed to about the same influences with that at Colosse. The place was destroyed by an earthquake A. D. 62, at the same time with Laodicea, and afterward restored. Its modern name is *Pamouk-Kalissi*, "Cotton Castle," so called from its beautiful calcareous deposits, that have the appearance of frozen cascades. Mr. Riggs, an American missionary, describes them as consisting of a "deposit of carbonate of lime, white as the driven snow, assuming, when closely examined, various forms, and covering nearly the whole southern and western declivities of the elevation on which Pamouk-Kalissi is built."

**14. Luke**—Undoubtedly the author of the third Gospel and The Acts. The honourable mention of his profession may have been necessary for accurate identification, though it accords with the apostle's delight in bestowing epithets of affection and praise. It has been conjectured that his first acquaintance with St. Paul was in a professional capacity. **Demas**—No word of commendation for him. Was he even then betraying tokens of the worldly spirit which at a later day became his master? See 2 Tim. iv, 10.

**2. Salutations and closing words, 15-18.**

**15. Salute...Nymphas**—To the general salutation to the body of Christians in the neighbouring city is added

a special one to **Nymphas**, one of its members, together with those Christians whose place of assembly was at **his house**. There seem to have been several of these smaller Churches in the city. The era of separate houses of worship had not then come. See on Rom. xvi, 5.

**16. Cause that it be read**—This public reading of an epistle is also enjoined in 1 Thess. v, 27. The exchange of epistles, as in the present case, would require a copy to be made, and gives us a glimpse of the multiplication of copies of the gospels and epistles whereby they rapidly spread through the entire early Church. This epistle having been read to the brethren at Colosse, a copy was to be sent to Laodicea, but what was to be received in return is not so clear. It has been supposed to be, (1) An epistle written by the Laodiceans to St. Paul; (2) An epistle written at Laodicea by St. Paul, possibly the first to Timothy; (3) An epistle by Paul to the Laodiceans, as a circular letter, which we now have in our Epistle to the Ephesians; and (4) An epistle of Paul to the Laodiceans, which is now lost. The first and second suppositions need only be mentioned. The third, which originated with Grotius, and has a considerable basis of argument, is considered in the Introduction to Ephesians. We agree with those who hold that a letter is meant, no copy of which is now known to exist. It would be hazardous to say what treasures some future explorer, like Tischendorf, in Oriental monasteries may discover. There is extant in Latin an "Epistle of Paul the Apostle to the Laodiceans;" but it is a mere rhapsodical collection of passages from the apostle's other epistles, and is on all hands admitted to be a clumsy forgery.



the *epistle* from Laodicea. **17** And say to 'Archippus, Take heed to 'the ministry which thou hast received in the Lord, that thou ful-

fil it. **18** •The salutation by the hand of me Paul. 'Remember my bonds. •Grace *be* with you. Amen.

α Philem. 2.—δ 1 Tim. 4. 6.—ε 1 Cor. 16. 21;

ζ Thesa. 3. 17.—η Heb. 13. 3.—θ Heb. 13. 25.

**17. Say to Archippus**—An office-bearer in the Colossian Church, whose duties are not easy to be defined, because of the wide scope of the word **ministry**. Quite likely he was a deacon. From the association of him with Philemon and Apphia in the inscription to the Epistle to Philemon, we very naturally infer that Archippus was a member of their family. It has been suggested that he may have been their son. The apostle there calls him his "fellow-soldier." The two epistles being written at the same time, the epithet there given is inconsistent with the reprehension for negligence, which some suppose intended in the present passage. It seems rather a hearty word of encouragement and

stimulation from a soul full of fire to a young minister to do his best.

**18. The hand of me Paul**—Thus far an amanuensis had written at his dictation. The apostle undertakes to affix his own autograph, and as the chain on his right hand moves over the parchment as he writes, the thought seems to occur that his chain and his imprisonment are for the sake of that precious gospel which is so grandly set forth in the epistle. A sentence more pregnant with meaning than **remember my bonds**, he could hardly have found. It is a touching appeal to the deepest sympathy of his brethren for himself, and to their undying fidelity to the gospel for which he was joyfully suffering so much.

## INTRODUCTION TO FIRST THESSALONIANS.

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FIRST written of St. Paul's thirteen apostolical epistles, it stands first in those editions of the Greek Testament, like Wetstein's and Wordsworth's, which give the epistles in chronological order. It exhibits the freshness of the apostle's manhood in its style. It deals with the earlier foes of his preaching, the pagans and the hostile Jews, not with the later, the Judaizers and the Gnostics. It states glowingly the first principles of the blessed gospel; it teaches by vivid picture the doctrine of the resurrection, the advent, and the retribution; but enters into no full elaborations, like the epistles to the Romans, Galatians, and Corinthians. It is not only in time Paul's earliest epistle, but it is in freshness, simplicity, and vigour, his *youngest* epistle.

Thessalonica was St. Paul's second European Church. Of his first entrance there, after his shameful inflictions at Philippi; his holy life, arduous manual labour, and impressive preaching; his descriptions of Christ's second advent, so vivid as to create its "ideal presence" in the imagination of his hearers; his exaltation of Christ on the throne of the world so lofty as to provoke the mobocrats to arraign him before the Demos on charge of treason against Cesar; and of his final discharge on bail by Jason, obliging his exile from the city, the brief history is given in Acts xvii, 4-9, where see our Notes.

THE TIME of the writing of the epistle (as noted Acts xviii, 5) was but a few months after this banishment. His Thessalonian converts were inscribed upon his memory. He left Silas to sustain them, and sent Timothy to examine, and report to him, their state. He passed by sea to Athens, thence to Corinth, and there waited the coming of Timothy to learn the fate of his young Church. The joyful report brought by this "son in the gospel," narrating persecutions indeed, yet persecutions heroically endured, inspired the apostle to take up his pen. Hence his whole letter consists, first, of an exulting retrospective history of their Christian birth, life, and triumphs; and, second, of a prospective encouragement and confirmation of their Christian future.

And this city and Church were destined to a great history in the future. It was a great metropolis under the power of Rome, in the age

of St. Paul. Looking down upon the Thermaic Gulf from her central position, Thessalonica commanded a large share of the commerce of Western Asia and Eastern Europe. Her Christianity was adorned with learning, doctrine, and wide-swaying power. She was for ages the eastern bulwark of the faith. Long and bravely did she maintain the contest against the invasions of Mohammedan conquest; and Christian Europe was dismayed to the center when, in 1430, it was announced: "Thessalonica has fallen!" Under the diminished name of Saloniki she is the second city of European Turkey, containing 70,000 inhabitants. Even at this day the majority of her population is said to be Christians of the Greek Church.

Both of the Epistles to the Thessalonians are to be numbered, as Eusebius rightly affirms, and even Renan confesses, among Paul's undoubted productions. They are found in the earliest translations, the Peshito and the Itala, and in the earliest catalogue, Muratori's. Though not very certainly quoted by the earliest fathers, they are quoted with great clearness in the earliest golden age of Christian literature by Irenæus, Tertullian, and Clement of Alexandria. The internal evidence, arising from the true Pauline mind and style pervading the epistles, the vivid picture they afford of this early Church, and the clear yet occult coincidences with the Acts of the Apostles, are conclusive. Their genuineness is decisively maintained against the captious objections of one or two extreme assailants by Lünemann, Alford, and Gloag.

## PLAN OF THE EPISTLE.

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### PART FIRST.

<b>Retrospective and Historical .....</b>	<b>i, 3-iii, 13</b>
1. Recollections of the Thessalonians' Christian faithfulness .....	i, 3-10
2. Retrospect of the Apostle's first incoming to Thessalonica .....	ii, 1-12
3. Thessalonica's reception and faithful retention of St. Paul's gospel.....	ii, 13-16
4. St. Paul's anxiety to revisit the Thessalonians, but failure hitherto.....	ii, 17-20
5. St. Paul sending Timothy (from Athens ?) to visit and confirm his Thessalonians.....	iii, 1-5
6. Timothy's return and report; and St. Paul's consequent feeling and present prayer for them.....	iii, 6-13

### PART SECOND.

<b>Prospective and Hortatory .....</b>	<b>iv, 1-v, 28</b>
1. Exhortation to sanctification.....	iv, 1-9
2. Exhortation to brotherly love and quietness.....	iv, 9-12
3. Exhortation to composure in regard to lately deceased brethren, since they will not be overlooked at Christ's coming, now vividly described.....	iv, 13-18
4. The second advent, though not at hand, will be a sudden surprise to those upon whom it does come.....	v, 1-11
5. Closing charges and admonitions, and farewell.....	v, 12-28
a. Fulfilment of churchly duties.....	v, 12-15
b. Duty of Christian joy.....	v, 16-18
c. Precepts touching supernaturalisms.....	v, 19-22

# THE FIRST EPISTLE TO THE THESSALONIANS.

## CHAPTER I.

**P**AUL, and <sup>a</sup>Silvanus, and <sup>b</sup>Timotheus, unto the church of

<sup>a</sup> 2 Cor. 1. 19; <sup>b</sup> 2 Thes. 1. 1;

## CHAPTER I.

1. **Paul**.—Notes Rom. i, 1, and Acts xiii, 9. For the first time this memorable name heads an apostolic epistle to a Church, and omitting his title of apostle. This omission arose from the fact, that no opposition to his claim existed, as at Galatia; for the stronger ever the denial of his claim, the stronger his assertion. And as but a few months ago he had bidden farewell reluctantly to his dear Thessalonians, and had longed to revisit them, so this epistle, his only substitute for that visit, needed not display his official rank. Modesty is the rule where no necessity requires self-assertion. The triad of names, **Paul, Silvanus, and Timothy**, are here associated because the apostolic trio that bore them had together proclaimed the gospel to the Thessalonians, and were together preaching the gospel now in Corinth. Paul adds their names courteously as being his aids; and their names, like the names of two witnesses signed to a legal document, were a voucher of the authenticity of the epistle. Yet the authorship of the epistle is wholly his; it was in no way the epistle of Silvanus, but of Paul alone; and his **we**, which may indicate that they were his penmen, inferentially includes or excludes them, or signifies himself alone, as in chapter iii, 1. **Silvanus**.—Called by Luke Silas, but by both Paul and Peter by the full name. Silas was an abbreviation of Sylvanus (sylvan or woodland) as Lucas was of Lucanus, so that Luke may have used the briefer form from fel-

low feeling. See note on Acts xiii, 1. **Silas** or **Sylvanus** appears first as delegate from Jerusalem to Antioch escorting home the delegates from Antioch. There, when, after a sad separation from Barnabas, Paul started upon his second missionary tour, he took Silas as a substitute for John Mark, and comrade with Timothy, as his attendants. Thence passing through Asia Minor over the Hellespont into Europe, Paul had the faithful Silas as his aid. Together they sung at midnight in the jail at Philippi. Together they laboured at Thessalonica, and were driven thence by the mob to Berea. There Paul left them, departed to Athens and thence to Corinth, where Silas and Timothy joined him, and whence they now join him in this epistle to Thessalonica. As elder, and more prominent as yet, (see note Acts xvii, 16,) Silas is mentioned before Timothy. **Timotheus**.—See introduction to 1 Tim. **Church of...Thessalonians**. The **the** is not in the original. Wordsworth ingeniously conjectures that St. Paul does not say *the Church in Thessalonica*, because Paul, having preached there but three weeks, and not having been able to return, it was not so much an organized Church in that city as a congregation consisting of **Thessalonians**. But Silas and Timothy remained some time, and there is every appearance that it was a formed and established Church. The Bourbons were *kings of France*; the Bonapartes were *emperors of the French*. The difference is a matter of taste. **In God**—

1 Pet. 5. 12.—<sup>b</sup> Eph. 1. 2.

peace, from God our Father and the Lord Jesus Christ. **2** • We give thanks to God always for you all, making mention of you in our prayers; **3** • Remembering

o Romans 1. 8; Ephesians 1. 16; Philemon 4.  
d Chapter 2. 13.—e John 6. 20 • Galatians

Within whom all things, including the Church, are; the living all-pervading Omnipotence. But the Church is in God as nothing else is, namely, as our Father. It is in the bosom of his paternal love. **Grace**—Note, Eph. i. 2.

As regards the omission of St. Paul's apostolic title, Wordsworth says: (1) He begins all his epistles with his own name "Paul," except the epistle to the Hebrews. See Heb. i. 1. (2) He adds to his own name the official title of *apostle* in all his epistles, except the two earliest, and in the epistles to Philemon, the Philippians, and the Hebrews, where it is omitted for special reasons. (3) In his five earliest epistles he addresses himself "to the Church," etc., but in no others. (4) In his two earliest epistles he addresses himself to the Church of persons in the city, and not "to the Church" in the city, and in no others. (5) In all the other epistles he commences with the salutation "to the saints," etc. (6) In all his epistles he commences with the salutation, "Grace and peace." In all his pastoral epistles, "Grace, mercy, and peace." (7) In his earliest epistles he uses the first person plural, "we;" in his later epistles the first person singular, "I." (8) As to his usage at the close of his epistles, see on 1 Thess. v. 28. (9) All these minute incidents indicate a well-prepared and well-digested plan in the composition of his epistles, even in the details of diction, and much more in the delivery of doctrine.

**2. We give thanks to God**—For whatever conditions man performs in order to salvation, yet the author of that salvation, the bringer of it within our reach, and the empowerer of our souls to accept it, is God. Upon these thanks depend the three co-ordinate participles, **making mention, remembering, and knowing**. **Making mention** shows that the thanks for them were done vocally and specifically, in

without ceasing • your work of faith, • and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; **4** Knowing, brethren

5. 6; chapter 8. 6; 1 Thessalonians 1. 3, 11; James 3. 17.—f Romans 16. 6; Hebrews 6. 10.

trust that the distinct act of faith in their behalf would bring on them the divine answers. **Always**—That is, whenever our prayers are offered. Never were his Thessalonians forgotten when he bowed before God. **All**—Not that each was named; but his comprehensive prayer took in every soul of the church.

## PART FIRST.

### RETROSPECTIVE AND HISTORICAL, i. 3-iii, 13.

#### 1. Recollections of their Christian faithfulness, 3-10.

**3. Remembering**—The following blessed facts as gifts to be richly thankful for, namely, your rich displays of Christian character. **Without ceasing**—The fulness of Paul's ardour for them appears in the fulness of his expressions, **always, you all, without ceasing**. The objects of this remembering are now mentioned; namely, the three Christian graces upon which he expatiates in 2 Cor. xiii. **Faith, love, hope**—The words **work, labour, and patience** are in a climax of increasing intensity. **Work of faith**—That life-work of Christian activity which faith inspires, and to which the profession of faith pledges the man. It was by this life of duty-doing that the pagan Thessalonians were taught what Christianity is. **Labour of love**—That self-sacrifice to which love alone can prompt a man, and which love alone makes easy. **Patience of hope**—Hope-inspired patience or endurance. The trials of life and the persecutions from pagans were endured with patience, because of the hope in (Greek of) Christ, and of that mighty advent so vividly described in Paul's preaching. See notes on Acts xxiv, 25, and 2 Thess. i. 6-11.

ren <sup>1</sup>beloved, <sup>2</sup>your election of God. **5** For <sup>3</sup>our gospel came not unto you in word only, but also in power, and <sup>4</sup>in the Holy Ghost, <sup>5</sup>and in much assurance; as <sup>6</sup>ye know what manner of men we were among you for your sake.

1 Or. *beloved of God, your election.*—*g* Col. 3. 12; *h* Thes. 2. 13. —*h* Mark 13. 30; 1 Cor. 2. 4; 4. 20.—*h* 3 Cor. 6. 6.—*h* Col. 2. 9; Heb. 2. 8.

4. **Election of, or by, God**—Lüne-mann says, concisely and peremptorily: "Election signifies the action of God by which he predestines from eternity the individual to faith in Christ." But we have shown, in the first chapter of Ephesians, that this election must have a definite and conditioned *object*, namely, the actual believer. God chooses him, however, not only *from* his faith, but also unto still further faith, to a holy life, and to a blessed eternity. The apostle was **knowing** this, not from any special revelation or inspiration in the case, but from the evidence they furnish both of having met the condition of faith, and having carried out in life the blessed results of faith. In verse 5, he shows how the gospel came to them in power, offering them that **election**, and in verse 6 he shows how they accepted it.

5. **For**—Furnishing evidence of their **election**. **Our gospel**—Our good news, our blessed announcement of God's eternal electing love. **In word**, but **not in word only**. Salvation is shaped into human syllables, but there are wonders of meaning in those syllables, a **power**, both in themselves, and in the ideas they present. The very words God, Christ, heaven, hell, have intrinsic **power** enough to fill a man's whole soul. Did he see their stupendous import he would be knocked down by the conception, as Saul was by the sight of the risen Jesus. The poorest gospel sermon ever heard, by the drowsiest preacher that ever preached, has import enough in it to smite the congregation from their seats to the floor. **In the Holy Ghost**—When the divine Spirit establishes the **words**, then how does the **power** melt or smite and break the heart!

**6** And <sup>1</sup>ye became followers of us, and of the Lord, having received the word in much affliction, <sup>2</sup>with joy of the Holy Ghost: **7** So that ye were ensamples to all that believe in Macedonia and Achaia. **8** For from you <sup>3</sup>sounded

1 Chap. 2. 1, 5, 10; 2 Thes. 2. 7.—*m* 1 Cor. 4. 16; 11. 1; Phil. 3. 17; chap. 2. 14; 2 Thes. 3. 5.—*n* Acts 5. 41; Heb. 10. 34.—*o* Rom. 10. 15.

And then, too, is the preacher's heart filled with **assurance** and divine authority, so that he carries all before him. Paul is here describing, from vivid memory, the powerful revival which brought the Thessalonian Church into existence. **Manner of men**—Our conduct and character filled out the programme of our preaching. We **lived** the gospel as well as spoke it. **For your sake** and for no success or interest of our own.

6. **And ye gave due evidence of your election. Became followers**... **received the word**—The example of the preachers was followed after their message had been accepted. The people took as models those whom they had received as instructors. Happy the Church which has an exemplar in its pastor. **Much affliction**—The persecution by which Paul and his fellow preachers were expelled from Thessalonica. By this **much affliction** was the power of that received gospel demonstrated and the reality of their **election** attested. **Affliction**... **joy**—Jason and his fellow Thessalonians rejoiced in their **affliction** for the gospel's sake.

7. **Ensamples**—This neither courting persecution nor shrinking from it, but **rejoicing** in it, was a new thing in Europe. These men who first so did, seemed to have invented a new moral method, and they became models, **ensamples** to others. When by the Spirit's power it was once done, then other Christians knew how to do it likewise. **Macedonia**—Northern Greece, where you live. **Achaia**—Southern Greece, whence we write. As up to the time of the return of Timothy from Thessalonica to Paul at Corinth, Paul had learned nothing of

out the word of the Lord not only in Macedonia and Achaia, but also <sup>p</sup> in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. **9** For they themselves show of us <sup>p</sup> what manner of entering in we had unto you, <sup>p</sup> and how ye turned to God from idols to serve the living and true God;

<sup>p</sup> Rom. 1. 8; <sup>2</sup> Thess. 1. 4.—<sup>q</sup> Chap. 2. 1.—<sup>r</sup> 1 Cor. 13. 2; Gal. 4. 8.—<sup>s</sup> Rom. 2. 7; Phil. 8. 20; Titus 2. 12; 2 Pet. 3. 12; Rev. 1. 7.

the state of that Church, the jubilant view of matters in this and the following verse must have been created by Timothy's report, and by concurrent news from other sources about the same time.

**8. Sounded out**—As the voice of a trumpet. **Word of the Lord**—The doctrine of the gospel to which you were reported to be converted. Men learned what the gospel is in being informed that you had embraced it. **In every place**—By Jewish synagogues reporting how Jews had apostatized from their unbelief, and by Christian Churches rejoicing over your conversion. **Spread abroad**—As remarkable news. **Need not to speak**—All our boasts of your conversion are anticipated by the statements of others on every hand.

**9. They themselves**—The above anticipators, implied but not expressed. **Manner of entering**—More fully depicted in ii, 1, 2. **From idols**—From the fabled Jove to the divine Jehovah. **Living and true**—In contrast to the idols, which were *lifeless* and *false*.

**10. Wait**—Christian life rests not in the present, but looks *forward* and *upward*. It expects, hopes, and *waits*. *Forward*, for it has an endless future; *upward*, for its great future *event* is the coming of Christ through the parting skies. That is the most solemn of all events, for it is the day of retributive doom; and the most glorious of all events, for it is the commencement day of the Christian's everlasting joy. Paul's preaching of this great event thrilled the Thessalonians through and through. Christians of this age have, necessarily,

**10** And <sup>p</sup> to wait for his Son <sup>p</sup> from heaven, <sup>p</sup> whom he raised from the dead, *even* Jesus, which delivered us <sup>p</sup> from the wrath to come.

## CHAPTER II.

**F**OR <sup>p</sup> yourselves, brethren, know our entrance in unto you, that it was not in vain: **2** But even after that we had suffered before,

<sup>1</sup> Acts 1. 11; chap. 4. 16; 2 Thess. 1. 7.—<sup>u</sup> Acts 4. 24.—<sup>v</sup> Matt. 3. 7; Rom. 5. 9; chap. 5. 2.—<sup>w</sup> Chap. 1. 5, 9.

through lapse of time, a less sensuous and nervous impression of the "ideal presence" of the judgment throne; but should possess a no less vivid *realization* of a fact which, in its own time, will be present.

## CHAPTER II.

**2. Retrospect of the apostle's first incoming to Thessalonica, 1-12.**

Having already alluded (chap. i, 9) to his first entering, Paul now, in bold appeal to their own memories, retraces the style of that memorable entrance. He describes the pure heroic apostolic spirit in which *they knew* he came. Commentators here discover allusions to, and defences against, slanders of opponents. But we rather understand, first, that the picture is intended to contrast the ideal of Christianity with the grossness of paganism; but, second, Paul does refute by the way the heathen imputations upon the Christian cause.

**1. For**—Reverting back to the entering in of i, 9, of which this section 1-12 is a real unfolding. **Yourselves**—No empty boast of his own is this description, but a statement which their memories attest. **Entrance**—When he came, wounded and forlorn, from the jail and stripes of Philippi into the synagogue of Thessalonica to preach the *come Messiah* to the Jews, the devout Greeks, and the eminent ladies, not a few, there. **In vain**—Rather, *empty*, or inconsequential in its intrinsic character. It was an entrance of a momentous nature.

**2. But...bold**—In spite of our wounds and dishonours, brought from



and were shamefully entreated, as ye know, at <sup>b</sup>Philippi, <sup>c</sup>we were bold in our God <sup>a</sup>to speak unto you the gospel of God <sup>a</sup>with much contention. **3** <sup>a</sup>For our exhortation *was* not of deceit, nor of uncleanness, nor in guile: **4** But as <sup>a</sup>we were allowed of God <sup>b</sup>to be put in trust with the gospel, even so we speak; <sup>a</sup>not as pleasing men, but God, <sup>a</sup>which trieth our hearts. **5** For <sup>a</sup>neither at any time used

we flattering words, as ye know, nor a cloak of covetousness; <sup>a</sup>God *is* witness: **6** <sup>a</sup>Nor of men sought we glory, neither of you, nor yet of others, when <sup>a</sup>we might have <sup>b</sup>been <sup>b</sup>burdensome, <sup>a</sup>as the apostles of Christ. **7** But <sup>a</sup>we were gentle among you, even as a nurse cherisheth her children: **8** So being affectionately desirous of you, we were willing <sup>a</sup>to have imparted unto you, not the gospel of God

<sup>b</sup> Acts 16. 22. — <sup>c</sup> Chap. 1. 5. — <sup>d</sup> Acts 17. 2. —  
e Phil. 1. 80; Col. 2. 1. — <sup>f</sup> 3 Cor. 7. 2; 3 Pet. 1. 16.  
— <sup>g</sup> 1 Cor. 7. 25; 1 Tim. 1. 12. — <sup>h</sup> 1 Cor. 9. 17;  
Gal. 2. 7; Titus 1. 3. — <sup>i</sup> Gal. 1. 10. — <sup>k</sup> Prov.  
17. 3; Rom. 8. 27. — <sup>l</sup> Acts 20. 33; 2 Cor. 2. 17.

<sup>m</sup> Rom. 1. 9. — <sup>n</sup> John 5. 41; 1 Tim. 5. 17. —  
o 1 Cor. 9. 4, 6; 2 Cor. 10. 2; 2 Thess. 3. 9; Philem.  
8. 9. — <sup>p</sup> 1 Or. *used authority*. — <sup>q</sup> 2 Cor. 11. 9;  
2 Thess. 3. 6. — <sup>r</sup> 1 Cor. 9. 1. — <sup>s</sup> 1 Cor. 2. 3; 3 Cor.  
13. 4; 2 Tim. 2. 24. — <sup>t</sup> Rom. 1. 11; 15. 29.

Philippi, we displayed a courage worthy of our cause. **Our God**—Not a mere Jupiter, sitting on Olympus, but the Infinite, filling the universe. **Contention**—As of an athlete in severe combat. Alluding, no doubt, to his battles for Christianity with pagans, but more especially with (Acts xvii, 5) hostile Jews and their mobocrats.

**3.** How pure, as **yourselves** remember, was our **exhortation**; that is, the cheer and consolation of our blessed **gospel**, or *glad announcement*. **Of**—Or rather, *from deceit*, as our motive. Our preaching flowed forth from some pagan myth, or some Eastern mysticism, or some modern religious fabrication. **Of**—*From uncleanness*; from the sexual rites and abominations which are part of the very religion of heathens. **In**—Attended with. **Guile**—Crafty purpose to deceive, and make gain by you. He was thus, as they knew, pure from fable, lust, and guile.

**4. God... gospel**—His *announcement* was traceable to no mythology, but to **God** himself. And as **in trust** from the absolutely pure, we were pure above all mere human purity.

**5. Flattering words**—This solemn responsibility to **God** alone is attested by our **words**. **Cloak**, or pretext, covering a real **covetousness**, or purpose to make money by you. **God is witness**—And the sincerity of this appeal to God you know as well as we.

**6. Might have been burdensome**—Says Renan, in his "Life of Paul: "

"Ten times he returns with pride to the detail, apparently childish, that he cost nothing to any one; that he has not eaten any one's bread *gratis*; that he works night and day, like an artisan, although he might have done like other apostles, and lived from the altar." But these ten repetitions were not to the same audience. They were statements of the same rule applied to various cases, the importance of which to his mission Paul knew better than Renan.

**7. A nurse**—An image of tenderness, superior knowledge, and care. "Paul," says Renan, "was an admirable missionary. . . . Never was the problem of human education grasped in a livelier and more intimate manner. Do not imagine that his ascendancy was won by flattery, by gentleness. (?) No; Paul was churlish, ugly, at times passionate. . . . He commands; he blames severely: he speaks of himself with assurance, and proposes himself as a model without hesitation." (But see our notes on Acts xx, 17-38.) "But what loftiness! What purity! What disinterestedness!" The word **nurse** means *nourisher*, one who suckles, and includes the mother here, as indicated by the word *her own children*. It means a being who imparts physiological life from her own interior life. And this thought is intensely carried out in the following verse.

**8. Desirous of you**—Eager to get, not yours, but **you**. **Not the gospel**

only, but also 'our own souls, because ye were dear unto us. 9 For ye remember, brethren, our labour and travail: for 'labouring night and day, 'because we would not be chargeable unto any of you, we preached unto you the gospel of

† 2 Cor. 12. 15.—u Acts 20. 34; 1 Cor. 4. 12;  
2 Cor. 11. 9; 2 Thess. 3. 8.

**only**—As the mother imparts her milk. **Our own souls**—As in the milk the mother imparts her own life to her infant, sometimes at the expense of life.

9. **Ye remember**—Paul is solicitous still to ground his statements in their consciousness. All this picture is daguerreotypied on the tablets of their memory, and he does but retrace it. **Labour and travail**—Two Greek words similarly coupled in 2 Cor. xi. 27, (translated "weariness and painfulness,") and 2 Thess. iii. 8; the latter word last, climactically as the stronger term. Wordsworth derives the former, in Greek, from a word signifying to *hew*, and the latter from two words signifying to *carry the logs*. If this be a true etymology the words form a proverbial phrase, *hewing and lugging*, borrowed from the dialect of the primitive fellers of forests. Very applicable, for Paul is here an aboriginal feller of moral forests. **Night and day**—By **night**, that he might preach and visit by **day**; but also **by day**, that he might make sure of his **three sabbath days** of synagogue service, Acts xvii. 2. His **labouring** was probably at his trade of tent-making, on which see note, Acts xviii. 3. From Phil. iv. 15, 16, it appears that Paul did have Philippian aid in his travelling expenses, and also support at Thessalonica. He was aided by the Macedonians at Corinth. Paul was a large taxpayer of the full formed and powerful Churches; but mainly on other objects than himself. **Night and day**—It is a striking proof how deeply the Genesis history was enshrined in the Hebrew mind of all ages, that **night** was always imaged as predecessor of **day**. And this is *philosophical*, for darkness, as a mere absence, must exist until

God. 10 \*Ye are witnesses, and God *also*, \* how holily and justly and unblamably we behaved ourselves among you that believe: 11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his

v 2 Cor. 12. 18, 14.—w Chap. 1. 5.—x 2 Cor. 7. 3;  
2 Thess. 2. 7.

*light*, as the positive entity, comes into being. But, though philosophical, it is not the popularly natural impression; for the obvious daily thought is, that night is the closing appendix to the day, and each new morning is the fresh beginning. Hence, though the Greek cosmogony, borrowing from the primitive, held chaos and night to precede day, yet that order was lost in popular phrase, which was *day and night*; as is the case, in spite of biblical history, with us of modern Christian Europe and America.

Wordsworth suggestively notes the varied New Testament usage. St. Paul always puts *night* before *day*, iii. 10; 1 Tim. v. 5; 2 Tim. i. 3. St. Luke, puts *day* first, Acts ix. 24; except where he gives, in Paul's two speeches, the reverse order, Acts xx. 31, and (by the true reading) xxvi. 7. This is a wonderful occult proof, *first*, that Luke was a Gentile; and, *second*, that his record is a true verbal report of St. Paul's language. Luke ii. 37 is probably in a Hebrew document. In xviii. 7, he probably gives his own order.

St. John gives, in the Apocalypse, the phrase *day and night* five times, iv. 8; vii. 15; xii. 10; xiv. 11, (*day nor night*;) xx. 10. This has an important bearing on the question whether John means the Hebrew *hours* in John xix. 14.

10. **Holily**—As in God's presence. **Justly**—With strict integrity toward men. **Unblamably**—Avoiding evil constructions by others. **You that believe**—And who had opportunity to judge us most truly.

11. **Exhorted**—By presenting earnest motives; **comforted**, in view of persecutions and trials, by presenting heavenly consolations; **charged**, or *adjoined*, as in the presence of an all seeing God, our witness and judge.

children, **12** 'That ye would walk worthy of God, \*who hath called you unto his kingdom and glory.

**13** For this cause also thank we God \*without ceasing, because, when ye received the word of God which ye heard of us, ye received it \*not as the word of men, but as it is in truth, the word of God, which

<sup>γ</sup> Eph. 4. 1; Phil. 1. 37; Col. 1. 10; chap. 4. 1.  
<sup>ε</sup> 1 Cor. 1. 9; chap. 5. 24; 2 Thess. 2. 14; 2 Tim. 1. 9.—<sup>α</sup> Chap. 1. 3.—<sup>δ</sup> Matt. 10. 40; Gal. 4. 14; 2 Pet. 3. 2.

**12. Called you**—In consequence of your faith in Christ. **Kingdom**—After the judgment-day. **And glory**—The resplendence that eternally fills that kingdom.

So closes St. Paul's description of his entrance, labouring, and gospel in Thessalonica, for which Thessalonica is his witness. How they **received** he will now be their witness.

**3. Thessalonica's reception and faithful retention of St. Paul's gospel, 13-16.**

As the last paragraph, vv. 1-12, is an expansion of chap. i. 5, which gives the powerful preaching of the gospel as proof of the divine election (ver. 4) of the Thessalonians, so this paragraph (vv. 13-16) is an expansion of chap. i. 6, giving their acceptance of the gospel as the complete proof of their divine election. For such election implies a true offer of the gospel and a true acceptance.

**13. Thank we God**—From whom the power of accepting comes. **Received**—By the ear. **Received**—Different Greek word from the former **received**, signifying acceptance by will. **Word of God**—It was preached as gospel of God, and was correspondently accepted as word of God. **Effectually**—But not resistlessly, **worketh**. Yet conviction is often resistless, though conversion be free and voluntary. And if powerful conversion be ever resistless, perseverance is not. St. Paul declares that their acceptance was by divine inworking spirit and grace, just as the preaching was in our God. There was a double

effectually worketh also in you that believe. **14** For ye, brethren, became followers \*of the churches of God which in Judea are in Christ Jesus: for \*ye also have suffered like things of your own countrymen, \*even as they have of the Jews: **15** 'Who both killed the Lord Jesus, and \*their own prophets, and have \*persecuted us; and

<sup>α</sup> Gal. 1. 22.—<sup>δ</sup> Acts 17. 5. 13.—<sup>ε</sup> Heb. 10. 33, 34.—<sup>γ</sup> Acts 2. 23; 3. 15; 5. 30.—<sup>γ</sup> Matt. 5. 12; 8. 34, 37; Luke 13. 33, 34; Acts 7. 52.—<sup>δ</sup> Or *chased us out*.

correspondent divine work in the offer and in the acceptance, which in neither case excluded the freedom of man, but in both cases called for **thanks** to God, chap. i. 2, and ii. 13.

**14. Churches... in Judea**—Paul's memory now runs from his European experience back to his Palestine experience. The conversion of his Thessalonians, and their perseverance against persecution, reminds him of the earlier conversion of Churches in Judea, and the terrible contest they suffered from their Jewish kindred. And he now ranks his young Church here on the same footing with those suffering saints of the early day, whose work had already become historical. These young converts were true **followers**, imitators of the true primitive models. **Have suffered**—Your sufferings for Christ are the true badge of your identity with the earlier sufferers. **Own countrymen**—Kindred Gentiles. **They... of the Jews**—Gentiles were persecuted by Gentiles, as Jews by Jews. Generally, the earliest persecutions were by Jews. More slowly did the Romans pass edicts against Christianity.

**15. Who**—After having mentioned **Jews**, Paul's mind runs up the line of Hebrew history and traces the persecutions which the good and holy have received at Hebrew hands. **They killed Jesus, their own prophets**, and finally Paul includes us in the line of virtual martyrs. And so even his Thessalonians are also in the sacred line of holy sufferers. Thence his thought runs down the line of Jewish sin. **Please**

they please not God,<sup>a</sup> and are contrary to all men: **16** <sup>1</sup>Forbidding us to speak to the Gentiles that they might be saved, <sup>2</sup>to fill up their sins always: <sup>3</sup>for the wrath is come upon them to the uttermost.

**17** But we, brethren, being tak-

en from you for a short time <sup>a</sup>in presence, not in heart, endeavoured the more abundantly <sup>a</sup>to see your face with great desire. **18** Wherefore we would have come unto you, even I Paul, once and again; but <sup>a</sup>Satan hindered us. **19** For

<sup>a</sup> Beth. 3. 8.—<sup>4</sup> Luke 11. 52: Acts 13. 50: 14. 19: 17. 13: 18. 12: 19. 9: 22. 21, 22.—<sup>k</sup> Gen. 15. 16:

Matt. 23. 22.—<sup>7</sup> Matt. 24. 6, 14.—<sup>m</sup> 1 Cor. 5. 3: Col. 2. 5.—<sup>n</sup> Chap. 3. 10.—<sup>q</sup> Rom. 1. 13: 15. 22

not God—Though hereditary monotheists, worshipping with a divinely appointed ritual in the Holy Land, and resorted to by devout pagans, they nevertheless please not God, because they receive not his Messiah. **Contrary to all men**—Almost repeating the words of Tacitus, the Roman historian, *adversus omnes alios hostile odium*, "a hatred against all others." The exclusiveness of their monotheism alone would not justify, though it probably occasioned, this charge. But to that the Jews added a fanatical contempt of others instead of a benevolence. It was this fanaticism that not only prevented their accepting Christ, but inspired them to persecute Paul for presenting Christ to either Jews or Gentiles.

**16. Forbidding... speak... Gentiles**—See note on Acts xxi, 40. **Saved**—Through faith in Christ. All this they do to this sad result, namely, to fill, etc. **Always**—Persistently. **The wrath**—Which belongs to them as a race fallen by apostasy. **The uttermost**—Literally, *the end*, the finality, the ultimate downfall inflicted by the wrath, in consequence of their apostasy. Rom. ix, 21, 22. The most conspicuous manifestation of this end was the destruction of Jerusalem.

St. Paul here speaks severely but judicially, and worldly of the prophetic spirit. No mere human love for his people ever surpassed his. Rom. ix, 1-5. Yet from his first conversion Judaism pursued him with reckless hate, just because his great heart opened wide for the conversion of mankind. He was held false to Judaism, because he was true to humanity. The Jews arrested him in their temple, arraigned him before Lysias, before

Felix, before Festus, and finally before Nero, and the only reason why they did not execute him was, because no pagan court would sanction their hate.

**4. St. Paul's anxiety to revisit the Thessalonians, but failure hitherto, 17-20.**

**17.** In the whole of this and the following paragraph, St. Paul's *we* refers to himself, without including Silas and Timothy. Yet it is not quite correct to translate it, with Conybeare, by *I*; for the apostle has a right to call himself *we* in English if he prefers, as well as in Greek. Note, chap. i, 1. **A short time**—Literally, *the period of an hour*. The first hour I left your presence I longed to see you. **Your face**—The images of their features, fresh in memory, heightened his interest for their welfare.

**18. Come unto you**—He was driven from Thessalonica to Berea. He would have gone back again from Berea to Thessalonica, but Satan inspired the Thessalonian Jews to track him to Berea, and he was driven from Berea seaward to Athens. Chap. iii, 1. **I Paul**—An intimation that his *we* in this connexion means *I*, and that the language represents his own personal feeling. **Satan**—The personal devil, (comp. chap. iii, 5,) in whose existence, therefore, Paul not merely believes, but refers to his agency even such comparatively trifling and external matters, because therein there lies prepared a hindrance to the kingdom of God, (compare Eph. vi, 12; otherwise Rom. i, 13; xv, 22; Acts xvi, 6, sq.) The apostle, then, does not every-where, and as a matter of course, speak of Satan. But he knows how, with testing insight, to distinguish. In what this Satanic hindrance consisted we know not; but it

'what *is* our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ' at his coming? **20** For ye are our glory and joy.

—*p* 2 Cor. 1. 14; Phil. 3. 16; 4. 1. —*q* Prov. 16. 31. —*r* 2 Cor. 15. 23; chap. 3. 13;

must have been something of *evil*, either on the side of the Thessalonians, or on that of Paul. In the first case, we should have to think of the *enemies of the gospel* at Thessalonica, whose hatred had been a source of danger to the apostle on his arrival at Thessalonica. In the other case, perhaps of *trials in the Churches*, where Paul had since been, which rendered a removal from them impossible for him. Or, perhaps, of some *sickness* of the apostle. And in connexion with this we might think of Satan's messenger, (2 Cor. xii. 7,) a topic, it is true, on which we know nothing certain. (Comp. also chap. iii. 7.) It is even very possible that both kinds of reasons concurred: that the first time, for example, (and this would best agree with verse 17,) Paul desired to turn back again to Thessalonica from Berea, but was hindered in that by the Thessalonian Jews. Acts xvii. 13.

Wordsworth notes that the Hebrew name Satan is remarkable in this first of St. Paul's epistles.

19. **For**—Momentous reason for this intense anxiety. His young converted Church was his *all*; his **hope, joy, crown of rejoicing**. He asserts this more vividly by question than could be done by affirmation. For his question is again an appeal to them, (note verse 1,) and he expects and inwardly hears their joyful answer. **Presence... Christ... coming**—The **presence** of that **coming** is present to his and their thought. If they are saved in that glorious presence, it will be his **crown** to have instrumentally saved them. They will stand as glorious witnesses of his faithfulness to the divine Master, as he can testify how they turned from **dumb idols** to his glorious service. Such is the apostle's joy and interest in his converts; type of the interest and joy of every minister of Jesus over his work. Trials

### CHAPTER III.

**W**HEREFORE <sup>a</sup>when we could no longer forbear, <sup>b</sup>we thought it good to be left at Athens alone; <sup>c</sup>And sent <sup>d</sup>Timotheus, our

Rev. 1. 7; 22. 12. —*a* Verse 5. —*b* Acts 17. 15. —*c* Rom. 16. 21; 1 Cor. 16. 10; 2 Cor. 1. 19.

and privations that minister may suffer now; too great, indeed, for endurance, but that he may count his results as his **crown** in the day of Christ's **presence and coming**.

20. **For**—In the response which his questions are assumed by his heart to have drawn from them, St. Paul joins with a hearty affirmation.

### CHAPTER III.

5. **St. Paul's sending Timothy (from Athens?) to visit and confirm his Thessalonians**, iii. 1-5.

1. **Forbear**—The old Greek word for this signified first to *cover*, afterward to *contain*, and finally to *contain or restrain* one's self. **Thought it good**—Note on the *noun* of this verb, Eph. 4. 5. Alford remarks here that the word does not carry with it any signification of *pleasure* except so far as we say "it was our pleasure," referring merely to the resolution of the will. But "pleasure," in the ordinary English sense of the word, signifying merely *emotional agreeableness*, never belongs to the words. The Greek term is compounded of *eb*, well, or *right*, and *dokeo*, to seem or appear, or to think. Hence, when used in public decrees, it means, such is the *right-seeming* unto us, the authorities. That *right-seeming* claims to be the just ground of the decree. It is an absolutely just *right-seeming* when the authority is an absolutely just one. When such an authority in English uses the phrase, *it is our pleasure*, as equivalent to the Greek phrase, the word *pleasure* has not its sense of mere gratification, but of *right-seeming*; and of decree accordant with that *right-seeming*. Paul's *right-seeming* was the right-seeming of a right-minded thinker. **Left at Athens alone**—By Timothy. When Paul embarked for Athens from Berea, he sent back command for

brother, and minister of God, and our fellow labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: **3** 'That no man should be moved by these afflictions: for yourselves know that \*we are appointed thereunto. **4** 'For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. **5** For this cause, \*when I could no longer forbear, I sent to know your faith, <sup>1</sup> lest by some

means the tempter have tempted you, and 'our labour be in vain.

**6** <sup>1</sup> But now when Timothy came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, <sup>1</sup> as we also *to see you*: **7** Therefore, brethren, \*we were comforted over you in all our affliction and distress by your faith: **8** For now we live, if ye stand fast in the Lord. **9** \* For what thanks can

*d* Eph. 3. 18.—*e* Acts 9. 16; 14. 23; 20. 23; 31. 11; 1 Cor. 4. 9; 2 Tim. 8. 19; 1 Pet. 2. 31. / Acts 20. 24.—*g* Verse 1.—*h* 1 Cor. 7. 8; 2 Cor.

11. 3.—*i* Gal. 2. 2; 4. 11; Phil. 2. 16.—*k* Acts 18. 1, 5.—*l* Phil. 1. 8.—*m* 3 Cor. 1. 4; 7. 6, 7, 12.—*n* Phil. 4. 1.—*o* Chap. 1. 2.

Silas and Timothy to follow him to Athens. Acts xvii, 15. This Timothy may have obeyed, and thus St. Paul and Timothy may have been briefly together in Athens. But in time, as here narrated, Paul's anxiety for his Thessalonians became so great that he concluded to send Timothy back again to them, though he would be thereby left at Athens alone. It does not appear that Silas came to Athens. But both joined St. Paul at Corinth. Acts xviii, 5.

**2. Brother . . . minister . . . fellow labourer**—Such are the terms in which St. Paul commends Timothy to Thessalonica. While at Philippi and Thessalonica Timothy seems to have been a silent servitor to the apostle. But he was every day growing. In spite of youth and modesty, St. Paul knew that he was competent to be not only a messenger, but a gentle confirmer of the waning faith of the tried Thessalonians.

**3. These afflictions**—The persecutions encountered from their countrymen. Chap. ii, 14. **Appointed thereunto**—To suffer these persecutions is the very mission to which we as Christians are appointed. They are the severe yet glorious lot of our sacred profession.

**4. We told you before**—Of that hard but holy mission you were fairly forewarned.

**5. For this cause**—Their afflictions: an earnest repetition. It was

not for cause of mere homesick longing for them; but for cause of their trials and the persistence of their faith, and the surety of their eternal salvation, that he could no longer forbear. **The tempter**—*Satan*, chap. ii, 18, by himself or his human agents.

**6. Timothy's return and report; and St. Paul's consequent feeling and present prayer for them**, 6-13.

**6. From Thessalonica Timothy returns and reports to St. Paul at Corinth.** See note, Acts xviii, 4. The apostle, who up to that arrival had hardly been himself at Corinth, takes new life. The rich outburst of exultation here is a delightful commentary on Luke's account of his then revolution of feeling. **Good tidings**—The Greek word for *gospel*. Timothy's report was a very *evangel* to our apostle. Three delightful facts Timothy reported: their faith, or firm persistence, spite of persecution, in Christian truth; their love, evincing the beauty of Christian goodness; their remembrance of their apostle, to which remembrance his mindful love was responsive.

**7. Comforted . . . in all our affliction**—Both in his anxiety for them and his depression, as to Corinth. Note on Acts xvii, 4, 5.

**8. We live**—We were *lifeless, dead*, until your life and love revived us.

**9. Thanks . . . render**—Our apostle now *first* describes his thanks, his joy, his nightly and daily prayers over the

we render to God again for you, for all the joy wherewith we joy for your sakes before our God; **10** 'Night and day 'praying exceedingly 'that we might see your face, 'and might perfect that which is lacking in your faith? **11** Now God himself and our Father, and our Lord Jesus Christ, 'direct our way unto you. **12** And the Lord 'make you to increase and abound

*o* Acts 26. 7; 2 Tim. 1. 3.—*o* Rom. 1. 10, 11; 15. 23.—*o* Chap. 2. 17.—*o* 2 Cor. 18. 9, 11; Col. 4. 12.—1 Or. *guida*.—*o* Mark 1. 8.—*o* Chap. 4. 10.

news from Thessalonica; and, *then*, breaks forth into one of those same prayers in their behalf.

**10. See your face**—Repeatedly St. Paul did pass through Thessalonica and confirm and make powerful that future stronghold of Christian faith. **Lacking**—Literally, the *lackings*, deficiencies, or falterings of **your faith**, whether of belief in Christian truth or firmness of Christian profession.

**11. Now**—And now the prayer flows forth. It is three prayers in one: *first*, for a divinely directed **way unto them**; *second*, a perfecting of **love**; and, *third*, an unblameable fitness for the coming of Christ. The first is impliedly *in order to* the second, and both expressly *in order to* the third. May God himself accomplish what I have in vain attempted, namely, **direct**, etc. It is a striking fact that both here and in 2 Thess. ii. 16, 17, the verb is singular in the Greek with God and Christ for the nominative; a striking proof of the apostle's assumption of their oneness. **Unto you**—Not simply in order to gratify our affection, but in order to your Christian confirmation and perfection.

**12. Abound in love... toward all**—As the central Christian grace, which includes or implies all others.

**13. Unblameable in holiness**—Not, as Olshausen interprets, that holiness which consists in Christ in us, invisible here but made visible hereafter; nor in the perfect keeping of the Christless law; but in a personal holiness wrought in us by Christ, whereby we

in love 'one toward another, and toward all *men*, even as we *do* toward you: **13** To the end he may 'stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ 'with all his saints.

#### CHAPTER IV.

**FURTHERMORE** then we 'beseech you, brethren, and 'ex-

*o* Chap. 4. 9; 5. 15; 2 Pet. 1. 7.—*o* 1 Cor. 1. 8; Phil. 1. 10; chap. 5. 28; 2 Thess. 2. 17; 1 John 3. 20, 21.—*o* Zech. 14. 5; Jude 14.—1 Or. *request*.—2 Or. *beseech*.

are enabled so to avoid sin and so to live in a perfect repentance for all infirmities as to receive the ever continuing, forgiving power of Christ's blood, and a continuous uncondemning acceptance with God. **At the coming**—And this personal holiness, wrought by the cross of Christ, can stand scrutiny at the throne of Christ. He who is in perpetual forgiveness of us here, will not condemn us there. Since he will see that all our blamelessness, though attained by us, is wrought by him. **With all his saints**—Bringing their blessed spirits from Paradise to the resurrection scene. But in the Old Testament, as Olshausen remarks, the term for *saints*, *holy ones*, "undeniably means *angels*, as in Ps. lxxxix. 7; Zech. xiv. 5; Dan. viii. 13; ix. 20. Besides, angels are named as accompanying Christ in his advent. Matt. xvi. 27; xxv. 31; 2 Thess. i. 7; Jude 14."

#### PART SECOND.

THE PROSPECTIVE AND HORTATORY SECTION, iv, 1-v, 28.

#### CHAPTER IV.

**1. Exhortation to sanctification**, 1-8.

**1. Furthermore**—*Ἄλλοις οὖν*. *Finally, then*. The writer has finished the *history*, and proposes to conclude; but his *conclusion*, in the glow of thought, becomes nearly as long as his *history*. The *then*, or *therefore*, indicates that this second, or hortatory part, is

hort *you* by the Lord Jesus, 'that as ye have received of us <sup>b</sup> how ye ought to walk <sup>c</sup> and to please God, <sup>e</sup> ye would abound more and more. <sup>2</sup> For ye know what commandments we gave you by the

<sup>a</sup> Philippians 1. 27; Colossians 2. 6.—<sup>b</sup> Chapter 2. 12.—<sup>c</sup> Colossians 1. 10.—<sup>d</sup> Romans 12. 2; Ephesians 5. 17.

deduced from the first part, and specially from chap. iii. 13, the **stablish . . . holiness. Beseech you . . . and exhort**—Literally, *we ask you*, as a favour; and we *exhort you* as your duty. **By**—Rather, *in*. It is not adjuratory, but states the exhortation to be *in* Jesus. **How**—Literally, *the how*; the method and type of the new Christian holiness, unknown to the world hitherto. **Abound**—If we have the true type of holiness, we cannot be too holy, although we may make too high a profession; and we may change the type by giving it an overdoing spirit. The true type recognises the proper modifications.

2. **For ye know**—Again appealing to their memories as to the *how* enjoined by the **commandments** which he gave in his preaching while with them. **By**—Rather, *through Jesus*; as their moral **commandments** were first given by him.

3. **For this**—To sum up the whole of these **commandments. Will**—Without the Greek *article*, a **will**. So Bengel, "Many are God's wills or volitions. Acts xiii. 22." But it is a very dangerous distinction which some theologians make, (as Barnes here,) between God's decree or "secret will," and his **commandments** or "revealed will;" as if God decreed one thing and commanded its opposite. **Sanctification**—Holiness, avoidance of evil and practice of good, through the blessed guidance and aid. **Abstain from fornication**—Which **abstain** is a particular branch of **sanctification**; the *negative*, of which verse 4 gives the *positive*.

4. **Vessel**—Some ancient and most modern commentators (including Wesley and Clarke) understand by this word *wife*; our translators, the Vul-

Lord Jesus. **3** For this is 'the will of God, *even* <sup>e</sup> your sanctification, 'that ye should abstain from fornication: **4** 'That every one of you should know how to possess his vessel in sanctification and

<sup>e</sup> Ephesians 5. 27.—<sup>f</sup> 1 Corinthians 6. 15, 18; Ephesians 5. 3; Colossians 3. 5.—<sup>g</sup> Romans 6. 19; 1 Corinthians 6. 15, 18.

gate, and many commentators, understand the **body**. If the meaning be *wife*, then Paul's advice is, avoid fornication by getting a wife and living in chaste matrimony. The authority for this import of the term **vessel** is not strong. It is used in that sense by the Rabbies, but not by St. Paul or any sacred writer. Lünemann argues vigorously for that meaning here, quoting the usual Rabbinical passages. So Megilla on Esther i. 11, thus comments: "At Ahasuerus' feast, certain impious persons said that the Medic ladies were the more beautiful; others the Persian. Said Ahasuerus to them, "My vessel, which I use, is neither Medic nor Persic, but Chaldaic." That Paul ever was aware of this import is not hereby proved: and certain it is he never elsewhere uses the word **vessel** in the sense of wife, or of exclusively the female sex. When with him **vessel** means *person*, it is either masculine or belongs to either sex. Acts ix. 15, "a chosen vessel;" Rom. ix. 21, "vessel unto honour;" 22, "vessels of wrath;" 23, "vessels of mercy;" 2 Cor. iv. 7, "earthen vessels;" 2 Tim. ii. 21, "vessel unto honour." The words of 1 Pet. iii. 7, which seem to limit the term to the female sex, really do the reverse. That passage simply affirms that of the *two vessels*, male and female, the female is "the weaker" one. The biblical import of the word, therefore, seems to be strongly against the word *wife* or *woman*, and in favour of *person* or *body*.

But the Greek of the word **possess** does signify *acquire, get possession of, purchase*, rather than simply *possess*. It not only suits the idea, *get a wife*, but is, in fact, used in Ruth iv. 10 (Septuagint) to signify *getting a wife by purchase*. The word might, indeed, be



honour; **5** <sup>1</sup>Not in the lust of concupiscence, <sup>1</sup>even as the Gentiles <sup>1</sup>which know not God: **6** <sup>1</sup>That no man go beyond and <sup>1</sup>defraud his brother <sup>1</sup>in any matter: because

<sup>1</sup> Rom. 1. 24. 26; Col. 3. 5.—<sup>1</sup> Eph. 4. 17.—<sup>1</sup> 1 Cor. 15. 34; Gal. 4. 8; Eph. 4. 12; 2 Thess. 1. 8.—<sup>1</sup> Lev. 19. 11; 1 Cor. 6. 8.

used to signify *get possession*, morally, of your body, and hold it to the law of chastity; but no so striking case of this ethical sense can be quoted as the above marital one of getting a wife. So far as this word is concerned, the argument is favourable to the latter meaning. The phrase **in sanctification and honour** is most suitable to the mastery of the **body**, and the application to which that mastery is to be positively directed: just as the next phrase, next verse, describes the negative application.

5. Master your body and use it not in the **lust**, or passion, of **concupiscence**, or sensual appetite. This seems to give the balance very decisively in the sense of **body**. Before **vessel**, however, the Greek has the word *own*, omitted by our translators. From this Lünemann strongly argues from the antithesis between having a wife of your *own* and meddling with other women. But, in spite of his logic, the answer of Olshausen is valid. Nothing material is more a man's *own* than his body; and St. Paul might well emphasize the thought that every man should take care of the purity of *his own*. The strongest argument in favour of the meaning *wife*, is 1 Cor. vii. 2. *Let every man have his own wife*; which looks very strongly like a parallel passage, a saying the same thing in slightly different words. **As the Gentiles**—Who not only were licentious, and often made a boast of license, but even transformed it into a religious rite. **Know not God**—They know Jupiter, Mars, and Venus, the impersonation of their own ambition, war, and lust; but **God**, who wills **your sanctification**, they **know not**.

6. The verbs **go** and **beyond**, here, **know**, verse 4, and **abstain**, verse 3, are three co-ordinates, all unfolding the branches of **sanctification** of verse 3.

that the Lord <sup>1</sup>is the avenger of all such, as we also have forewarned you and testified. **7** For God hath not called us unto uncleanness, <sup>1</sup>but unto holiness. **8** <sup>1</sup>He there-

<sup>1</sup> Or, oppress, or, overreach.—<sup>1</sup> Or, in the matter.—<sup>1</sup> 2 Thess. 1. 8.—<sup>1</sup> Lev. 11. 44; Heb. 12. 14; 1 Pet. 1. 14.—<sup>1</sup> Luke 10. 16.

This third branch implies purity from business frauds. **Go beyond**—Over-run, or overreach **his brother**. That is, **his brother** Christian; but Lünemann well remarks, that St. Paul applies the precept to the treatment of Christians, not because he would not include all other men, but the Christian circle is what he has in his present view. **In any**—Rather, *the*. **Matter**—*The* business **matter** at any time in hand. See Winer's New Testament Grammar on the phrase. We prefer, with Lünemann, against Alford, to interpret this verse of business fraud, rather than overreaching, etc., in sexual matters, because the Greek words lie in the former line of thought; and because, in a community so full of commercial greed as well as license as Thessalonica, we can hardly suppose that St. Paul's reproof would be confined to the last alone. **Avenger**—Punisher of **all such** as are guilty of fornication and fraud. **Forewarned**—*The fore*, says Lünemann, means before the execution of the judgment; the past tense **warned** places the utterance of the warning at St. Paul's first visit.

7. **For**—Ground of these warnings. **Not called us**—Says Erasmus, (quoted by Lünemann,) "God has not called us under the law that we should be impure, since, indeed, the very cause and condition of our calling is, that we should cease to be what we once were." **Uncleanness**—Impurity; primarily applicable to sexual impurity, but capable of including any moral contamination, as here of both adultery and fraud. These were closely allied vices, and, to the chaste and unselfish mind of the apostle, both were a foul stain upon the body and soul.

fore that <sup>9</sup>despiseth, despiseth not man, but God, <sup>9</sup>who hath also given unto us his Holy Spirit.

<sup>9</sup> But as touching brotherly love <sup>9</sup>ye need not that I write unto you: for <sup>9</sup>ye yourselves are taught of God <sup>9</sup>to love one another. **10** <sup>9</sup>And

indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, <sup>9</sup> that ye increase more and more; **11** And that ye study to be quiet, and <sup>9</sup> to do your own business, and <sup>9</sup> to work with your

5 Or. *rejecteth*.—<sup>9</sup> 1 Corinthians 2. 10; 7. 40; 1 John 3. 24.—<sup>9</sup> Chapter 5. 1.—<sup>9</sup> Jeremiah 31. 34; John 6. 45; Hebrews 6. 11; 1 John 2. 20.—<sup>9</sup> Matthew 22. 39; John 13. 34; 15. 13; Ephesians 5. 2; 1 Peter 4. 8; 1 John 2. 11. 28; 4. 21.—<sup>9</sup> Chap. 1. 7.—<sup>9</sup> Chap. 3. 12.—<sup>9</sup> 2 Thessalonians 3. 11; 1 Peter 4. 15.—<sup>9</sup> Acts 20. 35; Ephesians 4. 28; 2 Thessalonians 3. 7.

**8. Despiseth**—These warnings of vengeance upon all violations of the law of purity in sex and business. **Not man**—Though I am but a man, who declare the law. **But God**—Who is real author of the law. **Holy Spirit**—By which he both inspires this declaration and bears it home upon the conscience.

**2. Exhortation to brotherly love and quietness, 9-12.**

**9. But...ye need**—How was there need to write so fully and severely in regard to *lust* and *fraud* as in the last paragraph, and nothing in regard to **brotherly love**? Not, we may reply, because here, as in the Corinthian Church, there had been any flagrant outbreak of lust or any fornicator to excommunicate. So far as public notoriety was concerned, it was in this respect a blameless Church. But, 1. The paragraph upon these two vices is preventive rather than corrective. It seeks by the most solemn warnings to forestall future vice rather than to rebuke the past. 2. The law of chastity, according to the new life, needed to be laid down with the awfulness of the penalty on transgression. Heathenism had made the crime trivial, jocular, rather smart, and even religious and right. All this must Christianity reverse, and place it among the most heinous sins, and subject it to the most fearful penalties. But as to **brotherly love**, the Christians were taught of God, or, in a single Greek compound, *God-taught*. The first inspiration of spiritual life was love to Christ and love to the image of Christ in the Christian brother. It was the God-given instinct of the Christian being, and they needed no formal law or prescribed penalty.

**10. Ye do it**—Timothy had seen it and reported. **More and more**—What you have is of the right sort; let it richly abound.

**11. Study to be quiet**—A slight caution against what has perhaps alloyed the purity or endangered the continuance of this love. Harmonious love cannot well endure and abound unless each one keeps his place and performs well each his respective part. Love can hardly exist among a community of idlers, and pauper parasites upon others' bounty. **Do your own business**—It would seem as if some of the Church imposed upon the liberality of others, neglecting industry, and looking in some degree to donations for a support. Lünemann objects that this supposes the Church divided into two classes of givers and takers. But it only implies that there were some known to Timothy who negligently depended too much on the liberality of their brethren, and so endangered the harmony and love of the Church. There is no allusion, either here or in 2 Thess. iii, 6-12, to any influence derived from the expectation of the immediate advent of Christ as producing this neglect of business. At the time of writing this first epistle, indeed, it does not appear that Paul understood that there was any commotion about the immediate Coming. Evidently Timothy had brought him no such information. On the contrary, the excitement therefrom arose after this epistle, and not from St. Paul's previous preaching, but from causes detailed in the second chapter of the second epistle. **With your own hands**—As Auberlen (in Lange's Bibel-Werk) suggests, the Thessalonians

own hands, as we commanded you; **12** That ye may walk honestly toward them that are without,

or Rom. 12. 18; 2 Cor. 8. 21; Col. 4. 5.

were doubtless mostly handicraftsmen. And we may add the idlers, predisposed to live upon others, were, no doubt, all hand workers. Paul, therefore, here utters no rebuke on brain workers, who are as truly *workers* as mechanics are. **As we commanded you**—And set the example. 2 Thess. iii, 8–10.

**12. Honestly**—Reputably; securing the respect of heathen **that are without the Church**. Even in his first preaching, irrespective of any special tendencies to idleness in the Church, St. Paul had made effort to form the new Christians into models of regular, conscientious industry, in the midst of Greek idleness, in order to impress and correct the outside world. **May have lack of nothing**—So that there may be no Christian mendicants, and no pagans to taunt the Christians as loungers or vagrants.

**3. Exhortation to composure in regard to lately deceased brethren—since they will not be overlooked at Christ's coming, 13–18.**

**13. But**—This is the earliest written part of St. Paul's apocalypse. See notes on 1 Cor. xv. The commentator needs search for no occult connexion between this and the previous paragraph, for St. Paul here introduces an entirely new topic. It was suggested, we suppose, by information derived from Timothy, or some other comer from Thessalonica, of the state of feeling among some mourning Christians there who feared that their lately deceased Christian friends would lose their blessed share in the glorious advent of Christ.

One is tempted to ask in surprise, Could it be that the apostle preached there more than three weeks, and gave glowing descriptions of the coming of Christ, (Acts xvii, 2–4, and notes,) and never described the resurrection? Were these Thessalonians really ignorant of the doctrine of the resurrec-

tion of the dead? Olshausen vainly supposes that they understood the final resurrection of all mankind, but feared that none but living Christians would share the glorious first resurrection one thousand years earlier than the final.

**13 But I would not have you to**

6 Or, of no man.

nothing. **13 But I would not have you to** tion of the dead? Olshausen vainly supposes that they understood the final resurrection of all mankind, but feared that none but living Christians would share the glorious first resurrection one thousand years earlier than the final. But, *first*, There is no mention ever made by St. Paul of two bodily resurrections, or of any intervening thousand-year period, nor any indication that he ever held any such doctrine. *Second*, It is difficult to conceive how they could have imagined any such first resurrection without including, what is held to be its very purpose and essence, the glory of *all* believers therein.

But it is not so easy to fix in the mind and memory of a series of miscellaneous audiences of pagan hearers an entire new system of Christian doctrine in a brief time. Some will hear a particular doctrine explained, others not. Some will remember; others not. So that important blanks will remain. And St. Paul preached to the *living*; and many would forget that the *dead* were concerned. And it is remarkable that some of the most vivid and extended descriptions of the last day in the New Testament omit the resurrection. Such is the case in our Lord's great discourse in Matt. xxiv and xxv. Such in 2 Thess. i, 7–10. The resurrection, as Auberlen remarks, was a difficult thought for the Greek mind to take in. It is possible, also, that these doubting mourners were but a small part of the Church, and many of them even new converts from heathendom who had never heard St. Paul. We can easily conceive, therefore, that there should be those who feared that a scene like 2 Thess. i, 7–10, might concern the living only, and not the dead. **Have . . . ignorant**—Paul's habitual formula in negative or positive shape of starting a new topic. "I would that ye knew." Col. ii, 1. "I would not that ye should be ignorant." 1 Cor. x, 1.

be ignorant, brethren, concerning them which are asleep, that ye sorrow not, <sup>even as others</sup> which

<sup>y</sup> Lev. 19. 28; Deut. 14. 2; <sup>2</sup> Sam. 12. 20. — <sup>s</sup> Eph.

So 1 Cor. xi, 3, and Phil. i, 12. **Are asleep**—More literally, "have fallen asleep," as if alluding to the lately deceased. The idea of **sleep** is vividly impressed upon the imaginations of all persons who gaze upon the face and form of one lying in the stillness of death. This impression, however, pertains properly only to the body, and the word in Scripture, authorizes no belief of "the sleep of the soul." In fact, even in our natural sleep, the soul may be in one sense unsleeping. While the body is lying in perfect stillness, the mind may be roaming the world in dreams. And that striking fact has served to keep alive among barbarous tribes the belief in the separateness and immortality of spirit. **Sorrow not... as**—He does not forbid **sorrow**, but would prevent that **sorrow** of despair rising from **no hope** of immortality. **No hope**—In the most primitive ages the Egyptians retained, probably from original tradition, a vivid belief in a resurrection of the body. It was this belief that largely inspired the practice of embalming the body, as if thereby the resurrection would be facilitated. The mission of Moses seemed to be to draw out the doctrine of God and reconciliation with him by atonement for sin, and even the doctrine of immortality was left in the background. The earlier classic ages believed in Elysium and Tartarus. But as speculation grew powerful, tradition grew dim, and faith declined and left **no hope**. See notes, 1 Cor. xv. Nothing in all poetry is more pathetic than the lines of the Greek Moschus, ending with "we shall sleep the long, limitless, unawakable slumber." Theocritus says, "There are hopes in the living, but hopeless are the dead." Æschylus, "Of the once dead there is no resurrection." And the pagan epitaphs are often sentences of everlasting extinction. Says Mr. Withrow in his work on the Catacombs: "*Domus*

have no hope. 14 For <sup>if</sup> we believe that Jesus died and rose again, even so <sup>they</sup> also which sleep in

2. 12. — <sup>a</sup> 1 Cor. 15. 18. — <sup>b</sup> 1 Cor. 15. 18; ch. 2. 12

*æterna*, an eternal home, and *Somno æternali*, in eternal sleep, are written on their tombs, frequently accompanied by an inverted torch, the emblem of despair." So also "*Infanti dulcissimo quem Dñi irati æterno somno dederunt*—To a very sweet child, whom the angry gods gave to eternal sleep." And so, with a sad gayety, "While I lived, I lived well. My play is now ended, soon yours will be. Farewell and applaud me."—*Catacombs*, pp. 435, 438.

14. **Jesus died**—Both here and in 1 Cor. xv, 3, Paul says **died** of Christ; but **sleep** of the **saints**. An indication that in accordance with the spirit of Christianity he sees in **sleep** a thought of the waking. Even with hopeful pagans this emblem was used. A Greek epitaph says, "He sleeps; say not the good can die." Our Lord in John xi, 11, and other places, naturalized this language in Christianity. The Catacombs, those cities of the dead saints of the first centuries, cut beneath the surface of the earth in the soft rock, are made morally luminous by the spirit of purity and hopefulness pervading the epitaphs. The image of hopeful **sleep** is predominant. "*Zoticus hic ad dormiendum*—Zoticus here laid to sleep; *Dormitio Elpidis*—The sleeping place of Elpis; *Dormivit et Requiescit*—He has slept and is at rest."—*Catacombs*, p. 430. The true life and glory of the *spirit* above, as contrasted with the *corpse* and *sepulchre*, are thus indicated: "She departed, desiring to ascend to the ethereal light of heaven." "Here sleeps in the sleep of peace the sweet and innocent Severianus, whose spirit is received into the light of the Lord." "Here rests in the sleep of peace Mala... Received into the presence of God."—*Catacombs*, pp. 427, 8. These passages record the testimony of the early Church, 1. To the essential distinction of body and soul; the duality of man's constituted nature: 2. To the supernal existence

Jesus will God bring with him. **15** For this we say unto you 'by the word of the Lord, that 'we which are alive and remain unto the coming of the Lord shall not

c 1 Kings 13. 17, 18; 20. 25.—d 1 Corinthians 15. 51.

of the soul above, while the body lies in the tomb below; a denial of the sleep of the soul: 3. To the resurrection of the same body; as the body that wakes is the same body that sleeps. **Sleep in**—Or rather, *through Jesus*. But how can the saints be said to be dead *through* Christ. Most commentators seem to think it to be too refined to make Paul say that their death is made to be a *sleep through Jesus*. They, therefore, connect *through* with **bring**, and read, God will, through Jesus, bring them with him; bring them, that is, from the grave into resurrection. But Alford argues, that inasmuch as **sleep** is spoken of Christian death alone, Paul truly means that so blessed a distinction is *through Christ*. Wordsworth plausibly renders it, "those who have been laid asleep, *somno compositos*, through Jesus." **Will...bring**—That is, from their graves, back to us, **which are alive**.

**15. Word of the Lord**—Some understand the words of Christ in Matt. xxiv. 31. Others refer the phrase to the *meeting* of the bridegroom by the sleeping virgins. Others, to a tradition of Christ's declaration. Lünemann parallels it to "the word of the Lord" in 1 Kings xx. 35, and interprets it, correctly, of a special revelation to St. Paul. So Gal. i. 12; ii. 2; Eph. iii. 3; 2 Cor. xii. 1. **We**—Lünemann and Alford utter more forcible protest than argument in behalf of the supposition that this word demonstrates St. Paul's expectation to be one of the **alive** at the Parousia. Note on 1 Cor. xv. 51. **Shall not prevent**—Shall not go before. The old English meaning of the word; which comes from *pre*, before, and *venire*, to go. One may go before another, either to *stop* him, or to *lead* him. The latter sense of the word has been lost in modern times; so that *preventing grace* would now mean the

prevent them which are asleep. **16** For 'the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with 'the trump of God: 'and

e Matt. 24. 30; Acts 1. 11; 2 Thessa. 1. 7.—f 1 Cor. 15. 52.—g 1 Cor. 15. 22.

grace that *stops* a man, and not, as properly, the grace that *leads* him *forward*. St. Paul means that the living shall take no precedence of the raised dead; the latter shall have an equal entrance; in fact, their resurrection shall be *first*; that is, shall precede the resurrectional **change** of the living.

**16. Lord himself**—Not by messenger or representative, but his own personal **self**. Then shall our eyes behold **Him**. The **Himself** is emphatic with divine dignity. **From heaven**—From God's right hand in the highest heavens. See note on 2 Cor. xii. 1-4. **With**—No commotions of nature are here described, though other passages assure us of their existence. 2 Peter iii. 10; Rev. xx. 11. Only the three vocalities of the descending powers are given, the **shout** of the mighty host; **the voice of the archangel**, their leader and the Lord's herald; and **the trump of God**, a strain of celestial music. These announce the Incarnate Person in the rear; *to whom the whole host is as an advance procession*. **Shout**—Generally signifies the cry of an onward movement. **An archangel** rather than **the**. To inquire which **archangel**, Michael or Gabriel, is useless, though popular fancy generally designates the latter. The word signifies chief-angel, and is used here to designate him as present captain of the lord's host. **Trump of God**—*Vocal* symbol of the divine Presence and Person; as the glory is the *visible* symbol. Its tones are heard, but no instrument is seen. It was, probably, never heard but once by human ears, and that was at Sinai. Exod. xix. 16-19. Then, as here, it was the announcing strain of the celestial hosts forming the advance procession of the approaching divine One. Then there were "thunders and lightnings, and a thick cloud upon the

the dead in Christ shall rise first: **17** <sup>a</sup> Then we which are alive and remain shall be caught up to-

<sup>a</sup> 1 Cor. 15. 51.—<sup>a</sup> Acts 1. 9; Rev. 11. 12

mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled . . . to meet with God . . . And when the voice of the trumpet sounded long, [as if the Jehovah were slowly coming,] and waxed louder and louder, [as he drew nearer and nearer,] Moses spake, [as if He had now arrived,] and God answered him with a voice" [as being now present.] And so these present peals, sounding to human souls like the piercing and ever-increasing tones of a trumpet, are the signal of the approaching CHRIST. **Rise first**—This does not mean the **first** of two resurrections; but **first** and before **we which are alive are changed. First and then** in the next verse are correlatives.

**17. Then we**—After the dead have **first risen. Caught up**—This upward movement is preceded by the change by which this mortal puts on immortality. By that change the glorified body is able to neutralize gravitation by volition. But in this case they are **caught up** by divine power, the phrase implying great *suddenness*. **With them**—The dead in Christ. **In the clouds**—The passage quoted by Alford from Theodore, comparing this to our Lord's ascent upon a cloud, misses the mark. The true parallels are Dan. vii, 13, and Rev. i, 7: "Behold, he cometh with clouds;" an image of altitude and misty grandeur. **In the air**—Simply a designation of locality or region; aerial space. Eph. i, 3, and ii, 2. The grand congregation of the judgment may be in pure space; for these resurrection bodies, absolved from the power of gravitation, and of power by pure volition, can tread upon a plane of pure space as easily as Jesus trod upon the sea, or as we tread upon a pavement. Of a burning world, a resurrection and condemnation of the wicked, and a new earth, no account is here given; for, as Lünemann well notes, St. Paul does not here profess to give a full picture of the last things, but simply such a glimpse as shall meet

gether with them in the clouds, to meet the Lord in the air: and so <sup>b</sup> shall we ever be with the Lord.

<sup>b</sup> John 14. 8; 17. 24.

the doubt and grief in regard to the late deceased Christians. **Ever be with the Lord**—Not as limited to this one mid-space region, though it and the new earth may be within their future range; but in the highest heaven, the capital of the great system centred by the throne. And now science demands, Where is the final heaven of the glorious resurrection, as distinguished from the intermediate paradise of the blessed disembodied spirit? And where is the final hell, *gehenna*, as distinguished from the *hades* or *Tartarus* of the intermediate state of the impenitent? See note on 2 Cor. xii, 1-4; Eph. i, 2, and iv, 8-10.

Astronomers of the present day assure us that all planets are destined, in time, to narrow their orbits, lose their heat, and fall into the sun. The sun, as satellite to a greater sun, is to fall into and be swallowed by its central sun; and finally, the utmost central sun will swallow the whole system of stars and suns, from which all heat will have departed and form a final lifeless, frozen char. It may be, then, that our whole material system of worlds, as well as our earth, is under the doom of sin, sin older than the fall of Adam, and so may be destined to become the eternal abode and monument of sin and wrath. The "everlasting fire" of Matt. xxv, 41, was prepared for sinners older than man, namely, the devil and his angels. This may be the final *Gehenna*. But whither goes the *energy*, which scientists tell us is departing with the heat from the present entire material system, and pouring into immensity? The ingenious authors of the "Unseen Universe" suggest that it goes to crystallize into a future universe, including that Future State, that Heaven of the resurrection, to which our faith is looking. So he who is Lord of all said to his disciples, "I go to prepare a place for you." That place may be in the present highest heavens; the circumambient zone

**18** 'Wherefore, 'comfort one another with these words.

## BUT of 'the times and the sea-

*1 Chap. 5. 11.—7 Or. embold.—a Matt. 24. 3; Acts 1. 7.*

that girds our starry universe, separating it, perhaps, from other universes, with which our history does not connect. That future state, formed of the pure forces that gave life and power to this dark system, may be the new heavens and earth "wherein dwelleth righteousness." It may gradually supplant our present stellar system.

The terms distinguishing the regions of the invisible world are so irregularly translated that the English reader may be aided by the following summary:—

*Hades* (which should never be rendered *hell*, but be used in English without change as the generic name of the intermediate abode) occurs in the following passages: Matt. xi, 29; xvi, 18; Luke xii, 15; xvi, 23; Acts ii, 27, 31; 1 Cor. xv, 55; Rev. i, 18; vi, 8; xx, 13. *Paradise*, (the blessed phase of *hades*), Luke xxiii, 43; 2 Cor. xii, 4; Rev. ii, 7. A comparison of Rev. ii, 7, with xxii, 2 suggests, that as in the eternal state beyond the judgment *hades* is merged in *gehenna*, (Rev. xx, 14,) so paradise is merged in the eternal heaven. *Tartarus*, in verb form, (the adverse phase of *hades*.) 2 Pet. ii, 4. *Gehenna*, (hell,) the final opposite of heaven. Matt. v, 22, 29; x, 28; xviii, 9; xxiii, 15, 33; Mark ix, 43, 47; Luke xii, 5; James 3, 6.

**18. Comfort... words**—After they had been read unto all, (chap. v, 27,) record them in your memories; and be ready to remind one another of their consoling import.

### CHAPTER V.

**4. The second advent, though not at hand, will be a sudden surprise to those upon whom it does come, 1-11.**

**1. But**—This very distinct outline of the event of Christ's coming I can reveal, but the *when* is in the dark background. **Times and the seasons**—Of the great closing events of the

sons, brethren, 'ye have no need that I write unto you. **2** For yourselves know perfectly that 'the day of the Lord so cometh as a thief in the night. **3** For when

*b Chap. 4. 9.—c Matt. 24. 43; Luke 12. 39; 2 Pet. 3. 10; Rev. 3. 3.*

world. The plural is used, as in Dan. ii, 21, Acts i, 7, to denote the general principle that prophecies of the mundane future, though indicated by mystic chronological measures, are essentially *timeless*. **Times** are the great time-flows of thousands of years; **seasons**, the special *time-points*, or epochs, that divide off the flow. It was on this very point that 2 Peter iii, 8 declares that "one day is with the Lord as a thousand years, and a thousand years as one day." Prophetic time is measured by the arithmetic of God. **No need**—For they had already been warned by St. Paul of the entire unrevealedness of *times*, and were in the Christian state of preparedness.

**2. Yourselves**—Emphatic; as also iv, 9. **Day of the Lord**—An Old Testament phrase to designate any period of God's terrible visitation. Joel i, 15; ii, 11; Ezek. xiii, 5; Isa. ii, 12. Here specifically applied to the day of the event just described, iv, 15-18, the Parousia. **A thief in the night**—This remarkable comparison of the Lord to a thief was first used by our Lord himself in Matt. xxiv, 43, 44; and Luke xii, 39, 40. And thence it became a standard simile. 2 Pet. iii, 10. Wordsworth acutely argues that none but Jesus would have invented such a comparison, and that, therefore, the Thessalonians must have had a gospel of either Matthew or Luke, to have learned it from. That Matthew, in its Hebrew form, was early written, we have indicated in our Introduction to that gospel. And we are inclined to believe that Luke was now extant. But had the Thessalonians a copy of either in possession, how could they be so ignorant of the resurrection as iv, 13-18 implies? There are striking coincidences of Greek words, however, between St. Paul's language and our Lord's in Luke.

they shall say, Peace and safety; then <sup>a</sup>sudden destruction cometh upon them, <sup>b</sup>as travail upon a woman with child; and they shall not escape. <sup>4</sup> But ye, brethren, are not in darkness, that that day should overtake you as a thief. <sup>5</sup> Ye are all <sup>c</sup>the children of light,

<sup>d</sup> Isa. 13. 6-9; Luke 17. 37; 21. 34; 2 Thess. 1. 9.  
<sup>e</sup> Jer. 18. 21; Hos. 18. 18.—<sup>f</sup> Rom. 13. 12;  
 1 John 2. 8.—<sup>g</sup> Luke 16. 8; John 13. 36; Acts

Lünemann calls to mind the impression made by this phrase **in the night** on the mind of the early Church. The so-called vigils, or watch-nights, were held, especially on Easter-night, in expectation that the sign of the coming Son of man would streak the darkness of the midnight sky. They awaited that solemn token with watching, and fasting, and prayer. A beautiful error, solemnizing the soul and reforming the character! So Lactantius, in the fourth century, says: "This is the night which by us is celebrated; of which night, twofold is the reason, because in it He received life when he suffered, and because in it He will soon receive the dominion of the earth." And Jerome says, on Matt. xxv, 6, "It is a tradition of the Jews, that the Messiah is to come *at midnight*, as in the time of Egypt; when the Passover was celebrated, and the destroyer came, and the Lord passed over their tents. Whence I recognise the permanent apostolic tradition, that in the paschal vigils it is not permissible to dismiss the people in the earlier half of the night, while they are waiting the advent of Christ." **Cometh**—Not future; for it is an ever-pending *He cometh!*

3. **They shall say**—A sudden and significant change from **ye** to **they**; the **they** of the age of the advent, who will be in no state of faith and preparation. Comp. Matt. xxiv, 38, and Luke xvii, 26. **Then**—At whatever age of the world this event takes place, its **then** shall be a **sudden** one, and the result shall be **destruction**, that is, not annihilation, but *ruin* to the unbelieving rioters. **Travail**—Lünemann unhappily sanctions the false inference of De Wette, that as the woman

and the children of the day: we are not of the night, nor of darkness. <sup>6</sup> Therefore let us not sleep, as *do* others; but <sup>1</sup>let us watch and be sober. <sup>7</sup> For <sup>2</sup>they that sleep sleep in the night; and they that be drunken <sup>3</sup>are drunken in the night. <sup>8</sup> But let us, who are of

26. 18; Eph. 5. 8.—<sup>h</sup> Matt. 25. 5.—<sup>i</sup> Matt. 24. 42;  
 Rom. 13. 11; 1 Pet. 5. 8.—<sup>k</sup> Luke 21. 34; Rom.  
 13. 12; 1 Cor. 15. 34; Eph. 5. 14.—<sup>l</sup> Acts 2. 15.

knows the near approach though not the *hour*, so the apostle claimed the unknown hour to be within his own day. But the only point of comparison is between the *suddenness* of the birth-pang and that of the advent; nothing of the woman's earlier knowledge is adduced.

4. From the physical **darkness** of the advent **night** St. Paul passes allusively to the deeper mental **darkness** wrapping the souls of the careless in regard to that event. **Ye** are not in that deeper **darkness** of spirit, and so, however dark the physical **night** of the advent, it is all clear to your mind's eye. **That**—Greek, *in order that*; for infidel unbelief is by God's purpose predestined to this sudden **destruction**.

5. **Children**—Rather, *sons of light* . . . of the day—That is, of a true spiritual light and day. **Night** . . . **darkness**—The darkness of the advent **night** would be destructive to none were they not sons of a deeper **darkness** of soul. But of that deeper **darkness** you are not *sons*, and so will not be **overtaken** or destroyed.

6. **Let us not sleep**—That deeper than bodily **sleep**, which is slept in that deeper than natural **darkness** and **night** which render the advent a **destruction**. **Others**—Οἱ λοιποί. *The rest*; the unbelievers. Note, Eph. ii, 3. **Watch**—Of which word *wake* is another form, the opposite of **sleep**. **Sober**—The opposite of **drunken** in the next verse.

7. **Sleep** . . . **night**—Doubly true. The body sleeps in natural night, the soul sleeps in the **night** of the soul. But in these words it is the physical that is adduced in illustration of the mental. **Drunken in the night**—Among the Greeks and Romans revel



the day, be sober, "putting on the breastplate of faith and love; and for a helmet, the hope of salvation. 9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, 10 Who died for us, that, whether we wake or sleep,

*m* Isa. 59. 17; Eph. 6. 14.—*n* Romans 8. 22; chapter 1. 10; 1 Peter 2. 8; Jude 4.—*o* 2 Thes. 2. 13.

ry and drunkenness were the order by night, but to be drunken by day is mentioned as the height of profligacy. The historian Polybius records it as a signal dishonour of one that he became so given to inebriation that "even by day he was often conspicuous to his friends, drunk." And so 2 Pet. ii, 13, furnishes the trait, "They that count it pleasure to riot in the daytime."

8. **Day . . . sober . . . breastplate**—Not only must the sons of the day be wakeful and sober, but as soldiers or sentinels they must be clad in armour. St. Paul gives an armour in full, a *panoply*, in Eph. vi, 11, etc. The armour here is simply defensive. **Breastplate of faith and love**—Since faith in Christ, working love in the breast, is truly the best defence against tempting or menacing sin and evil. **A helmet, the hope of salvation**—That hope lifts up the head toward heaven, and wards off all the power of the blows inflicted by Satan and this world. Sorrow loses its power to weigh down; anticipations of coming evil are neutralized; infidel despair of immortality is dispersed, when the hope of salvation makes strong our head, as faith and love have confirmed our heart.

9. **For**—Giving a reason for this hope of salvation. **Not appointed us**—Who wait, and watch, and war, in hope of his glorious coming. **To wrath**—Which waits the unwatching unbeliever. **Salvation**—From destruction at the advent.

10. **Wake or sleep . . . live**—The question is raised whether wake or sleep is to be taken in a physical or spiritual sense. **Sleep** at the advent is the spiritual emblem of unbelief, and, therefore, excludes the life with Christ.

we should live together with him. 11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

*p* Rom. 14. 8; 2 Cor. 5. 15.—*q* Chap. 4. 18.—1 Or, *exhort*.—1 Cor. 16. 18; Phil. 2. 29; 1 Tim. 5. 17; Heb. 13. 17.

Whitby's sense, "*whether the advent be by day or night*," is weak. As the **live . . . with him** must be the glorious life at the advent, the true meaning must be, whether we are *living or dead* at the advent.

11. **Wherefore comfort**—As a close of this afterpiece St. Paul reverts to verse 18, the close of the main picture of the advent, and advises the same consolatory uses. **Ye do**—Their practice has anticipated his precepts, and he delights to so commend them.

5. **Closing charges and admonitions, and farewell**, 12-28.

*a*. **Fulfillment of churchly duties**, 12-15.

12. **Know them**—Appreciate, rightly estimate them. **Labour . . . over . . . admonish**—Three classes of functions, but, as the Greek shows, not three classes of men. The three terms thus translated are participles, and may be rendered those *labouring, presiding over, and admonishing*. Like a very high churchman, Dr. Wordsworth (though then but an archdeacon) finds in these three participles (where the *working* stands first and highest) "a body of clergy already established." A Wesleyan commentator might as well find in the three words *stewards, class leaders, and exhorters*. It is not probable that the Thessalonian Church, but a year or so old, was numerous enough to support or need a "body of clergy." But the absence of the repeated Greek articles shows that all three functions were performed by the same class of men. Dr. Wordsworth, in his note on chapter i, 1, (where see our note,) doubts, in fact, whether the Church was as yet organized. A higher dignity than Wordsworth, Bishop Benson, as quoted by Bloomfield, gives the fol-

**13** And to esteem them very highly in love for their work's sake. **And** be at peace among yourselves. **14** Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded,

*a* Mark 9, 50. — *2* Or, *desecch*. — *23* Them, 2. 11. — *3* Or, *disorderly*. — *u* Heb. 12, 12. — *v* Rom. 14. 1; 15. 1; Gal. 6. 1, 2. — *w* Gal. 5. 22; Eph. 4. 2;

lowing more moderate and probable view: "It was common with St. Paul to collect a Church, and impart some spiritual and miraculous powers unto them, and then leave them for some time, without ordaining bishops and deacons among them. Acts xiv, 1; xxi, 23; 1 Tim. v, 22; Tit. i, 5; and many other places. But whenever things were found to be in a proper situation, then the apostle, or some of the evangelists, his assistants, went and ordained some of the elders, or first converts, to be *bishops*, and others to be *deacons*." It would certainly seem, from the fact that St. Paul has no name or title to give to these functionaries, that this Church was in the inchoate state described by Benson, spontaneously controlled by men of natural or spiritual ascendancy, by the spontaneous assent of the people, yet waiting for the appointment, by regular ordination, of regular officials.

**13. Esteem... in love** — There should be an official esteem for them, but that esteem should be grounded in Christian love. Love should lie as the basis of the whole structure of their Christian republic. **For their work's sake** — They have not, like magistrates, a power of physical compulsion to secure respect; but in Christian love and duty they have a deeper claim. For the sake of the work they perform, as necessary and beneficial to the cause of Christ, you are bound to cultivate a voluntary esteem for them. **At peace among yourselves** — Which can be attained only by cultivating this harmony with your rulers.

**14. Exhort you** — Conybeare heads this with a title indicating that it is addressed "to the presbyters." And undoubtedly the functionaries implied in verse 12 would be the proper persons

to support the weak, to be patient toward all men. **15** See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. **16** Re-

Col. 3. 12. — *a* Prov. 20. 22; 24. 29; Matt. 5. 39; Rom. 12. 17; 1 Cor. 6. 7; 1 Pet. 3. 9. — *y* Gal. 6. 10; chap. 5. 13. — *z* 3 Cor. 6. 10; Phil. 4. 4.

to take these words especially to themselves. Yet we lack any word to authorize any limitation of the words to them. They are addressed to all persons in the Church able to receive and perform the duties aright. **Unruly** — Dr. Clarke, with some plausibility, treats the terms of this verse as being *military*. This word primarily designates a soldier who does not stand in rank or order; hence, *disorderly*. **Feeble-minded** — Literally, *small-souled*. The pusillanimous, the narrow-minded, people of little culture and small intellect, need the culture, the tender consideration, of our sweet gospel. **Support the weak** — The world in its pride is ready to crush them. It calls the feeble-minded man a *fool*, the timid a *coward*, and the weak a *nuisance*, and hustles them out. In "the struggle for existence" they have a poor chance. The law of "the survival of the fittest" has no mercy for them. "Natural Selection" rejects them and sends them off to perish. But our Christianity is a higher law than the law of death to the weakest. It sees an immortality, a redemption by Christ, a value above all physical worlds, in the humblest form of humanity. It stands before the weak and says, Do not crush, but support. **Toward all** — Not merely of the Church, but as in next verse, all others.

**15.** The negative cautions, necessary to the above positive duties, are now added. Avoid the law of retaliation in order to the above peace. It may be necessary to seek justice, to aim at correction, to rebuke wrong; but never necessary to act in the spirit of revenge, or in any other spirit than that of love and fairness. **Good** — Not merely profitable; but morally right, and spiritually excellent. **Yourselves**

joyce evermore. **17** \*Pray without ceasing. **18** <sup>b</sup>In every thing give thanks: for this is the will

<sup>a</sup>Luke 18. 1; 21. 36; Rom. 12. 12; Eph. 6. 18; Col. 4. 2; 1 Pet. 4. 7.—<sup>b</sup>Eph. 5. 20; Col. 3. 17.

— The Church. **All**— The outside world.

**b. Duty of Christian joy, 16-18.**

The central purpose of this epistle was to dismiss all spiritual despondency over their lately deceased. The writer now adds a few thrilling words to awaken their hearts to the *right*, nay, *duty*, for Christians to **rejoice!**

**16. Rejoice**—Why not? Are not Christ and all heaven yours? The wicked, the proud, the laughers, the revelers, the bloody rulers of this world, amid all their boisterous mirth and drunken hilarity, have just reason for despondency and despair. And underneath all their rollick and riot are a true despondency and hopelessness. They stand on a thin crust over the abyss of hell, and are dropping down and in by successive thousands. But beneath you is the basis of the everlasting atonement, above you is a smiling God, and before you an eternity of heaven. For you to despond or to not **rejoice** is an insult to the grace of God through Christ. **Evermore**—Always. For Christ, and God, and heaven are eternal. There is no time, then, in which you have a right to be despondent and miserable. No worldly adverse affairs, no menacing enemy, no bodily pain, excuses a refusal to **rejoice evermore**. If you ask to know how you can escape this foul sin of despondency, the next short verse shall tell you.

**17. Pray without ceasing**—This recipe of St. Paul's for a perpetual **rejoice** is in two Greek words, *Pray incessantly*. It means, not the being incessantly upon our knees, provided there be a perpetual submission of soul. It requires not perpetual utterance of words, provided there be a permanent communion of the heart with God. Yet will that submission and that communion often frame themselves in definite thought and positive words, and go out in vocal prayer for our own well-being and the highest good of others.

of God in Christ Jesus concerning you. **19** \*Quench not the Spirit. **20** <sup>d</sup>Despise not proph-

<sup>c</sup>Eph. 4. 30; 1 Tim. 4. 14; 2 Tim. 1. 6; 1 Cor. 14. 30.—<sup>d</sup>1 Cor. 14. 1.

And when the heart is in communion with God, and the soul has an interest in his unchanging favour, despondency, gloom, glowering over earthly prospects and discomforts, are out of place.

**18. In every thing**—In every condition, fact, and act. Let your **rejoice**, **pray**, and **thanks**, be simultaneous and ever instantaneous. Just because your loving God is always and everywhere.

*Pessimism*, the doctrine that we live in a scene of chance, where unintelligent causation rules, and remediless misery is predominant, teaches a different doctrine. This *pessimism* is the child of atheism and the mother of despair. The mental philosophy of Schopenhauer, and the physical philosophy of Tyndall, lead to the same sad deduction. So the founder of Buddhism was the preacher of misery and hopelessness, teaching that death was but a change and no relief, and that the only aim of man is to find the shortest route back to annihilation. But from Christ St. Paul learned and taught a different doctrine. He lays the foundation in God through Christ; he builds his structure of faith, hope, love; and its crowning minaret is **pray, thanks, and rejoice evermore**.

**c. Precepts touching supernaturalisms, 19-22.**

**19. Quench . . . Spirit**—The gift of the Spirit was then existing, deep and powerful, in the young Thessalonian Church. It varied in form according to its own divine will. It operated in utterances, inspirations, and convicting influences. It was a divine fire, and must not be *quenched*. It could be quenched by sceptical neglect, disobedience, depreciation, or by sin.

**20. Prophecys**—Held by Paul to be the best, because the most profitable and edifying, gift of the Spirit. 1 Cor. xiv. 1. It was inspired utterance, whether predictive, doctrinal, hortatory, or admonitory.

esyings. **21** • Prove all things; **hold fast** that which is good.

ε1 Cor. 2. 15; 1 John 4. 1.—/Phil. 4. 8.

**21. Prove**—That is, probe, try, test, put to the test. The word is specially used of testing counterfeit coin by ringing, weighing, fire, or touchstone. And so a precept was traditionally ascribed to our Lord, "Be ye skilful testers of coin." **All**—Not things, but charisms, or professed supernatural gifts of the Spirit, as well as the doctrines they propound. And this is equivalent to 1 John iv, 1. "Believe not every spirit, but *try* the spirits whether they are of God." This duty is enjoined upon private Christians, and so, is an assertion of the right of private judgment. It admits of no pope, to impose a spirit or a doctrine upon us without any of our own trying or testing. The tests for a doctrine are pre-eminently Scripture, the consent and harmony of holy men, our own conscience, our own sense of decency and propriety, and our sober common sense. It is possible that even these Thessalonians had one or two written gospels. They had the counsel of those apostles whose spirit they had tried and found not wanting. They were, doubtless, much endowed with the gift of discerning spirits. As, then, they had the tests in their hands, they must not **despise** or **quench** indiscriminately, but test, criticise calmly, select wisely, and form a permanent conclusion. **Hold fast... good**—When the good (spirit or doctrine) was critically and fairly found, they should grasp and hold it fast as a divine acquisition. It is more precious than rubies. It is a coin of the sanctuary that will open the gates of heaven.

**22.** But while ye grasp the good, **abstain**, that is, *hold yourself away from evil*. When your test, your prove, has proved the spirit or doctrine not good, but evil, then **avaunt! away! abstain!** **All appearance**—Rather, every form or kind of evil. It is wide of the mark to interpret this, A void exhibiting to others any appearance of wrong in your own conduct. That may be, if sensibly and cautiously

**22** • Abstain from all appearance of evil. **23** And **the very God**

ε Chap. 4. 12.—/Phil. 4. 8.

applied, a very good precept. Hence a saying of the Rabbies, "Keep far from baseness, and from every thing that has the appearance of it." Yet often the apparent evil may be a real good, or evil only in a narrow and foolish judgment, which should not be encouraged but corrected. But such rendering of this verse breaks the connexion. The evil is the antithesis of the good in the last verse, which signifies the good spirit or doctrine we **hold fast**. **Appearance**—Rather, form, or species. The meaning is: Withdraw yourself from every form or kind of evil of doctrine or spirit detected by your **prove** in verse 21. The reader should be careful to combine the whole of vv. 19–22 into one paragraph.

**23. And the very God**—The sole One who can perform this great work. **Of peace**—This prayer for their entire sanctification closes upon the whole paragraph, vv. 12–22, the sum and aim of which is their churchly peace. This peace is the aim of both the governmental cautions of vv. 12–15, and of the words of harmony touching supernaturalism in vv. 16–22. From that quarter of peace he would have the Spirit of the God of peace visit, enter, pervade, and sanctify their nature, whole and every part. **Sanctify**—Bloomfield remarks that this term, like the Hebrew *ḥṭp*, properly signifies to set apart, to remove from common use, and is often in the Old Testament used of the Levitical offerings. From this meaning of apartness from the gross and common comes the idea of consecration, purity, holiness. Hence, to sanctify is to separate from sin; to bestow, by the Spirit's aid, the power of avoiding sin and living without condemnation before God. This can never be in this our mortal life, if we are tried by the law of absolute purity. And yet we are accepted by the law of faith in Christ, and pardoned and justified even in this life. Scripture and experience teach that there may be, and often is,

of peace <sup>1</sup> sanctify you wholly ; and *I pray God* your whole spirit and soul and body <sup>2</sup> be preserved blameless unto the coming of our Lord Jesus Christ.

1 Chap. 3. 12.—2 1 Cor. 1. 8.—3 1 Cor. 1. 9 ; 2 Thess. 3. 2.

such a measure of the Spirit bestowed in answer to the prayer of faith, that such uncondemning state may, even after being defaulted by sin, be re-entered and more or less permanently retained. There may be a state of continuous justification, noncondemnation, undiminished divine approbation, from day to day, and of indefinite length. This spiritual power is seldom, if ever, in such measure conferred at justification, but is the result of a more powerful faith in a maturer Christian life. Though there be a continuous flow of infirmities and short comings, which the absolute would condemn, yet is there also a flow of continuous repentant faith, and a continuous flow of justifying grace and merciful acceptance through the atonement. This is that higher plane of Christian Life, that evangelical *blamelessness*, for which St. Paul here prays in behalf of his Thessalonians. Barnes, in his Commentary, objects, indeed, that prayer for such sanctification does not prove "that it is attained in this life ;" but the apostle in the next verse assures us that God "will do it." That it is to be done before death is plain from the word **preserved**, which means a continuous process previous to the coming of Christ. **Wholly**—Not the whole Church ; but, as Lünemann and all the best commentators agree, the whole *personality* of the individual. He thus prays thus for the whole being as a unit, and then distributively for the different parts of our nature. **Spirit...soul...body**—While man is properly divided as twofold into body and soul, in which the soul includes the whole incorporeal nature, the Platonic subdivision of the incorporeal into soul and spirit produces a threefoldness, or (trichotomy) trinality. This Platonic triplicity is so consistent with apparent facts, that it passed into popular language and was adopted by

**24** <sup>1</sup> Faithful is he that calleth you, who also will do it. **25** Brethren, <sup>2</sup> pray for us. **26** <sup>3</sup> Greet all the brethren with a holy kiss. **27** <sup>4</sup> I charge you by the Lord,

1 Col. 4. 8 ; 2 Thess. 3. 1.—2 Rom. 16. 16. 3 Or, adjure.

the Rabbies. It is an unsupposable coincidence that St. Paul should fall upon it here accidentally without ever having heard of this trinality from others. It could not have been unknown to philosophical Tarsus. Notes on Matt. v. 3 ; 1 Cor. ii, 14 ; xiv, 14 ; xv, 44. **Unto**—Rather, *in*. The idea of continuity is not contained in the preposition, but is implied in **preserved**. The prayer is, that they may be so **preserved** in holiness as to be found **blameless** in the parousia of Christ.

**24. Will do it**—Not that the prayer would be surely accomplished in every individual ; but that its non-fulfilment will be no fault of our faithful God. God **will do it**, if we will allow it to be done.

**25. Pray for us**—The literal Greek is, remarkably, **pray** concerning, about us. Let us and our affairs be the subject you pray about.

**26. Greet**—This and the following verse, it is conjectured, are addressed to the Church officers. **Holy kiss**—See note on Rom. xvi, 16.

**27. I charge you**—Literally, I put you upon oath **by the Lord**. Bloomfield quotes from Bishop Benson as follows: "There were two ways of taking an oath, both of which, by the Jewish canons, were binding: 1. When a man swore by his own mouth, or pronounced the oath himself. 2. When he was adjured by the mouth of another, and that other pronounced the oath, and thereby laid him under the obligation of it. In all cases, an execration or curse is supposed to attend an oath ; to which execration the person who takes it is exposed if he swear falsely. See Joshua vi, 26 ; 1 Samuel xiv, 24 ; 1 Kings ii, 23. When a person was adjured, he was bound by an oath, and it is lawful to answer to such an oath, as appears by our Saviour's answering to the high-priest when he was adjured by

that \*this epistle be read unto all the holy brethren. 28 <sup>p</sup>The grace

of our Lord Jesus Christ be with you. Amen.

<sup>o</sup> Col. 4. 16; <sup>2</sup> Thess. 3. 14.

<sup>p</sup> Rom. 16. 20; <sup>2</sup> Thess. 3. 18.

the living God; and that other solemn oaths are lawful, see note on Jas. v, 12. Why so solemn an adjuration that this epistle be read unto all? The oath and the express **all** suggest to some the thought that St. Paul suspected that official self-importance might desire to monopolize so important a document as an apostolic letter, containing extraordinary revelations, among a *few*. The popish withholding of the Scriptures may, in type, have already begun. But the **all** probably means simply the public congregation; and the **read** means the public reading in its presence. It is then, perhaps, sufficiently explained, particularly the **all**, on Alford's supposition of its being simply an earnestness of expression characterizing this

solemn close of the epistle. At any rate, this is a significant text against withholding the holy Scriptures from the people.

28. **Grace . . . you**—Wordsworth remarks, that of the thirteen epistles to which the name of Paul is prefixed, all contain near the close the formula "The grace of our Lord Jesus Christ be with you." During St. Paul's life no one else, he says, "ever used this formula; but after his death it was appropriated by St. John in the Apocalypse, and by St. Clement at the close of his epistle to the Corinthians." Hence he infers that this formula was that "salutation of Paul with mine own hand," of which the apostle speaks, and was always autographic.



THESSALONICA.

## INTRODUCTION SECOND THESSALONIANS.

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ST. PAUL's vivid description, both in his early preaching and in his first epistle, of the glorious appearing of Christ to the judgment of the world, so deeply impressed the Thessalonians that ultraism and fanaticism seized the occasion to disturb the Church. A rumour was started that an epistle had been received from him declaring that the advent was at hand. To correct this evil the apostle writes this letter, in which he is moved by the Spirit, not only to negative the immediateness of the advent, but to open a glimpse of the process of events which were to precede the advent. This passage forms an important part of what we may call the Apocalypse of Paul.

In regard to authenticity, all the remarks made of the first epistle are equally true of the second. It has all the external proofs, and all the internal marks, which show an epistle genuine. As to the time and place of its writing, it evidently closely followed after the former epistle; and, as both bear the names of Sylvanus and Timothy, both were obviously written from Corinth whilst the three were there preaching. See notes, Acts xviii, 5.

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## PLAN OF THE EPISTLE.

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1. Thanks for their firmness in persecution—a token of divine justice at the advent..... i, 3-6
2. Vivid description of the infliction of justice at the advent.. i, 7-10
3. Prayer for their safety in that day..... i, 11, 12
4. The advent not at hand..... ii, 1-17
5. Hopeful prayer for their continued firmness..... iii, 1-5
6. Charge to idlers to become industrious..... iii, 6-15
7. Benedictory and salutatory conclusion..... iii, 16-18

## SECOND EPISTLE TO THE THESSALONIANS.

## CHAPTER I.

**PAUL**, <sup>a</sup>and Silvanus, and Timothy<sup>b</sup>, unto the church of the Thessalonians <sup>b</sup>in God our Father and the Lord Jesus Christ: **2** <sup>c</sup>Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

**3** <sup>d</sup>We are bound to thank God always for you, brethren, as it is meet, because that <sup>e</sup>your faith groweth exceedingly, and the charity of every one of you all toward

each other aboundeth; **4** So that <sup>f</sup>we ourselves glory in you in the churches of God, <sup>g</sup>for your patience and faith <sup>h</sup>in all your persecutions and tribulations that ye endure: **5** Which is <sup>i</sup>a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, <sup>j</sup>for which ye also suffer: **6** <sup>k</sup>Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; **7** And to

<sup>a</sup> 2 Cor. 1. 19.—<sup>b</sup> 1 Thess. 1. 1.—<sup>c</sup> 1 Cor. 1. 3.—<sup>d</sup> 1 Thess. 1. 2, 3; 2. 6, 9; chap. 2. 13.—<sup>e</sup> Job 17. 9; Psa. 84. 7; 92. 13; Prov. 4. 18; Isa. 40. 29.

<sup>f</sup> 2 Cor. 7. 14; 9. 2; 1 Thess. 2. 19, 20.—<sup>g</sup> 1 Thess. 1. 8.—<sup>h</sup> 1 Thess. 2. 14.—<sup>i</sup> Phil. 1. 28.—<sup>j</sup> 1 Thess. 2. 14.—<sup>k</sup> Rev. 6. 10.

## CHAPTER I.

1. **Paul**—Introducing the same apostolic triad as 1 Thess. i, 1, (where see notes,) with the same omission of apostolic title. **In God our Father and the** (no article in Greek) **Lord Jesus Christ**—Not from God our Father and from the Lord Jesus Christ; but from God, Father of us and of our Lord Jesus Christ.

1. **Thanks for their progress and firmness in persecutions**—which firmness is a premonition of divine justice at Christ's coming, 3-6.

3. **Bound to thank**—For abundant graces and progresses impose a weight of obligation to thank. **Because**—Depends upon meet. **Faith**—Firm conviction of the truth, and self-committal to the cause of Christianity. **Groweth**—Trial did but confirm faith, and unite them in closer charity (more truly love) to each other.

5. **Which**—Refers to their firm faith in the face of persecutions. It was a divine token, a premonition of the righteous judgment of God to

be executed at the advent. **That**—To the end, or with the result that, so far as you are concerned, ye may be counted worthy of the kingdom of glory.

6. A more complete explication of its being a token of righteous judgment. **A righteous thing**—A just retribution. The doom of sinners, awful as it may be, at the judgment-day, is not beyond the measure of their desert. A false humanitarianism, cultivating an exaggerated and morbid style of benevolence, and silencing the solemn voice of the stern moral monitor within, may reject the divine attribute of justice. But the proofs of that attribute reign throughout nature and history, as well as in the pages of revelation.

6. **Recompense**—Repay, like for like. For the individual, retaliation is no law. But for government, divine or human, it is a measure of righteousness. **Tribulation**... trouble—The same word in Greek for both; God repays trouble for trouble. The sin-



you who are troubled <sup>rest</sup> with us, when <sup>the Lord Jesus</sup> shall be revealed from heaven with <sup>his</sup> mighty angels, <sup>In flaming fire</sup> <sup>taking vengeance</sup> on them <sup>that</sup>

<sup>see</sup> Rev. 14. 13.—<sup>1</sup> Thessa. 4. 16; Jude 14.—<sup>1</sup> Greek, *the angels of his power*.—<sup>o</sup> Heb. 10. 27; 13. 29; <sup>3</sup> Pet. 2. 7; Rev. 21. 8.

ner is paid in kind, to teach the universe that sin and misery are inseparably one.

**2. Vivid description of the infliction of justice at the parousia,** 7-10.

**7. And**—It is rightful for God to repay to **you who are troubled** by persecutors, a **rest**, repose, a relaxation from an overstrain. The Greek word for **rest** is literally applied to the remission of a musical chord after it has been strained. Here it is applied to the repose of paradise after the overstrain, that is, the toils, the persecutions, the martyrdoms of Christian earthly life. It is the reposeful side of future blessedness, the active side of which is glory. Compare 2 Cor. ii, 13; vii, 5; viii, 13; and the analogous expression, Acts iii, 19. **With us**—Your apostolic fellow-sufferers. **When... from heaven**—Literal Greek, *at the revelation (apocalypse) of the Lord Jesus from heaven*. The picture is, of the person of Christ as *revealing* itself through the opening sky to human eyes. It is vividly given by John, Rev. i, 7. Compare 1 Cor. i, 7. **Mighty angels**—Greek, *angels of his power*. The **might** belongs not to the **angels**, but to him. They are the offspring and instruments of his **power**. Their glorious procession, as his advance hosts, is a display of his power. Note on iv, 16.

**8. In flaming fire**—Greek, *in a fire (consisting) of flame*; in a pure fiery flame. Not the penal *fire* of gehenna, but the resplendent and consuming blaze of his glorious epiphany. Compare ii, 8. **Taking vengeance**—More literally, *administering retribution*. **Them**—The *troublers*, who are divided (as the repeated Greek article shows) into two classes, the pagans who ignore God, and the Jews who reject his Son—Messiah. **Know not God**—

know not God, and <sup>that</sup> obey not the gospel of our Lord Jesus Christ: **Who** shall be punished with everlasting destruction from the presence of the Lord,

<sup>2</sup> Or, *yielding*.—<sup>p</sup> Psalm 79. 6; 1 Thessalonians 4. 8.—<sup>e</sup> Romans 2. 8.—<sup>r</sup> Philippians 3. 19; <sup>3</sup> Peter 2. 7.

Specifically applied to the Gentiles in 1 Thessa. iv, 5. They once in former ages knew God; they then began to bow in reverence to finite material or animal representatives of God; and they then lost sight of the Infinite in the finite, first forming finite living gods, as in classic mythology, and last, holding the worshipped object or idol as a god, as in fetichism. **Obey not the gospel**—Messiah's glad announcement. Descriptive, especially, of the Jews rejecting their own **Christ**. Rom. x, 3, 16, 21. **Lord Jesus Christ**—Repeated from verse 7. The rejected one is the avenging one.

**9. Who shall be punished**—*Shall satisfy justice*. The verb *ῥαγίζω* is in the active voice. It signifies: 1. To honour, to reverence. 2. To honour by making atoning, satisfying compensation. 3. To satisfy judicially, by undergoing (*δικήν*, the noun here) justice. Who shall undergo justice, namely, **everlasting destruction**; standing in opposition with, as explanatory of, the suffered justice or **punishment**. Destruction is not annihilation, that is, of the ultimate particles or essence of an object. Its normal meaning, however, is such a separation of the parts or constituents of the individual as to result in the cessation of his organic, individual existence. **From the presence**—Beware of understanding the **destruction** as issuing from his person, or produced by its blazing splendour, or executed by his hand. This is not that mystical descent to the earth, as warrior and destroyer, in Rev. xix, 11-21, but the judicial **coming** of Matt. xxv, 31-46, and Rev. xx, 11. The **from**, therefore, is identical with that of "depart from me, ye cursed," etc., Matt. xxv, 41. Banishment from the gracious face of the Redeemer is the doom of the reprobate. **From the**

and "from the glory of his power; **10** "When he shall come to be glorified in his saints, "and to be admired in all them that believe (because our testimony among you was believed) in that day.

**11** Wherefore also we pray always for you, that our God would

"count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and "the work of faith with power: **12** "That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

• Deut. 33. 2; 1m. 2. 19; chap. 3. 8.—† Psa. 89. 7.  
u Psa. 68. 35.

8 Or, *vouchsafes*.—v Verse 5.—w 1 Thess. 1. 3.  
x 1 Pet. 1. 7; 4. 14.

**glory of his power**—That glory which is manifested in the exertion and exhibition of his **power** in raising the dead, judging the world, and bestowing eternal life on all his saints. Far removed alike from his smiling face and his glorious manifestation of power, the reprobate's doom is in distance and darkness.

**10. Shall come to be**—This is the primary purpose of his coming, salvation to the **saints**; the previous execution of wrath is in their and his own vindication. **Glorified in his saints**—In and for the glory with which he invests them. The glory he sheds upon them reflects back in his being **glorified** in them. **To be admired**—To be gazed upon with enraptured wonder as the most glorious object in the universe. **In all them that believe**—Not among those that believe, nor in the hearts of those that believe; but in the glory he confers on **them that believe**. **Because**—Explaining his special allusion to **them that believe**, and thus bringing the whole scene home to the Thessalonians. **Our testimony**—To the Messiahship, the gospel, and final advent of Jesus. **Was believed**—When first we brought it to Thessalonica, it was rejected by many, but accepted by you. **In that day**—When these great events shall be transacted.

**3. Prayer for their salvation**, 11, 12.

**11. Wherefore**—Rather, *To which end*; that is, the *end* of Christ's being finally admired in you. **Also we pray**... for you—As well as **glory in you**, ver. 4. **This calling**—The calling to be glorified in, and to glorify, Christ at his coming. This calling

was first a call to repentance; next, in consequence of their obedience to the call, it was a **calling** to holiness and heaven. **Good pleasure**—Right-seeming. **His goodness**—From which your calling, election, and glorification result. **Work of faith**—In which both God and you co-work. **With power**—To produce holiness here, and holiness and glory hereafter.

**12. Name... glorified in you**—By your examples inducing thousands to turn to Christ. **Ye in him**—By the beauty of holiness conferred on you here, and glory hereafter.

## CHAPTER II.

**4. The coming of Christ not at hand**, 1-17.

This chapter discusses the main topic of the epistle, *the time of the Second Advent*. The passage has been the subject of discussion and varied opinion from its first publication to the present hour. Good histories of the phases of interpretation may be found in Alford, (derived mainly from Lünemann,) M'Clintock and Strong's Cyclopædia, and Dr. Gloag on St. Paul's Epistles.

The Fathers of the primitive Church agreed largely, but not unanimously, in four propositions. 1. The **man of sin** is identical with St. John's antichrist, 1 John ii, 18, "ye have heard that antichrist shall come." Hence, Who or what is antichrist? and, When shall he be his coming? were questions of great interest. 2. Antichrist is a *personal being*; the incarnation of sin, who at some future day will come and work in powerful opposition to God. 3. The **what withholdeth**, and the **he who now letteth**, (impedeth, preventeth,)

were the Roman government and the Roman emperor. Hence antichrist was to rise when the Roman empire fell. 4. Antichrist will be destroyed by the Lord at his second advent.

Such being the views of the earlier Church writers, the thinkers of the Middle Ages were struck with the number of the traits ascribed by St. Paul to antichrist appearing in the pope-dom. Hence, in the disputes between the emperor and the pope the doctrine came out that the pope was antichrist. The Waldenses, and Albigenses, and followers of Wiclif and Huss, held this same view. The reformers, Luther, Melancthon, Zuinglius, and the creed-books of the Lutheran Church, adopted it. The same view pervades the English Protestant authors, as Hooker, Bishop Newton, Macknight, Benson, Wordsworth, Doddridge, and many others.

In our modern times three classes of opinions besides this last have prevailed. 1. Writers rationalistically inclined, as De Wette, Lünemann, Davidson, and Jowett, deny the prophetic character of the passage, and explain away its predictive phrases. 2. Others, Grotius, Wetstein, Hammond, and Whitby, hold its predictions to be fulfilled in past times, and find its verification in various events or characters. The inventor of each particular verification finds few followers in his individual views. 3. Another class, as Olshausen and Alford, holds the fulfilment in the far future, and so have no special events or characters to identify.

Our own view, by the adoption of a *single special element*, harmonizes, as we think, and brings into one, the interpretation of the early Fathers and the Reformers. That element is this: Antichrist (*anti*, opposed to, and *Christos*, Christ) is the great opponent and antithesis to Christ in the moral government of this world, *the personal Satan himself*; Satan under various successive historical guises, but Satan himself; and Satan truly at last incarnate, probably in human form, to be destroyed, Rev. xx, 9, 10, as St. Paul here predicts he will be, before the final judgment throne. Verse 8.

The antithetic traits in St. Paul's de-

scription between Christ and antichrist are thus happily traced by Dr. Gloag: "The apostle evidently represents 'the man of sin' as the counterpart of Christ. It is antichrist (*ὁ ἀντίχριστος*, 1 John ii, 18) who is here described. He is 'the man of sin,' the personification or incarnation of iniquity; whereas Christ is the righteous One, the personification of righteousness. He is the mystery of lawlessness; whereas Christ is the mystery of godliness. His coming, *parousia*, is described by the same word as the coming of Christ. He is represented as sitting in the temple of God, which is the proper seat of Christ. He shows or exhibits himself as God; whereas Christ is the true manifestation of the Godhead. His *coming* is after the working of Satan; whereas Christ's coming is in the power of the Holy Ghost. He, under the influence of Satan, performs signs and wonders, but they are miracles of falsehood, the counterpart of the real miracles which Christ performed. In short the kingdom of light, which Christ has established, has its counterpart in the kingdom of darkness."—Pp. 1, 211.

We may then trace some of the phases of this historic antithesis between Christ and antichrist afforded by Scripture as follows: 1. In the garden of Eden, Satan, incarnated in, or in diabolical possession of, the serpent, is opposed to the Jehovah-Messiah, walking in the garden at the cool of the day—antichrist versus Christ. 2. At the temptation, Satan, in some fair guise, encounters Christ and offers him the secular kingdoms of the world—*antichrist facing Christ* again. 3. In the Apocalypse, next, incarnated in the great red dragon, the pagan-Roman empire personified, Satan stands in battle with the *man-child—antichrist with Christ*. 4. When that guise is demolished, infused into *the beast*, he becomes the power and soul of the papal Roman world and encounters the conquering Christ in Rev. xix, 11–21—*Christ versus antichrist*. 5. Stripped of this guise he comes out the naked Satan, and is cast into prison a thousand years. Rev. xx, 1–6. 6. At the close of the thousand years he emerges, probably incarnate in

## CHAPTER II.

**N**OW we beseech you, brethren, <sup>a</sup>by the coming of our Lord Jesus Christ, <sup>b</sup>and <sup>c</sup>by our gathering together unto him, **2** <sup>d</sup>That

<sup>a</sup> 1 Thess. 4. 16. — <sup>b</sup> Matt. 24. 31; Mark 13. 27; 1 Thess. 4. 17.

human form, leads the final apostasy and is destroyed. Rev. xx, 7-10. It will be seen, perhaps, that this survey takes in and harmonizes nearly all the ancient patristic points with the modern Protestant.

We think that a true interpretation of both St. Paul's brief Apocalypse and the fuller Apocalypse of St. John, will sustain this survey. The latter is a full supplement to the former. To St. Paul, the future presents but a few clear points from a dark background, just as in Acts xxvii, 22, where see note. He professedly penetrates the future with a little knowledge in the midst of a great ignorance. He sees that the advent of Christ cannot fully come until after the advent of antichrist has come and gone; but how far in the future both are, or how far Christ's advent is beyond antichrist's, he does not see. He sees that antichrist cannot come, that is, *the antichrist future to him*, until the Roman empire ceases; but he does not see that the Roman empire is itself a previous objective antichrist, to whom his antichrist is successor, waiting his predecessor's departure. This St. John's Apocalypse will disclose. He sees the elements of his antichrist *already working*, but does not see that the antichrist to be destroyed by Christ's advent is a succeeding and far-distant phase of his antichrist; and this development, too, St. John's Apocalypse well unfolds.

1. **Now**—Rather, *but*. Paul has just vividly pictured the awful yet glorious advent; *but* their imagination must not bring that event into the present time. **By**—A preposition of adjuration. It is so rendered by the Vulgate and many eminent critics, as in our translation. It may, then, mean, I pray you *by* that so stupendous event that you do not be discomposed by expectation of its immediateness. The ordi-

ye' be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. **3** <sup>d</sup>Let no man

<sup>c</sup> Matt. 24. 4; Eph. 5. 6; 1 John 4. 1. — <sup>d</sup> Matt. 24. 4; Eph. 5. 6.

nary meaning, however, of the Greek *νπερ* is, *in behalf of*. The true sense, then, is neither *by* nor exactly *concerning*; but *in behalf of* that event, that it may not be covered with misrepresentations and false alarms. **Our gathering**—Described in 1 Thess. iv, 17.

2. **That**—Depends upon **beseech**. **Soon**—*Hastily*; as soon as the rumour reaches your ear. **Shaken**—Tossed to and fro, as by billows of the sea. **In mind**—Rather, *from your intellect*, in the higher sense; wise judgment, and so *self-possession* and composure. **By spirit**—Neither a false understanding of the ancient prophecies, nor any sign by dreams is meant; but the declaration through the **Spirit** of some inspired Church member. Note on 1 Thess. v, 19. **Nor by word**—Intelligence of some word or statement of ours. **Letter as from us**—The *as* implies that the reference is not to his first epistle, but to some letter falsely rumoured as from him. St. Paul herein denies the having sent any such letter. Why, however, any one should forge a letter, or what motive there could be for the Church *dishonestly* to spread those false impressions, it is impossible to conceive. But it is plain that the Church was in high excitement under false rumours. The charismatic persons were led, by excitement, to imagine *revelations*, which it required the higher inspiration of the apostle to overmaster; and probably misinterpretation of his first epistle was shaped by rumour into the statement that *an epistle had been received* announcing the immediate advent. **Day of Christ**—Better reading, *of our Lord*—The parousia, or second advent. Note on 1 Cor. xv, 23. The notion of any allusion to the destruction of Jerusalem, or of any double meaning in this prophecy, (as countenanced by Dr. Clarke,) is to be promptly

deceive you by any means: for *that day shall not come*, \* except there come a falling away first, and 'that man of sin be revealed,

ε1 Tim. 4. 1.—Dan. 7. 25; 1 John 2. 18; Rev. 12. 11, &c.—John 17. 12.

rejected. See our notes on Matt. xxiv and xxv. **At hand**—The Greek is very strong: *is present, is here*. Probably a somewhat reproving hyperbole, as implying that their excited fancies made them feel and act as if the judgment throne were visible and already set! The true height of Christian calmness should prevent such billowy commotion, even if it were so; but the old man will often surge up and disturb the new man in us.

3. **No man deceive you**—Words very similar to those of our Lord. Matt. xxiv. 4. **Deceive** does not necessarily imply a deceptive purpose in the man. **By any means**—The three above enumerated means, or any other. **That day shall not come**—Critics agree that the italicised words, though not in the Greek, are properly supplied by our translators. **A** (or rather, the definite article *the*) **falling away**—*The apostasy*—the well-known apostasy. Not a political rebellion or revolt. The whole passage indicates that it is a religious apostasy from Christ, led by antichrist, *the man of sin*, leading to the most blasphemous opposition to God. **Man of sin**—Not merely *sinful man*, but *man made up of sin*. He is concrete wickedness. A deep allusion to the Satanic character lying at the base of antichrist. **Son of perdition**—Applied by Christ to the antichrist among his apostles, Judas. John xvii. 12.

4. **Who opposeth**—Ο αντίκειμενος, the antagonist, one lying *anti*, or opposite. Antagonist to whom? To Christ. "For," says Lünemann, "he is the forerunner of Christ's advent, and has, as Christ's counterfeit, an advent (parousia) and a revelation of himself; his works are the direct antithesis to Christ's works, and it is by Christ's appearing that he is abolished. This antagonist is, then, no other than antichrist. 1 John ii, 18." And it is curious to note that *anti* signifies, in the Greek,

'the son of perdition; 4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he

1 Isa. 14. 18; Ezek. 28. 2, 6, 9; Dan. 7. 25; 11. 36; Rev. 13. 6.—1 Cor. 3. 5.

*instead of*, as commonly as it means *opposed to*; so that antichrist might as well mean *substitute for Christ*, or, in papal phrase, "vicar of Christ," as *antagonist of Christ*. **Exalteth himself above**... **God**—Alford argues from this clause that the pope cannot be meant, because the pope, so far from placing himself above God, is an abject adorer of gods. Alford's words are a feeble repetition of a Romanist argument. Says the Rhemish commentator: "How can the Protestants, then, for shame, and without evident contradiction, avouch the pope to be antichrist, who, as we say, honoureth Christ the true God with all his power, or, as they say, honoureth idols, and challengeth no divine honour to himself, much less to himself only, as antichrist shall do. He humbly prayeth to God, and lowly kneeleth down in every church at divers altars erected to God in memory of his saints, and prayeth to him. He saith or heareth mass daily, with all devotion; he confesseth his sins to a priest, as other poor men do," etc. To Alford and the Rhemist it may be replied, 1. Alford mistranslates Paul's Greek preposition *ἐνί*, which signifies not so properly *ἐνέπ*, *above*, as *against*. 2. If the prophecy is to wait for a being who literally exalts himself *above* the Omnipresent and Omnipotent, it waits an impossibility. No finite being can exalt himself *above* the infinitely high. The very thought is inconceivable. 3. The only possible meaning of exalting himself above God is to arrogate and usurp the attributes and authority of God over men; making his own laws the substitute of, or validating power for and over, the divine rule. Now the papacy has assumed the attribute of infallibility; it has manifestly and manifoldly, by virtue of that attribute, truly reversed and overridden the divine law. It holds itself as the giver of Scripture, and proceeds to overrule Scripture by

as God sitteth in the temple of God, showing himself that he is God. **5** \*Remember ye not, that,

2 Matt. 16. 9; Mark 8. 18; Acts 20. 3.

its traditions. It claims, against and over and above the law of God, to absolve from sin. Nor does Alford at all invalidate the strange fact that the pope "creates the God he adores;" manufacturing a wafer when he pleases, and then by consecration transforming that wafer into God. To claim the power of creating God when he pleases is one of the most flagrant self-exaltations over God conceivable. Nor does the fact that he worships the God he has created invalidate the argument. The pagan idolator first makes his fetish and then worships it. **As God**—Usurping divine attributes, such as infallibility, absolution, God-making. The best critics, however, omit these words. **Sitteth**—Literally, *Takes his seat*, and by implication keeps it. **Temple of God**—Not the Jewish temple, which is never called so in the New Testament, but unquestionably the Christian Church. See 2 Cor. vi. 16; Eph. ii. 21. This seating himself in supremacy in the Church is a vivid picture of the inauguration of each new pope. Forthwith upon his election he enters St. Peter's Church, the claimed **temple of God**; is lifted by his cardinals and placed upon the high altar. There he takes his seat, and is by them adored, kneeling on their knees and kissing his feet. Their technical term for this act is *adoration*; and the words on the papal coin are, *Quem creant, adorant*: Whom they create, they adore. **Is God**—He is styled, "Dominus Deus noster papa; alter Deus in terra: The Lord God our pope; a second God on earth." This antichrist, whoever he may be, then, occupies a high, a supreme, seat in the Christian Church. He cannot, therefore, be Nero, nor Mohammed, nor any mere secular prince or warrior.

**5. Remember ye not**—No reproof here, but one of several appeals to the memory of his readers, with which these epistles abound. **I told you**—Probably not in his public preaching,

when I was yet with you, I told you these things? **6** And now ye know what <sup>1</sup>withholdeth that

1 Or, *holdeth*.

but in private conversation. St. Paul, then, is not here giving them any *new* revelation, or any after-thought. He had told the Thessalonians at his first visit that events of unknown magnitude intervened between the present hour and the parousia.

**6. Ye know**—So that all the specific points, the characteristics of antichrist, were already known to them. **What withholdeth**—**He who now letteth**, or hindereth, or prevents from coming. This hindering, or holding back, is done (verse 7) both by a *what*, in the neuter gender, signifying a *thing*, and by a *who*, in the masculine, signifying a *person*. This *thing* and *person*, who thus hinder antichrist, his readers **know**; but St. Paul persists in not here naming it and him. Now there is a universal Christian tradition, held in the Greek, Roman, and Protestant Churches alike, which explains both the hinderer and the reason for this mysterious silence. The hindering *thing* was the Roman empire, and the hindering person was the emperor. And says Chrysostom, "If St. Paul had said that the Roman empire was to be destroyed, the heathen would have destroyed him as a rebel, and all the faithful with him as persons who took up arms against the Roman empire; and when that shall have been taken away, then the 'man of sin' will come." Similar in very explicit terms (as given by Bishop Newton) were the views of Justin Martyr, Irenæus, Tertullian, Origen, Lactantius, Ambrose, Jerome, and Augustine.

We have already said that John's Apocalypse largely supplements this Apocalypse of St. Paul. With a great body of commentators, we identify this "man of sin" with the "beast" of Rev. xiii; and the Roman empire with the great red dragon of xi and xii. Each, as we have noted, is the antichrist, the *historic guise of the personal Satan of his period*. And we thus can

he might be revealed in his time.  
**7** For<sup>1</sup> the mystery of iniquity doth

already work : only he who now  
 letteth *will let*, until he be taken

21 John

2. 18; 4. 8.

understand why the **man of sin** cannot appear until the emperor disappears. For the beast antichrist cannot develop until the dragon antichrist has finished his career, both beast and dragon being guises and phases of the personal Satan.

When the dragon (Satan under insignia of the Roman empire) is cast down, his guise drops off, and he is the naked "Satan." Rev. xii, 9. He next infuses his "power" into the "beast," and gives him his "seat" and external "authority." Rev. xiii, 2. Though he does not merge his personality in the "beast," yet he is the corporate soul of the organic monster, (papal Rome,) and constitutes it the regular successional antichrist of history. While the beast is in power, Satan is latent in him; but when the beast is destroyed by the conquering Christ, Rev. xix, 11-21, (Christ *versus* Antichrist,) the naked Satan reappears, as at Rev. xii, 9, is arrested, and cast into prison. At the close of the thousand years he makes his true literal, personal, incarnate parousia, and perishes before the divine parousia. He probably "deceives the nations" by professing to be the glorious Messiah, but turns out to be Satan-Messiah, such a Messiah as he tried to tempt Christ to be. Note on Matt. iv, 8. He will exhibit all the traits described in this, St. Paul's, Apocalypse in a far deeper atrocity than the more immediate subject, and will verify the primitive Christian belief of a personal "man of sin." The climax of blended human and diabolic wickedness will be attained, and the "brightness of His coming" before the "great white throne" will cut it short.

**7. The mystery of iniquity**—As antithetical to "the mystery of godliness," 1 Tim. iii, 16, which is the incarnation, including its kindred truths; the **mystery of iniquity** is Satanic possession, (see note on verse 9,) with its kindred errors and lies, as described in vv. 10-12. **Now**—Literally, *already*. Surprisingly early. This word hints at

an unknown distance of development of existing seeds of guilty error. **Work**—In-work, operating secretly and lurkily in the minds of men. Same word as rendered **working** in ver. 9, where see note.

The seed doctrine here alluded to was the radical principle of Simon Magus, and the vital germ of Gnosticism, *the inherence of all evil in matter alone*. See note, Acts viii, 9. This doctrine (note, Acts vi, 5) had two sides to it. *First*, it could be said by one class of Gnostics, that the material body could be consigned over to all licentiousness, while the soul remained pure and holy; or, *Second*, it could be said by others that the body should be abhorred, scourged, starved, and ascetically crucified. Of the former of these two classes Conybeare and Howson say: "Their immorality is the subject of constant animadversion in the writings of the Fathers, who tell us that the calumnies which were cast upon the Christians by the heathen were caused by the vices of the Gnostics. Irenæus asserts that they said, 'as gold deposited in the mud does not lose its beauty, so they themselves, whatever may be their outward immortality, cannot be injured by it, nor lose their spiritual substance.'—*Iren.*, vi, 2, quoted by Burton. And so Justin Martyr speaks of heretics, who said 'that though they lived sinful lives, yet, *if they know God*, the Lord will not impute to them sin.'—*Tryph.*, 141. And Epiphanius gives horrible details of the enormities which they practised. Again, their addiction to magical arts was notorious. And their leaders, Basilides and Valentinus, are accused of eating idol-sacrifices (like the Nicolaitans of the Apocalypse) to avoid persecution."—Vol. i, p. 453. Note on 1 Tim. vi, 20. Against the holders of this *former* view St. John affirms that any such denial of sin is untrue, 1 John i, 6-10; that the truly regenerate does not practice sin, iii, 8, 9; that all transgression of law is sin, iii, 4; and he denounces these

out of the way. **S** And then shall that Wicked be revealed,

*m* Dan. 7. 10, 11.—*n* Job 4. 9; Isa. 11. 4;

licentious hypocrites in Rev. ii, 14, etc. The latter view led in the Corinthian Church to the denial of the resurrection of the body, (xv, 12–19;) in the Colossian Church to ascetic fastings, celibacies, and mysticisms, (Col. ii, 18;) and in Asia Minor generally to Docetism, or the denial of the unity of the Logos with a body of real flesh, condemned by 1 John iv, 3, and expressly identified by him with antichrist, “whereof ye have heard that it should come.”

St. John's allusions to antichrist are, indeed, here very instructive. They are three: 1 John ii, 18–22, and iv, 3; 2 John 7. In the last two antichrist is expressly identified with the last of these two classes of views. In the first we have three points: 1. That the coming of the antichrist was generally known to be predicted as taking place at the last time; 2. That there are many (without the article) elemental antichrists now; and, 3. From this it is inferred that it is *a* (without the definite article) last time. This is not asserting, as Alford ineffectually maintains, that the real antichrist, or the real advent, is approaching; but that some *terminus* is approaching analogous to the final catastrophe, (see note, 1 Tim. iv, 1,) since there are some antichrists existing analogous to the final antichrist.

The above described asceticism, based on the inherent evil of matter, was wrought at a later period into the system of Gnosticism. Thence it was embraced in the Popish system in the form of clerical celibacy, abstaining from meats, bodily flagellations, and monasticism. The forbidding to marry, consummated by Pope Hildebrand, completed the absoluteness of the papacy, by cutting the clergy from all human ties and compacting them into a devoted hierarchy, profoundly servile to the pope. And the enactment of the dogma of the “immaculate conception” of the blessed mother by Pope Pius Ninth, in our own day, is the last articulate expression of the ascetic

“whom the Lord shall consume with the spirit of his mouth, and

*Hosea* 6. 5; *Rev.* 2. 16; 19. 15, 20, 21.

Gnosticism which was already working in Paul's day.

8. **Then**—As soon as the hinderance is withdrawn. The Roman-pagan empire must disappear, before the Roman-papal power can disclose itself. The Roman emperor must cease before the Roman pope can commence supremacy. The great red dragon must be cast down before the beast can rise. One antichristic guise must be dropped before another can be assumed. **That Wicked**—That *Lawless*; who overrules God's laws and substitutes his own. **Revealed**—Clearly alluding to the personal Satan. For as Christ is revealed, being pre-existent, so is this antichrist revealed, being pre-existent. **Consume... destroy**—We have now a vivid semi-poetic picture of the double destruction of antichrist. Our apostle, in the glow of inspiration, interrupts his description to hasten to the destruction. He has a moment of old Hebraic rapture, and gives us a splendid specimen of Hebraic parallelism:

Shall consume with the breath of his mouth,  
Destroy with the brightness of his coming.

But the Hebrew parallelism was not always the reiteration of the same, thought, but two richly varied phases of the same subject. The subject here, as just noted, is the double destruction of antichrist, first under his beast guise, as in Rev. xix, 12–21, and the second in his incarnate form, as in Rev. xx, 7–10. **Consume with the spirit** (or breath) **of his mouth**—An allusion to the beautiful words of Isa. xi, 4: “He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.” This figure is not to be degraded into a description of a physical or bodily destruction by an uttered word of Christ. “The rod of his mouth” is the powerful truth that he utters to the world; and “the breath of his lips” is that divine doctrine by which the old man is slain that the new man may be born. This pas-



shall destroy ° with the brightness

o Chap. 1. 8. 9;

sage is virtually reproduced in Rev. xix, 15: "Out of his mouth goeth a sharp sword, that with it he should smite the nations." As a material image this would be very gross; but as an emblem of all-conquering truth going forth from the lips of Jesus, cutting and smiting down all before it, it is a parable of beauty. And so the entire passage (Rev. xix, 11-21) is a picture of spiritual conquests and providential overrulings by Jehovah-Christ in behalf of his earthly kingdom. Kings, there, are, as in ancient prophecy, antitheistic dominations and organisms; the beast and false prophets are not so much *men* as *antichristic systems*; their overthrow is the emancipation of "the nations" of verse 15, who are still existing in xx, 3, 8. This battle and overthrow are not the work of a day, but of an age; and it is the preparation for that predominance of Christ's kingdom symbolized by the reign with Christ of the imparadised "souls" of the martyrs in the battle, who are enthroned over the world, Satan having been bound. **And**—As the previous member of this parallelism describes Rev. xix, 11-21, so the following corresponds with xx, 7-10. **Destroy**—Bring to naught. Not "annihilate," as Alford (apparently following Lünemann's *vernichten*) translates it; but, abolish, nullify. To "annihilate" would imply the putting the very elements of his being out of existence. **Brightness of his coming**—The *ἐπιφάνεια τῆς παρουσίας*, by the resplendence of his *parousia*. Very flatly rendered by Alford "annihilated by the appearance of his coming." It is by the *epiphania*, and not by the *parousia*, that antichrist is said to be destroyed. The word in the New Testament uniformly implies either physical or moral resplendence; as an adjective, Acts ii, 20; as noun, 2 Tim. i, 10; as verb, Acts xxvii, 20; Luke i, 79. In Rev. xx, 9, antichrist's armies are "devoured" by "fire out of heaven," just before the *parousia*.

of his coming: 9 *Even him*, whose

Heb. 10. 27.

This interpretation does, with a slight yet effective variation, ratify the view taken of this parallelism by the best Protestant writers. Thus says Dr. Gloag: "The spirit or breath of his mouth has been understood to denote the preaching of the pure gospel, the diffusion of the word of God, and the revival of evangelical doctrines, which will undermine popery. By the brightness of his coming is meant. . . . the final destruction of popery by the coming of Christ to judgment." Substitute antichrist here for popery, embracing our historic-prophetic view of antichrist, and these words express our exposition of this parallelism. And so says Bishop Newton: "If the two clauses relate to two different events, the meaning manifestly is, that the Lord Jesus shall gradually consume him with the free preaching of his gospel, and shall utterly destroy him at his second coming." The former began to take effect at the Reformation, and the latter will be accomplished in God's appointed time.

And this puts into our hands a key for the solution of the most important section of the Apocalypse, Rev. x-xx. It is a tracing the history of the stages of contest between Christ and antichrist from the first to the second coming. The former appears under successive phases of his true Person, as man-child, conquering hero, and final judge; the latter lurks through various guises and exposures as dragon, beast, naked Satan, and incarnate anti-messiah. At the successive time-points the two, Christ and antichrist, meet; at every point Christ is increasingly victorious; until at last his glorious advent consigns the adversary to hell forever.

9. **Even him**—Italic words inserted by our translators to indicate that Paul returns from the destruction of antichrist back to a completion of his description of antichrist. **Whose coming**—Antichrist is the caricature, the black shadow, of Christ. Like Christ, he has his *parousia*, his revelation.

coming is <sup>1</sup>after the working of Satan with all power and <sup>2</sup>signs and lying wonders, **10** And with

þ John 8. 41; Eph. 2. 2—q Deut. 18. 1; Matt.

**Is after the working of Satan**—Lünnemann (followed by Alford) does not penetrate the full truth here; but he furnishes the interpretation that establishes it. The **working of Satan**, he says, does not mean activity after the model of Satan; but is "an energizing equivalent to a *Satanic possession*; that is, the devil in and through him works." Alford says: "Satan being the agent who works in the lawless." It is not a true incarnation, but a mock incarnation, a *possession*. So that here again antichrist is a mockery of Christ. The pattern of this *possession* is found in the demoniac of Gadara, Mark v, 9, (where see note,) where the man and demon are so identified, that predicates may be applied of the individual that suit either nature, or include both; just as in the divine unity of Christ predicates are affirmed often that suit one or the other nature, or both inclusive. **Power**—The three terms here used present the miracle in three aspects, or three classes. **Power** is a miracle, as being a display of supernatural might; a **sign** is a miracle, as proof of a doctrine or authentication of a religious teacher; a **wonder** is a miracle viewed as an external marvel. We all know that popish history is full of professed miracles. Transubstantiation assumes to be a miracle of stupendous **power**; nothing less than transmuting a wafer into God! Even at the present day large communities are excited by rumoured miracles, and extensive pilgrimages are made to the scene of their performance. **Lying**—This epithet properly characterizes all three classes.

Against identifying the **man of sin** with the papal power it is often objected that the Roman Church of the Middle Ages fills a large part of Church history, possessed a large amount of piety, and was the author of a large amount of good to mankind. This may all be cheerfully granted; for the text expressly says that it was in the

all deceivableness of unrighteousness in <sup>1</sup>them that perish; because they received not the love of the

24. 24; Rev. 18. 18; 19. 20.—r 2 Cor. 2. 15; 4. 2.

very temple of God that he enthroned himself. The Western Church of the Middle Ages retained a large amount of Christian truth and power, by which she took the dead corpse of falling pagan Rome, and uniting it with the barbarians of Europe, whom she slowly civilized, laid the foundations of modern Europe and America. The churches and monasteries were built with much of holy purpose, and were largely the abodes of piety and learning. The schoolmen were among the moral and intellectual benefactors of mankind. All this proves that the Western Church could truly be called the temple of God. But to such a history there are two sides. Babylon, Persia, Greece, Rome are splendid objects in human history. They were human governments, and as such, "ordained of God," and their rulers were "ministers of God." And yet, on the other side, as idolatrous, apostate from God, despotic and worldly, they are in prophecy figured as "beasts." And so in the very temple of God the papal power arose, forged the most stupendous falsehoods and the most abject superstitions, and thereon founded the most absolute despotism, sustained by the direct cruelties recorded in history. But this forbids not the trust that there is many a true saint in the Roman communion.

**10. Deceivableness**—Rather, *deceivingness*, actively taken; referring to the *deceiving* operations of the **man of sin**. **Of unrighteousness**—The deceptiveness of his iniquity. **In them that perish**—The objects of the unrighteous deception; literally, *towards* or *upon them who are the perishing*: namely, those who receive, and become partisans of, the iniquity of antichrist. They are *now* sinking to perdition. **Because**—Reason why they are *the perishing*; first, they loved not the truth; secondly, they consequently believed not the truth; thirdly, they in-

truth, that they might be saved. **11** And 'for this cause God shall send them strong delusion, 'that they should believe a lie: **12** That they all might be damned who believed not the truth, but 'had pleas-

*a* Rom. 1. 24; see 1 Kings 22. 22; Ezek. 14. 2.  
*f* Matt. 24. 5, 11; 1 Tim. 4. 1.

ured from God these strong delusions to the belief of the deception of the **man of sin**, that they might be (not **damned**) but *judged*. **Received not the love of the truth**—Back of their disbelief of truth was their hatred of the truth. And this hatred was voluntary and not necessary, for they **received not**—they rejected the possible predisposition towards the truth. Back of all was a free responsible will. For these followers of antichrist had, or might have had, knowledge of the true Christ. They were in the Church, as he was seated in the Church, ver. 4; and they were guilty of a **falling away**, verse 3, an apostasy. **That they might be saved**—The result which would have followed their choosing the love of truth.

**11. For this cause**—Namely, that they first hated and rejected the love of the truth. **Shall send**—Rather, present tense, *sends*; or, as the mischief was already working while St. Paul was writing, *is sending*. **Strong delusion**—Greek, *a working of deception*, that is, the deceiving operations of the **man of sin**. God, as God of providence, *sends* these deceptive operations as part of our probation; not to make us sinful, but to afford us means of trial, triumph, and salvation. St. Paul is full and formal in tracing their perdition and their being deceived to their own previous volitional and responsible act, and their mental state in consequence of that act. But for that state and act the **delusion** would have been no **delusion**. But, for those who hate the truth, the events sent by the providence of God will furnish ample grounds for being deluded, if they please. Note, Rom. viii, 11. **That they should believe a lie**—Greek, *to the result that they believe the lie*. Men may infer, but the words do not

ure in unrighteousness. **13** But 'we are bound to give thanks always to God for you, brethren beloved of the Lord, because God 'hath 'from the beginning chosen you to salvation 'through sanctifi-

*a* Rom. 1. 32.—*c* Chap. 1. 3.—*e* 1 Thess. 1. 4.  
*c* Eph. 1. 4.—*y* Luke 1. 75; 1 Pet. 1. 2.

say, that it was the divine intention that they should believe falsehood. It *states* only a result, a result which the believers were fully, as free agents, able to avoid. We reject the absurd statement of Alford, "whatever God permits, he ordains." The non-prevention by God of the voluntary sin of a free agent is not the ordaining of it. All that St. Paul affirms here is, that God *sends* a working of deception (by its own will already existing) to these persons, who are voluntarily predisposed to it. One set of sinners gratifies the willingness to be damned of another set. **A lie**—Rather, **THE lie**. The stupendous systematic lie of the "man of sin."

**12. That they all might be damned**—Not **damned**, but *judged*. And **damned** if judgment justly goes against them. But a true translation should give only what the apostle says, and let the inferential results take care of themselves. God's purpose is not that any man should be **damned**. **Believed not**—St. Paul reiterates, as if anxious to secure a true view of man's responsibility and God's justice, that they were voluntary rejecters of truth which it was in their power to accept. **Had pleasure**—Not from necessity, nor from God's decree, but from free choice.

**13. But**—In contrast with the dark picture of 10-12, we are relieved with the beautiful portraiture of the believers of the truth in Thessalonica. St. Paul presents the divine side of their salvation, the human conditions being subordinately assumed. **From the beginning**—From the first founding of the Thessalonian Church, when they were first called... **by our gospel**, as said in verse 14. This, in contrast with the unbelievers of verse 10, who by their own rejection became victims of

cation of the Spirit and belief of the truth: **14** Whereunto he called you by our gospel, to <sup>a</sup>the obtaining of the glory of our Lord Jesus Christ. **15** Therefore, brethren, <sup>b</sup>stand fast, and hold <sup>c</sup>the traditions which ye have been taught, whether by word, or our epistle.

<sup>a</sup> John 17. 22; 1 Thess. 2. 12; 1 Pet. 5. 10.—  
<sup>b</sup> 1 Cor. 16. 13; Phil. 4. 1.—<sup>c</sup> 1 Cor. 11. 2;  
chap. 3. 2.

delusions, Lünemann, followed by Alford, interprets *from eternity*, a sense which the phrase never has in the New Testament. It is entirely uncritical to quote as they do such phrases "before the foundation of the world," etc. Equally uncritical to quote St. John's "In the beginning was the Word," where the sense of eternity arises from the verb *was*, as see our note there. In the following passages the phrase is used, limited by the adjoining words to the commencement of human history with Adam. Matt. xix, 4, 8; John viii, 44; 1 John iii, 8; Matt. xxiv, 21; Mark x, 6; xiii, 19; 2 Pet. iii, 4. So, limited by the context to particular things, in Luke i, 2; John xv, 27; 1 John i, 1; ii, 7, 13, 14, 24; iii, 11; 2 John 5, 6; Acts xxvi, 4. **Chosen**—In consequence of faith, just as those of verse 10 were rejected because of unbelief. **Through**—The preposition of instrumentality. On the divine side God uses the free act of the creature's faith as his instrument in bringing them to **salvation**. **Sanctification of**, or from, as agent, **the Spirit**—Depends on **salvation**. It was not, then, first justification by faith which was wrought through sanctification of the Spirit, as Lünemann strangely puts it. Such an idea as **sanctification** being the primary means of our being chosen is wholly unbiblical. **Belief of the truth**—The firm permanent faith of the believer in contrast with the unbelievers of vv. 10–12.

**14. Whereunto**—Refers to the entire clause **salvation . . . truth**. **By our gospel**—Where the word our clearly limits it to Paul's first preaching at Thessalonica, and fixes the mean-

**16** Now our Lord Jesus Christ himself, and God, even our Father, <sup>a</sup>which hath loved us, and hath given <sup>b</sup>us everlasting consolation and <sup>c</sup>good hope through grace, **17** Comfort your hearts, <sup>d</sup>and stablish you in every good word and work.

<sup>a</sup> Chap. 1. 1, 2.—<sup>b</sup> 1 John 4. 10; Rev. 1. 5.—<sup>c</sup> 1 Pet. 1. 3.—<sup>d</sup> 1 Cor. 1. 8; 1 Thess. 2. 13; 1 Pet. 5. 10.

ing of **from the beginning**, in ver. 13. **Obtaining**—Attaining. **Glory**—At and beyond the advent.

**15. Therefore**—In view of the gracious things from the divine side, vv. 13, 14, perform your duty of perseverance in faith. **Stand fast**—In contrast with **be shaken** of ver. 2. **Traditions**—His written or verbal deliverances to them. These **traditions** they had received from him personally. They have no connexion with the pretended *traditions* of the Romish Church, which have no valid proof of authenticity, and yet are reckoned by Romanists as authoritative part of "the word of God," co-ordinate with the Scriptures.

**16. Now**—The heart of our apostle now ascends in prayer to God, for the completion of the hopes and exhortations he has uttered. His prayer ascends through the Mediator, **Christ**, to the primal fountain of all salvation, **God**. **Hath loved**—For do not imagine that the **Father** is all justice, and **Christ** alone all love. **Christ** is the offspring of the Father's love to us. **Consolation**—Of which, as truly forlorn beings and condemned sinners, we stand in great need. This **consolation** must be also **everlasting**, for if it terminate we shall be as forlorn and lost as ever. **Good hope**—By the divine assurance which sustains our consolation, given us **through grace** received by the mediation of Christ.

**17. Comfort your hearts**—By the present immediate application of that **everlasting consolation**. **Stablish you**—By the rich inspiration of that **good hope**. In the performance of **every good word** we can utter and **every good work** we can perform.

## CHAPTER III.

**FINALLY**, brethren, "pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you: 2 And *that* we may be delivered from *unreasonable* and wicked men: *for* all *men* have not faith. 3 But *the* Lord is faithful, who

a Eph. 6. 19; Col. 4. 3; 1 Thess. 5. 25.—  
1 Greek, *may run*.—b Rom. 15. 31.—c Greek,  
*absurd*.—d Acts 28. 24; Rom. 10. 18.—e 1 Cor.

shall stablish you, and *keep you* from evil. 4 And *we* have confidence in the Lord touching you, that ye both do and will do the things which we command you. 5 And *the* Lord direct your hearts into the love of God, and into *the* patient waiting for Christ.

1. 9; 1 Thess. 5. 24.—e John 17. 15; 3 Pet. 2. 2.  
—f 2 Cor. 7. 16; Gal. 5. 10.—g 1 Chron. 28. 18.  
—h Or, *the patience of Christ*, 1 Thess. 1. 8.

## CHAPTER III.

**5. Hopeful prayer for their continued firmness, 1-5.**

1. **Finally**.—Note, 1 Thess. iv. 1. **Pray for**—Rather, *concerning us*. The prayer is rather for the success of the gospel, and for Paul only as its minister. **Have free course**—A circumlocutory translation of simply the word for *run*. Compare Psa. cxlvii, 15: "His word runneth very swiftly." The prayer is, for the rapid spread of the gospel. **Be glorified**—By a triumphant universality in the salvation of men. **Is with you**—It being your true glory, and you being the happy models for a Christian world.

2. **Delivered from**—The great impediment to the **free course** of the word. **Unreasonable**—The word means, etymologically, *out of place*; and hence, as an adjective signifies, *unsuitable, unfitting*. In Luke xxiii, 41 it is rendered "amiss;" in Acts xxviii, 6 it is rendered "harm," meaning *harmful*. At this time of writing at Corinth, probably St. Paul was being harassed by the unbelieving Jews, who raised an "insurrection," and arraigned him before Gallio, (Acts xviii, 12-17,) and it is very possible that it is to them he here alluded. **All... not faith**—Why state so obvious a fact as that all men are not Christians in **faith**? To obviate this difficulty some commentators understand by **faith**, *fidelity, good faith, sincerity*. And such meaning it has in Matt. xxiii, 23, and Titus ii, 10. This is strongly favoured by the apparently antithetic word **faithful** in next verse, and in **have confidence**, in verse 4. Let us suppose that the *unsuitable* and *evil men* were unreliable professors of

Christianity, "false brethren," who were out of place in Christian communion, and we get a very consistent train of thought. Pray deliverance from untrusty adherents, (who prevent the gospel's being **glorified**,) for not all prove faithful; yet **faithful is the Lord**, and we have **faith** through him in **you**. This seems better than Lünemann's (followed by Alford) interpretation of **faith** as receptive predisposition. Every other interpretation than ours reduces the antithesis between **faith** and **faithful** to one of "sound," (Alford,) and does not notice the **confidence** of verse 4 at all.

4. **Confidence in the Lord touching you**—That on the divine side, since **the Lord is faithful**, every thing possible will be done; that possibility and faithfulness being limited only by the laws of God's action in the kingdom of grace, laws prescribed by himself upon himself. And among those laws is the postulate by him required, that man, as free-agent, should use granted grace, and power to meet the conditions necessary to justification, sanctification, persevering grace, and eternal life. **Ye both do and will do**—That they **will do** he trusts, first, because God, on the divine side, will **stablish and keep**; and you, on the human side, will consent to be **stablished and kept**; that is, that you **will do** the conditions of the full realization of God's stablishing and keeping.

5. **Love of God**—The feeling in us of love towards God. **Patient waiting for Christ**—Literally, *τὴν ἐπομένην τοῦ χριστοῦ, the patience of Christ*. It may mean Christ's patience; and then *Christ's patience* and *the Christian's*

6 Now we command you, brethren,

*patience*, the *patience* to which Paul prays that God may *direct* their *hearts*, are one holy *patience*. So the Christian, in 2 Cor. i, 5, undergoes the "sufferings of Christ." Our translators, and many commentators, apply the words to the awaiting the second advent. Lünemann objects, that the Greek word for such *waiting* in 1 Thessalonians i, 10 is slightly different; but the same word is used for it in 1 Thessalonians i, 7.

**6. Charge that idlers be required to become industrious or be disowned, 6-15.**

When the apostle first came to Thessalonica he gave an example of manual labour, and gave special charge to his converts to be models of industry. This charge was made necessary, evidently, from the fact that some of his converts were from among the class of idlers, and needed the most stringent instruction that to be a Christian was to be a faithful performer of every secular and industrial duty. Yet as the gospel opened the hearts of the wealthier portion to liberal charities, the temptation became strong, after Paul's departure, for the idler to avail himself of these means of support in idleness. The apostle, therefore, in his first epistle, (iv, 11, 12,) gave them a gentle admonition. This failing, he now, in the most authoritative style, requires that these brethren correct or be disowned. He recalls his own example and previous precepts, and concludes with this solemn direct appeal to them.

Many standard commentators, as Olshausen, Lünemann, and Alford, maintain that the expectation of the immediate advent was the main cause of this idleness. But the only ground for such a supposition is the fact of the *coexistence* of the two things, namely, the expectation and the idleness. There is not one syllable in either epistle that connects the two things as cause and effect. On the contrary, the whole aspect of the case is the reverse. The idleness existed previous to the existence of the expectation. Paul exerted example and precept, at his first

appearance among them, against it. In the first epistle the excitement of expectation had not risen, and yet the idleness existed. Nor does the quality of this idleness suit the expectation of an immediate advent. It was not a solemn giving over of business, and attending exclusively to religious exercises; nor even an overdone *religious* dissipation; but a lounging and gadding spirit of meddling gossip, impudently devouring the charities of the Church. Nor does St. Paul refer to the palpable inconsistency of such a spirit and conduct with the expectation of the immediate judgment, but grounds his solemn charge on the very nature of Christian duty, as if purposing to place honest secular industry—permanent and regular attention to business—among the cardinal virtues of Christianity.

Two periods of excitement in expectation of the advent on a specified day are memorable in American religious history. In the latter of these, which occurred within our own memory, there was an intense religious excitement, but no relaxation of business, and no increase of secular idleness. The evangelical Churches, especially those most exposed to the excitement, received large accessions of converts, followed by an immense diminution the year following. In a former generation in New England, under the preaching of an eloquent divine, named Austin, a day was fixed and a great excitement rose. The appointed day happened, in fact, to be characterized by a great darkness. The Legislature of Connecticut, it is said, was in session, and its members were in no little commotion. But the presiding officer addressed them substantially in the following terms: "Let us keep order, gentlemen; the judgment-day can find us in no better business than the discharge of our regular duties."

**6. Command you**--An authoritative phrase, in Greek terms which are used by kings to their subjects or generals to their soldiers. These are, now, our apostolic orders, solemnly enforced

Christ, <sup>1</sup>that ye withdraw yourselves <sup>1</sup>from every brother that walketh <sup>2</sup>disorderly, and not after <sup>1</sup>the tradition which he received of us. <sup>7</sup>For yourselves know <sup>2</sup>how ye ought to follow us: for <sup>2</sup>we behaved not ourselves disorderly among you; <sup>8</sup>Neither did we eat any man's bread for nought; but <sup>2</sup>wrought with labour and travail night and day, that we might not be chargeable to any of you: <sup>9</sup>Not because we have not power,

A Rom. 16. 17; verse 14; 1 Tim. 6. 5; 2 John 10. 4; 1 Cor. 2. 8; 1 Thess. 4. 11; 5. 14; verse 11, 13, 14.—2 Chap. 2. 15.—2 1 Cor. 4. 16; 11. 1; 1 Thess. 1. 6, 7.—2 1 Thess. 2. 10.—2 Acts 13. 8;

by being in the name of our Lord Jesus Christ. These are his orders, by his representative apostle. Paul commences, severely, with charge to the Church to deal with the offenders, 6-11; delivers but a *brief* charge to the offenders themselves, 12, as he had on former occasions pretty much said his say to them; and then encourages the liberal part of the Church to continued duty, 13, 14. **Withdraw yourselves**—The Christian people were to *note*, (verse 14,) specialize, the individual, and *withdraw* themselves from any recognition or intercourse by which he was acknowledged as belonging to the Christian body—a passive expulsion of the offender. It was thus signified that no idler, able to work, yet sponging upon the industry of others, could be an accepted Christian. **Disorderly**—Like a soldier wandering out of the ranks, and so destroying discipline. **Tradition**—See note on verse 15.

7. **Yourselves know**—Another appeal to their own consciences in proof of his truth. **Ourselves**—Again appealing to his own example. Note, 1 Thess. ii, 9.

9. **Power**—See note on Acts xx, 34. **Make ourselves an ensample**—Literal Greek, *we may give ourselves a type*. In this phrase the *ourselves* is plural, and the *type* singular, showing that St. Paul speaks of himself in the plural.

10. **Not work...eat**—He is scarce a Christian, whatever his rank, who,

but to make <sup>2</sup>ourselves an ensample unto you to follow us. <sup>10</sup>For even when we were with you, this we commanded you, <sup>2</sup>that if any would not work, neither should he eat. <sup>11</sup>For we hear that there are some <sup>2</sup>which walk among you disorderly, <sup>2</sup>working not at all, but are busybodies. <sup>12</sup>Now them that are such we command and exhort by our Lord Jesus Christ, <sup>2</sup>that with quietness they work, and eat their own bread. <sup>13</sup>But

20. 24; 2 Cor. 11. 9; 1 Thess. 2. 9.—2 1 Cor. 9. 6; 1 Thess. 2. 6.—2 1 Cor. 11. 1; 1 Thess. 4. 11.—2 1 Cor. 4. 16; 11. 1; 1 Thess. 1. 6, 7.—2 1 Thess. 2. 10.—2 Acts 13. 8; 1 Peter 4. 15.—2 1 Thess. 4. 11.—2 Eph. 4. 28.

possessed of the ability, does not earn his own living. It is a sad account he has to give at the judgment-seat who has not made the world better by his having lived in it. And he who does so earns his living, and the final reward, whether he has *worked* with his brain or his hands. St. Paul's converts were doubtless mostly artisans, and he set the example of working *with his hands*, not because his preaching was not a most arduous and powerful *work*, but in order to make the idlers among them *work* at all. Paul's maxim is based on the primeval law of Gen. iii, 19, that "eat bread" should depend on "the sweat of thy face." And hence saith an old Rabbi: "Whoso laboreth not on the sixth day—what shall he eat on the Sabbath?"

11. **Not business men, but...busybodies**. For there is such a play upon words in the apostle's Greek. He describes people who mind no business of their own, and so have time and fancy to "meddle and muddle" in the business of others. The *parasites* of Greece were a class that lived by dining out, flattering the patrons who fed them, sometimes being made heirs of estates by their rare skill in obsequiousness.

12. Direct appeal to the idlers. **Command**—A command on which a penalty depends. **Exhort**—A tenderer word, appealing to their own sense of Christian duty. **Quietness**—The opposite of a restless, busy-body impertinence. **Own bread**—

ye, brethren, <sup>v</sup> be not weary in well doing. **14** And if any man obey not our word by this epistle, <sup>h</sup> note that man, and <sup>h</sup> have no company with him, that he may be ashamed. **15** <sup>v</sup> Yet count him not as an enemy, <sup>h</sup> but admonish him as a brother.

*v* Gal. 6. 2. — *4* Or. *fastid. not.* — *5* Or. *signif.*  
*h* *that man by an epistle.* — *a* Matt. 18. 17;  
1 Cor. 5. 9, 11; verse 6. — *y* Lev. 19. 17; 1 Thess.

Instead of playing the *parasite* and eating the bread of others.

**13. Brethren**—An address to the industrious and liberal class. **Be not weary in well doing**—Let not the idle selfishness of these eaters at others' tables weary you in bestowing your charities on the really needy.

**14. Note**—Literally, *set a mark upon*. Make him a "marked man." Let him be viewed by both the world and himself as disowned by the Church. **No company**—Avoid such association with him as identifies him with the Church. **May be ashamed**—The feeling proper for conduct which is a violation of Christian honour and self-respect, and conducive to the appropriate spirit of repentance.

**15. As an enemy**—Indulge no hatred; do him all the good in your power. **Admonish**—This is the meaning of your withdrawal from him, as an admonition and a guidance of the man to the resumption of his position as a brother. From the entire tenor of this paragraph it is clear that St. Paul held that the possible nearness of the advent should with Christians not change the tenor of life. The artisan should ply his trade, the scholar his books, and the farmer cultivate the soil, as usual. *We should, indeed, live as holily as if the advent were to be to-day, but as practically as if the world were to last forever.*

**7. Benedictory and salutatory conclusion**, 16–18.

**16. Lord of peace**—*Christ*; as the

**16** Now <sup>h</sup> the Lord of peace himself give you peace always by all means. The Lord *be* with you all. **17** <sup>h</sup> The salutation of Paul with mine own hand, which is the token in every epistle: so I write. **18** <sup>h</sup> The grace of our Lord Jesus Christ *be* with you all. Amen.

*h* 14. — *a* Titus 2. 10. — *a* Rom. 15. 33; 16. 20;  
1 Cor. 14. 22; 2 Cor. 13. 11; 1 Thess. 5. 22. —  
*b* 1 Cor. 16. 21; Col. 4. 18. — *c* Rom. 16. 24.

Father, or rather, the Trinity, is the God of peace, 1 Thess. v, 23. **Give you peace**—See note, 1 Thess. v, 23. **By all means**—In every way; by the mutual performance of every duty. **All**—Both the reprov'd and the approved.

**17. With mine own hand**—So far by amanuensis; now by autograph. **Token in every epistle**—His first epistle was without such authentication; but the forged or pretended epistle of ii, 2, had warned him to guard against imposition. **Every epistle** needing authentication, whether written to the Thessalonians or to others, was to receive its autographic token henceforth. Of those so explicitly authenticated are Colossians, (iv, 18,) and 1 Corinthians, (xvi, 21,) Galatians being entirely autographic. In Romans the concluding doxology may have been autographic; as Ephesians vi, 24, and Philippians iv, 23. Several epistles may not have needed authentication; as 2 Corinthians, which was sent by Titus; and those written to individuals, as Timothy, Titus, and Philemon, which were either autographic or known by circumstances to be genuine. **So I write**—This is my penmanship. Gro-tius, ingeniously, but incorrectly, supposes that Paul appended a complex monogram as his mark. The apostle's autograph probably included vv. 17, 18.

**18. Grace of our Lord Jesus Christ**—Paul's usual benediction. See note on 1 Thess. v, 28.



## INTRODUCTION TO FIRST TIMOTHY.

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THE so-called Pastoral Epistles (from their being pastoral instructions from a pastor to a pastor) of Timothy and Titus were received as authentic and canonical by the primitive Church with perfect unanimity. Eusebius, in his catalogue, classifies them among the entirely unquestioned books. They are contained in the Peshito, the Syriac translation, made in the second century; and in the Muratorian catalogue of New Testament books, made about the same time. They are also quoted by name by Irenæus, Clement of Alexandria, and Tertullian. They are apparently alluded to by Clement of Rome, Ignatius, and Polycarp.

The only dispute in ancient times came from the semi-christian Gnostics outside the Church, who found their own heresies therein predicted and portrayed with an unwelcome clearness and accuracy. In modern times, also, the question comes from a semi-christian class of scholars, occupying a position in relation to the Church quite analogous to the old Gnostic, such as Baur and Renan. The criticisms of such men have had the beneficial effect to call forth very thorough investigations by Christian scholars, and very conclusive answers. It is essentially a past discussion. There is nothing in the formidable array of hostile criticism that need disturb our calmest faith. Our limits do not admit a review of the grounds, which may be amply found in the pages of Alford, Dr. Gloag, and Fairbairn on the Pastoral Epistles.

### TIME OF WRITING.

The entire authority of the ancient writers affirms that St. Paul was twice imprisoned at Rome, and that his second imprisonment was closed by martyrdom. If this be true, we have no difficulty in fixing the approximate time of the writing of Second Timothy; for iv, 6-8 shows that it was but a brief period previous to his martyrdom, which, according to the best authors, took place about A. D. 68. And the similar character of the three Pastoral Epistles indicates that First Timothy and Titus could not have been written much earlier than Second Timothy. The fact of this second imprisonment is mentioned or implied by Clement of Rome, by the Muratorian document, and by

Eusebius. St. Paul himself, writing during his first imprisonment, Philippians i, 26, and Philemon 22, implies an expectation of an early release; whereas the second epistle to Timothy anticipates an early execution.

A number of able Christian scholars have endeavoured to show that this second imprisonment is superfluous, and that all the demands of the Pastoral Epistles may be brought within the period of the first. Their learning and ingenuity are hardly crowned with success. Very few English or American writers have endorsed the theory. Our limits permit only general statements of the reasons. 1. The unanimous voice of antiquity, affirming the second imprisonment, lays upon their theory a heavy burden of disproof. The obvious meaning of the testimony of Clement of Rome, (some years a contemporary of Paul,) though subjected to very ingenious criticism, proves a second imprisonment. So also the Muratorian fragment. The testimony of Eusebius is, that such was the uncontradicted account, *logos*, of the Church in his day. 2. The state of the Church and spirit of the times implied in these epistles indicate a later age, and place them obviously in the later group of epistles, with First and Second Peter, and John and Jude. Heresies seem to have attained an advancing development, and the polity of the Church has crystallized into its fixed forms. 3. There are many passages expressing facts, or a state of things for which no room can be found in the life of Paul previous to or during his first imprisonment. See notes on 1 Tim. i, 3; 2 Tim. iv, 13, 20. The apostle's history, after his first imprisonment, as conjecturally gathered from his epistles, Dr. Gloag thus summarizes from Howson: "Immediately on his liberation, Paul left Rome by the usual route, crossing the Adriatic from Brundisium to Dyrrachium, and then by the Egnatian road to Philippi, (Phil. ii, 24;) he then journeyed to Proconsular Asia, and visited Colosse, (Philem. 22,) Laodicea, and Ephesus. From Ephesus he undertook his long-premeditated journey to Spain, where he remained two years, returning in A. D. 66. Departing again from Ephesus, he went to Macedonia, (1 Tim. i, 3,) where he wrote the first Epistle to Timothy. From that he went to Crete, (Tit. i, 5,) returned to Ephesus, and wrote the Epistle to Titus. Leaving Ephesus for the last time, he journeyed by Miletum, where Trophimus was left sick, (2 Tim. iv, 20,) by Troas, where he left his parchments, (2 Tim. iv, 13,) and by Corinth, where Erastus remained behind, (2 Tim. iv, 20,) to Nicopolis in Epirus, where he remained to winter. (Tit. iii, 12.) Here it is supposed that he was arrested and sent for trial to Rome, where he wrote the Second Epistle to Timothy." In regard to his martyrdom see note, Acts xxviii, 30.

## TIMOTHY.

Early in his second missionary tour St. Paul found at Lystra a young man, converted probably on his former visit, who was "well reported of by the brethren." His father was a Greek; but his mother, Eunice, and his grandmother, Lois, had been pious Jewesses, and were now faithful Christians. This youth, Timothy, he adopted as his young attendant, in place of John Mark; as he had Silas as coequal minister in the place of Barnabas. Timothy attended him, thence, into Europe. His youth and subordinate position exempted him apparently from the sufferings of Paul and Silas at Philippi, as well as from being even mentioned by Luke in the narrative. Yet when Paul departed from Berea to Athens, Timothy was by him sent back to Thessalonica. When Paul passed on from Athens to Corinth he was rejoined by Timothy there. So rapidly had Timothy matured in the holy ministry that St. Paul joins his name with that of himself and Sylvanus in both his epistles to the Thessalonians. This may be considered as the close of the *first period* of his life, which we may call his *novitiate*.

In his *second*, which we may perhaps call his presbyterial, *period*, we find him at Ephesus, (whither Paul passed from Corinth,) where he was doubtless Paul's coadjutor during his long ministry in founding the Ephesian Church. When at its close the apostle projected another tour into Greece, he sent Timothy and Erastus, as his harbingers, into Macedonia and Corinth. When Paul himself had arrived at Macedonia, we find Timothy with him, his name being associated in the greeting in the Second Epistle to the Corinthians. He was Paul's co-labourer at the next brief stay at Corinth; and we trace him as Paul's co-traveller from Corinth back through Macedonia into Asia, as far as Troas.

For a period of two years, during which Paul's arrest at Jerusalem and confinement at Cesarea take place, we find no mention of Timothy. But his loyalty to Christianity and to St. Paul is amply attested. In three of those voices from the Roman prison, namely, the epistles to Philippi, Colosse, and Philemon, Timothy's name is found added to Paul's in the opening address. From his prison Paul writes to Philippi that he hopes soon to send Timothy to them, "for," says he, "I have no man likeminded." Thus we are authorized by Paul to place Timothy highest in his estimation among all by whom he was attended.

The *third* may conveniently be called his episcopal *period*, in which he is placed by the apostle as presbyter-president over the Church at Ephesus. Somewhere about this time it was that he suffered imprisonment and was set at liberty. To him was addressed by Paul a first epistle, containing a most solemn charge, enjoining faithfulness and various directions as to method in the discharge of his responsible

office. Finally, a second epistle contains the apostle's dying charge, with an earnest request that Timothy would hasten to visit him in the loneliness of his prison. No record informs us whether he accomplished that visit. Eusebius tells us that "Timothy is historically narrated to have first received the episcopate in the Church at Ephesus." But whether he has any other authority for that statement than these two epistles is more than we know.

We know Timothy only during his youth and earlier manhood, and while he was under the direction of the most eminent of the apostles. The high demands of that apostle he met and satisfied with unparalleled success. The apostle's love and confidence in him seemed to increase to the last moment. Aged Luke and youthful Timothy were his final reliance. Our young evangelist seemed to unite the most perfect obedience to his superior with a marked executive ability in managing the interests placed under his charge. In youth he manifested the discreetness of maturity; in spite of nervous diffidence he possessed administrative firmness. Unselfishness, purity, abstinence, were the traits of his piety. Yet such, through the whole period of our acquaintance with him, is his subordinate position, that we are left in doubt whether he did not succeed best under a director; and whether he was not, (in words applied by Wendell Phillips to a very different character,) "a first-rate second-rate man."

# PLAN OF THE EPISTLE.

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## PART FIRST.

The Apostolic Charge.....	i, 1-20
1. The sacred charge is the safe-keeping of a pure gospel doctrine.....	i, 3-11
2. God's commitment of this charge to Paul gratefully recognised.....	i, 12-17
3. And by Paul solemnly committed to Timothy....	i, 18-20

## PART SECOND.

The Church Order as prescribed by the Gospel Doctrine.....	ii, 1-iv, 16
1. In worship.....	ii, 1-15
a. Public prayer universally to be offered by men.....	ii, 1-8
b. With orderly array and deportment of women.....	ii, 9-15
2. In officiating.....	iii, 1-13
a. Presbyter-bishops, their qualifications.....	iii, 1-7
b. Deacons and deaconesses.....	iii, 8-13
3. In doctrine.....	iii, 14-iv, 16
a. The incarnation, its predicted opposers soon to appear ..	iii, 14-iv, 10
b. Timothy's self-preparation against them.....	iv, 11-16

## PART THIRD.

Apostolic Precepts.....	v, 1-vi, 21
1. Supervisory duties to different classes.....	v, 1-vi, 10
a. To different ages, v, 1, 2, and to beneficiary widows, 3-16	v, 1-16
b. To elders, their stipend, trial, ordination, and purity...	v, 17-25
c. To servants, vi, 1, 2; to mercenary counter-teachers, 3-10	vi, 1-10
2. Final charge.....	vi, 11-21

## THE

# FIRST EPISTLE TO TIMOTHY.

### CHAPTER I.

**P**AUL, an apostle of Jesus Christ  
by the commandment of God

c Acts 9. 15; Gal. 1. 1. 11.—d Chap. 2. 8; 4. 10;  
Titus 1. 3; 2. 10; 3. 4; Jude 25.

### CHAPTER I.

*Apostolic Salutation, 1, 2.*

1. **Paul**—The full array of his apostolic title, though writing to an individual, indicates that this is an official charge, not a mere friendly letter. Compare the Introduction to Philemon. **Commandment of God**—Not as the other apostles, by the regular choice of Jesus, but by a special call from heaven on his way to Damascus, and a special commandment from the Spirit at Antioch. Acts xiii, 1. This commandment is more explicit than the will of God, of which it is the announcement. It requires the absolute obedience of Timothy to the charge of the apostle, and the absolute obedience of the heretics and other persons to Timothy's rightful orders in obedience to that charge. **God our Saviour**—Not merely as our deliverer, as in Psa. xxiv, 5, and Isa. xii, 2; but as the background and fountain of our salvation through Christ by faith. Eph. ii, 4-8. **Lord Jesus Christ**—As the conduit of the salvation flowing from the fountain, God. **Our hope**—Without whom all is despair; with whom there is a sure result of "glory." Col. i, 27.

2. **Own son**—Literally, *genuine son*. Who has by his life of filial faithfulness attested the genuineness of his regeneration under Paul's ministry. Though investing himself with his own full title, Paul gives no title to Timothy; such as, to the *Lord Bishop of Ephesus*. For Timothy's present position in Ephesus there does not seem to have been any title.

our Saviour, and Lord Jesus Christ, which is our hope; 2 Unto Timothy, my own son in the faith:

c Colossians 1. 27.—d Acts 16. 1; 1 Corinthians 4. 17.—e Titus 1. 4.

He was shortly afterwards requested to leave Ephesus and visit the apostle at Rome. Yet, 1. It is clear that he was placed over the entire Christian body, whether one congregation or more, in Ephesus, as Titus was over the entire Christian body in Crete. It is altogether certain that this was a supervision over a number of Churches, with their elders and deacons. 2. The entire epistle implies a permanent position. The opposers he has to encounter are described; described as having been predicted, iv, 1-3; and most solemn charges are given to do this work faithfully, persistently, and through an extended future, i, 18-20; iv, 13-16; and vi, 14. 3. He possessed exclusive jurisdiction over the elders, and over the laying on of hands, v, 19-22. All this is far from proving that such an arrangement is obligatory in all ages and all countries; but it does show that it is lawful when expedient. **Episcopacy** is permitted and exemplified, but not enjoined. **Grace, mercy, and peace**—The old dual **grace** and **peace** of former epistles has here become a triad by the insertion of **mercy**. Long years of trial and sadness have impressed upon our venerable apostle our need of the tender attribute of divine **mercy**. **Grace** is the fountain; **mercy** is the outflow; and **peace** is in us the blessed result. **God our Father**—Primal and parental source of all. **Jesus Christ our Lord**—The embodiment of God's **mercy**, to whom committing ourselves we are safe.

'Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

§ As I besought thee to abide still at Ephesus, <sup>1</sup>when I went in-

<sup>1</sup> Gal. 1. 3; 2 Tim. 1. 2—<sup>2</sup> Acts 20. 1, 2; Phil. 2. 24—<sup>3</sup> Gal. 1. 6, 7; chap. 6. 8, 10.

## PART FIRST.

The Apostolic Charge, i, 1-20.

1. **Safe-keeping of a pure gospel doctrine,** i, 3-11.

3. **As**—More fully, *according as*; to which our translators have inserted *so do*, in Italics, in order to make a completed statement. Some, as Fairbairn, insert after *Macedonia* "so I do now;" but that would simply make Paul charge Timothy still to stay at Ephesus. Our *so do* is preferable, applying it to the charge of this verse. Paul's meaning is, *Do now as I charged thee when I left Ephesus*. His verbal charge he would now make a recorded charge. **Went into Macedonia**—This going from Ephesus into Macedonia cannot be identified with that mentioned in Acts xx, 1; for, as appears from Acts xix, 22, he had before that going into Macedonia sent Timothy to Corinth. And, as there appears no going to Macedonia and leaving Timothy at Ephesus apparently possible before Paul's first imprisonment, so this passage requires a second imprisonment. See Introduction. **Some**—A reprehensive word, implying that these teachers were a certain few, not to be named here, but too well known to Timothy. Note on verse 20. **Teach no other doctrine**—In Paul's Greek a newly coined and very expressive single Greek word, *to-be-otherwise-teachers*. It expresses the idea that the original gospel of Jesus, as purely and genuinely transmitted through the apostles, must be retained unmixed with any other elements, and without variation.

4. **Fables**—The "Jewish fables" of Tit. i, 14; in 1 Tim. iv, 7, they are termed "profane and old wives' fables;" and in 2 Tim. iv, 4, simply "fables." These innovators, verging into heresy and apostasy, and leading a part of the Church after them, are Jews. Of these

to Macedonia, that thou mightest charge some <sup>1</sup>that they teach no other doctrine, 4 <sup>1</sup>Neither give heed to fables and endless genealogies, <sup>2</sup>which minister questions,

<sup>1</sup> Chap. 4. 7; 6. 4, 20; 2 Tim. 2. 14, 16, 23; Titus 1. 14; 3. 9.—<sup>2</sup> Chap. 6. 4.

fables the Talmud was a great repository. Says Clarke: "I will give one instance from the Jerusalem Targum, on Gen. i, 15: 'And God made two great lights, and they were equal in splendour twenty-one years, the six hundred and seventy-second part of an hour excepted: and afterwards the moon brought a false accusation against the sun, and therefore she was lessened; and God made the sun the greater light to superintend the day,' etc. I could produce a thousand of a similar complexion."—*Commentary*. 1 Tim. i, 7.

The *Targums* were very liberal translations or paraphrases of the Old Testament books, prepared for the people after the captivity, who had forgotten their pure Hebrew dialect. The *Talmud* was a collection of the teachings and traditions of the Rabbies, filled with a mixture of noble moralities and most extravagant inventions. "Such," says Grotius, "were with the Jews the fables concerning what God did before the world was created; concerning man, created at first hermaphrodite; concerning his *concupiscence* with beasts, and with Lillith; concerning demons and those born from them; concerning behemoth and leviathan; concerning the existence of souls before the body; concerning the angels distributed into the stars and aerial regions." Tertullian says that Valentinus, the Gnostic, "introduced many fables." "Such worthless stories," says Schaff, "are still found, as is well known, in the Talmud and in the Cabala, (*Cabala=tradition*) the elements of which confessedly existed in the first century, probably even before the destruction of Jerusalem." For a good account of the Cabala, see M'Olinckock and Strong's Cyclopædia. **Endless genealogies**—As to what these *genealogies* were, Alford adduces six different suppositions. It is clear that we

rather than godly edifying which is in faith: *so do.* 5 Now <sup>1</sup>the end of the commandment is charity <sup>2</sup>out of a pure heart, and of a good conscience, and of faith un-

<sup>1</sup> Romans 12, 8, 10; Galatians 5, 14. — <sup>2</sup> 2 Timothy 2, 22.

must look for these **genealogies**, as for the forementioned **fables**, among the Jews. And this excludes the Gnostic emanations, by which existing things were traced back to their origin through a series of generative developments from the original *Pleroma*. For an account of these see Pressense's *Heresy and Christian Doctrine*, book i. We must also reject the Old Testament genealogies, and the Jewish family genealogies; for these could form no part of a heresy in Christianity. These **genealogies** were, rather, allegorical theories and phantasies, based upon mystical interpretations of the Old Testament genealogical registers. Of these we have specimens in Philo, who finds plenty of Platonic and Oriental philosophy in the Old Testament mystically interpreted. "Genealogical" is a term which he himself applies to his allegories. They were fresh inventions of liberalizing Jews, who endeavoured to find all the wisdom of "modern thought" wrapped up in the letter of the Old Testament books, and to be unfolded by drawing out a concealed sense. In Ephesus and Crete, this **doctrine** would substitute for Christianity a mystical blend of the Jewish letter with Oriental philosophy. These **genealogies** are called **endless**, as they could be spun out at will by the imaginative allegorizer; and every new allegorizer could add a new spin; so that the whole system was *interminable*. Still more truly interminable because they led to no satisfactory conclusions, but induced **questions** for ever and ever, without solid or saving answers, as to the true system or constitution of things. **Rather than godly edifying** — Better, *rather than the (actual) system of God*. This true system is given in a true interpretation of the Old Testament, and results in Jesus the Messiah and the gospel. Here

feigned: 6 From which some <sup>1</sup>having swerved have turned aside unto <sup>2</sup>vain jangling; 7 Desiring to be teachers of the law; <sup>3</sup>understanding neither what they say,

<sup>1</sup> Or, *not aiming at*. — <sup>2</sup> Chapter 6, 4, 20. <sup>3</sup> Chapter 6, 4.

we have solid reality; there nothing but **endless questions**. In faith — With the Greek article before it, *the system of God which is embraced in our faith*, and consequently results not in **questions**, but in divine composure of mind.

5. **The end, or purpose, of the commandment**, or injunction contained in **the law**, and presupposed in the gospel. **Is** — Not an imaginary wisdom made up from these fables and allegories, but **charity**. **Charity** — Love. See Introductory Note to 1 Cor. xiii. **The commandment** prohibits sins and enjoins duties; but its intrinsic purpose is to reach deep into the heart and find its complete fulfilment in **love**. **Out of a pure heart** — From a heart instructed by the gospel and sanctified by the divine Spirit would flow the outgoings of **love**. Omitting the of inserted by the translators, the **good conscience** and the **faith** are second and third elements of **the end of the commandment**. **Love** not only produces goodness in action, but guards against wrong, and so preserves a **good conscience**. And by establishing a sympathy between the **heart** and Christ it results in relying **faith**; a **faith** not *feigned*, like that of the *teachers of other doctrines*, in order to win the Church to error, but *unfeigned* and true to Christ.

6. **Having swerved** — The Greek, *missing the mark*, as an archer. They undertook to hit the mark, **the end**, but were induced by the seductions of the **fables** and **genealogies** to waver and miss. **Jangling** — This word, in which the sense is indicated by the sound, is suitably selected by our translators for a word not belonging to classic Greek, used by St. Paul to express contempt of the **fables** and **genealogies** with which the errorists were befooling themselves.

7. **Teachers of the law** — The Mo-



nor whereof they affirm. 8 But we know that the law is good, if a man use it lawfully; 9 Knowing this that the law is not made

p Romans 7. 12. — q Gal. 3. 19; 5. 23.

saic law; the Old Testament. These teachers wanted to transform the Churches into rabbinical schools, in which themselves should be the rabbies, and the teachings should be the new fangled fantasies of which Grotius gives us specimens above. **What they say** — Their words and phrases really often express no meaning, because they have no understanding of the subject **whereof they affirm**. That is, they explained an unintelligible subject by unmeaning words.

8. **The law** — The Old Testament, upon which these errorists base their jangling. **Is good** — Its centre is the decalogue, which embodies all righteousness; and all else in the old canon is but a circumference and area enclosing and sustaining this centre. "The law is holy, and the commandment holy, and just, and good." Rom. vii. 12. **Use it lawfully** — As these errorists were using it unlawfully, illegitimately, and contrary to its right end as law. The play upon the words **law** and **lawfully** is very significant. Use the law unlawfully, and it leads to **vain jangling**; use it lawfully, and it brings us to the **glorious gospel**, verse 11.

9. **Not made for** — Literally, *does not lie for, does not exist for*. The term *lies* does not express a penal effect upon the **just man**, though the severe strain of the following verses indicates that such is the implication. Legal penalty is not for the good, but for the criminal. **A righteous man** — As the subtle teacher of the fables and genealogies claimed to be. The law did not exist for the purpose of making him wise in his own conceit. **Law**, here, means not the absolute rule of right, for that exists for, and is binding on, all beings; but it means *the vocal or written expression of that rule*; the **commandment** in words. For beings who do absolutely and continually right, no such verbal **commandment** would be needed. It would be intrinsically

for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholly and profane, for murderers of

r Rom. 4. 13; 5. 20; Gal. 3. 10, 14.

good, but relatively superfluous. In practical daily morals this truth has been recognized among the best pagan writers. From many passages in Wetstein we select the following: Antiphon says, "The man doing no wrong needs no law." Aristippus, being asked what was the superiority of the philosophers, replied, in the fact that if the laws were abrogated we should live the same." Alian says, "Solon did not legislate for lions, when he enacted that it was obligatory to support one's parents." See our note on Matt. xi. 30. But Paul's **righteous man** is the gospel ideal; the made **righteous**, not by nature, but by grace purifying and exalting nature. To him Christ, by faith embraced, is the substitute for **law**, being a living **law**, and the Spirit is the quickener to a conformity with Christ. As the man sinks below Christ, he sinks into law, and feels its enslaving and condemning power until he rises again into Christ.

The objects of law are now first described in three severe antitheses. **The lawless** are those who ignore law, and act as if it had no existence; the **disobedient** recognise law and consciously rebel against it. The **ungodly** neither recognize nor reverence God, and think and live as if no God existed; **sinners** know God, yet consciously disregard his authority as God, and transgress his commandments. **Unholy** are those whose hearts and lives possess no inward purity or conformity to the divine ideal; the **profane** are those who regard nothing and nobody as sacred or holy.

The above three antitheses specify qualities of character; the following epithets characterize classes of evil men according to their evil actions. The apostle's mind evidently runs along the prohibitions of the second table of the decalogue, from the fifth to the ninth commandment, selecting what he deems the most flagrant transgressions

fathers and murderers of mothers, for manslayers, **10** For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; **11** According to the glorious gospel of the blessed God, which was committed to my trust.

<sup>a</sup> Chap. 6. 3; 2 Tim. 4. 8; Titus 1. 9; 2. 1.  
<sup>b</sup> Chap. 6. 15.—<sup>c</sup> 1 Cor. 9. 17; Gal. 2. 7; Col. 1. 26; 1 Thess. 2. 4; chap. 2. 7; 2 Tim. 1. 11; Titus 1. 8.—<sup>d</sup> 2 Cor. 12. 9.—<sup>e</sup> 1 Cor. 7. 25.—<sup>f</sup> 2 Cor. 5. 5, 6; 4. 1; Col. 1. 26.

of each. The transgressors against the fifth commandment are parricides and matricides; and against the sixth are **manslayers**.

**10. Perjured**—Who either break a sworn engagement, or swear to a falsehood in point of fact. **Any other**—Stopping with the ninth commandment, the apostle generalizes against all that contradicts **sound doctrine**. **Sound** is literally *healthful* in opposition to *diseased*. So **sound doctrine**, 2 Tim. iv, 3; and Tit. ii, 1. This is one of the phrases peculiar to the pastoral epistles. This arises from the fact that in Paul's most truthful view the Jewish fables and genealogies and heresies, which were invading the Church, were mental imbecilities, arising from and resulting in a sickly state of mind. And against these brain diseases the *healthful doctrine*, the *faithful saying*, of the gospel were the corrective.

**11.** This entire charge against the errorists is according to the... **gospel**. The issue is between the **vain jangling** and that **sound doctrine** which is committed to my trust. **Glorious gospel**—Literally, *gospel of the glory of the blessed God*; that is, the blessed announcement of that glory as a heavenly attainment.

**2. God's commitment of this charge to Paul by him gratefully recognised**, 12-17.

St. Paul is well authorized to commit this charge to Timothy; for it was his unparalleled lot to receive it fresh and pure from God himself.

**12** And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; **13** Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. **14** And the grace of our Lord was exceeding abundant with faith and love which is in Christ

<sup>a</sup> Acts 8. 3; 9. 1; 1 Corinthians 15. 9; Philippians 3. 6.—<sup>b</sup> Luke 23. 34; John 9. 39, 41; Acts 8. 17; 26. 9.—<sup>c</sup> Romans 6. 20; 1 Corinthians 15. 10.—<sup>d</sup> 2 Timothy 1. 13.—<sup>e</sup> Luke 7. 47.

**12. I thank Christ**—To be honoured and blest with so divine a charge called forth all his gratitude to the bestower, **Christ**. **Faithful**—Trustworthy; one who would never betray his trust.

**13.** The gift was wonderfully enhanced by the character of the receiver. **A blasphemer**—One who vilifies; but, in its most direful sense, one who vilifies God. **Persecutor**—Long years had passed since the martyrdom of Stephen, the fierce dispersion of the Jerusalem Church, and the wild raid upon Damascus: but to the perpetual penitence of Paul the memory is still fresh. He is now "Paul, the aged;" but he realizes his historical identity with that "young man whose name was Saul." Acts vii, 58. Christ has forgiven him; but how can he forgive himself? He will remember the whole as an incitement of gratitude to the pardoning Jesus. **Injurious**—An insulter. **Ignorantly in unbelief**—Not that this rendered him innocent, but it was cause why, when the truth was revealed to him, that he yielded that faith and obedience on which **mercy** depended. See note on Luke xiii, 34.

**14. Grace... exceeding abundant**—Or it could not have pardoned a guilt like mine. **With faith and love**—The blessed response in the forgiven heart to the forgiving grace. **In Christ**—And are in our hearts the overflow from him. We love him because he loved us; we are faithful to him because he is "the faithful and true."

Jesus. **15** 'This is a faithful saying, and worthy of all acceptation, that \* Christ Jesus came into the world to save sinners; of whom I am chief. **16** Howbeit for this cause 'I obtained mercy, that in me first Jesus Christ might show forth all

d Chap. 3. 1; 4. 9; 2 Tim. 2. 11; Titus 2. 8. —  
e Matt. 9. 13; Mark 2. 17; Luke 5. 32; 19. 10;  
Rom. 5. 8; 1 John 3. 5. — f 2 Cor. 4. 1. — g Acts

longsuffering, \* for a pattern to them which should hereafter believe on him to life everlasting. **17** Now unto 'the King eternal, 'immortal, \* invisible, 'the only wise God, "be honour and glory for ever and ever. Amen.

12. 20. — A Psa. 10. 16; 145. 13; Dan. 7. 14; chap.  
6. 15, 16. — 4 Rom. 1. 23. — f John 4. 12. —  
g Rom. 16. 27; Jude 25. — m 1 Chron. 29. 11.

**15. Faithful saying**—A full trustworthy proposition. This is one of the phrases peculiar to the pastoral epistles. See iii, 1; iv, 9; 2 Tim. ii, 2, 11; Tit. i, 9; iii, 8. **All acceptation**—Acceptation entire, and by all. This comprehensive and glorious saying lies in the apostle's train of thought; for he had found it faithful and true in his own experience. **Save sinners**—So that it is our sins that give us a claim upon this Saviour. If we are no sinners, then for us Christ is no Saviour. **I am chief**—Literally, I am *πρῶτος*, first; not, of course, in the order of time, but of eminence. Dr. Clarke seems to think it necessary to maintain that Paul was literally and accurately the greatest sinner that ever lived. But compare the similar hyperboles at 1 Cor. xv, 9, and Eph. iii, 8. Yet we coincide with Flatt (quoted by Huther) in noting the want of the Greek article before the word *πρῶτος*, and translating it not *the first*, or *the chief*; but a chief, a first, *one of the first*. We agree with Huther that Paul's words need no softening; and we may add, no hardening either. No one can doubt that the article would have increased the emphasis, and the due import of its omission must be acknowledged. Note the present tense: not *was*, but *am chief*. For though forgiven, saved, apostled, he is still that same Saul; he is the man who sinned; the past can never be undone. Even though saved, he is forever a *saved sinner*.

Yet in what sense could the dying Wesley affirm:

"I the chief of sinners am,  
But Jesus died for me?"

Not certainly as a literal fact, but as a profound assumption before God. He renounced all claims, and freely and

fully consented to be saved at God's estimate, even if it be as the greatest of sinners, by Christ's atonement.

**16.** St. Paul now gives the divine side of his wonderful experience. What could God mean by granting mercy to so unparalleled a sinner? Be sure God knew that the very prominence of the sinner rendered his salvation a pre-eminent specimen and type that no sinner hereafter need despair, or be despaired of. Who may not be converted if Saul the persecutor became an apostle? **Longsuffering**—For, although the period of his heinous sin was comparatively brief, yet that God did not smite him down in wrath was a wonderful patience. **To, unto, everlasting life**—The glorious aim and result of that believe. And now St. Paul, having attained this lofty climax, **everlasting life**, seems to make an upward spring into the coming doxology.

**17. Now**—But; as rising from himself, the finite, to God, the infinite, and tracing his salvation to Him. **Unto the King eternal**—Literally, *King of the aeons, or ages*. Ellicott says that this phrase should not be diluted into *eternal*. God is sovereign of the aeons and all they embrace. Yet as they are endless, the idea of eternity is included. **Immortal**—Rather, *incorruptible*. All things decay and fade from one aeon into another; the sole, essentially undecaying, One, through the ever-rolling waves of aeons, is *the King* of aeons. **Invisible**—The unseen, behind the veil of the seen. **Wise**—Omitted as a false reading, leaving *only God*; excluding all polytheism, and recognising one God as one universe. **For ever and ever**—*Εἰς τοὺς αἰῶνας τῶν αἰώνων*, into and throughout the ages of ages. Note, Eph. i, 10. This, as the

**18** This charge "I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; **19** Holding faith, and a good conscience; which some having put away concerning faith have

*n* Chap. 6. 13, 14; *2* Tim. 2. 2. — *o* Chap. 4. 14. —  
*p* Chap. 6. 13; *2* Tim. 2. 3. — *q* Chap. 3. 9.

other doxologies of St. Paul, marks the terminus of a climax of thought.

**3. Solemn formula committing this charge to Timothy, 18–20.**

**18. Prophecies... before... thee**—Of directive and predictive prophecies we find instances in Acts xiii, 1, 2, and xxi, 10, 12. By comparison with the parallel passage (iv, 14) we learn that prophecies attended his ordination concurrently with a divine charism imparted within him. These prophecies are here said to be, literal Greek, *going before upon thee*. On thee, affirms that the prophecies rested down upon him as their subject. Went before implies that they preceded and predicted his future, and were now pointing his path of duty, and inciting him to an energetic prosecution. That—Depending on *going before*. War—For the errors, heresies, and sins of the day indicated that his life was to be a warfare. With the Greek article, *the good warfare*.

**19. Holding**—Emphatic, *in no case surrendering*. Faith, ... conscience

—Which at start (ver. 5) Paul had declared to be the end of the commandment, the test of the true doctrine; and, therefore, the detection of the errorists against whom his warfare was to be waged. Some—The some of verse 3. Put away—After having once possessed. Shipwreck—They were in the ship and wrecked it, by putting away faith and taking up falsehood.

**20.** Two of the mysterious some of verse 3 seem here to be named, and a third in 2 Tim. ii, 17, Philletus. Unquestionably the Hymeneus here and there are the same. Alexander as unquestionably is the coppersmith of 2 Tim. iv, 14. Delivered unto Satan—See note on 1 Cor. v, 5. The

made shipwreck: **20** Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

## CHAPTER II.

**I** EXHORT therefore, that, first of all, supplications, prayers,

*r* Chap. 6. 9. — *s* 2 Tim. 3. 17. — *t* 2 Tim. 4. 14.  
*u* 1 Cor. 6. 5. — *v* Acts 13. 46. — *1* Or, *desire*.

consigning to Satan did not prevent Hymeneus from persisting in sin, as appears from the mention in the second epistle. May learn—May be disciplined by punishment. Not to blaspheme—For apostates are very apt to become blasphemers. And this phrase serves to show that the adoption of the fables and genealogies of verse 4 was no mere speculative error, but led not only to folly, but to gross apostasy.

Creeds may be limitations to liberty, but they are also safeguards of the soul. When they are made simply a means of ecclesiastical despotism or bitter contention, great injury no doubt results. Yet the forms of doctrine adopted by the holy of past years, after the most intense study of the Scriptures, are to be treated with solemn respect and not discarded with levity. Our apostle here gives us one of the best brief tests of their excellence. Is their end, their purpose, their effect, faith and a good conscience? that is, a sound mind and a holy life?

## PART SECOND.

CHURCH ORDER PRESCRIBED,  
ii, 1–iv, 16.

### CHAPTER II.

#### 1. In worship, 1–15.

*a. Public prayer universally to be offered by men, 1–8.*

**1. Therefore**—As an outflow from the general charge of i, 18. First of the specific elements of the charge. Supplications, prayers, intercessions—Words nearly synonymous, accumulated to show the variety yet oneness of prayer. Supplication is the call of felt need; prayer is the generic word for asking divine favour; intercession is more immediate and person-

intercessions, *and* giving of thanks, be made for all men; **2** For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. **3** For this is good and acceptable in the sight of God our Saviour; **4** Who will

have all men to be saved, and to come unto the knowledge of the truth. **5** For *there* is one God, and one mediator between God and men, the man Christ Jesus; **6** Who gave himself a ransom for all, to be testified in due time. **7** Whereunto I am ordained a

*a* Ezra 6. 10; Jer. 29. 7.—*b* Rom. 13. 1.—*c* Or, *eminent place*.—*d* Rom. 12. 2; chap. 5. 4.—*e* Chap. 1. 1; 2 Tim. 1. 9.—*f* Ezek. 18. 23; John 3. 16; Titus 2. 11; 2 Pet. 2. 9.—*g* John 17. 9; 2 Tim. 2. 25.—*h* Rom. 8. 29, 30;

10. 13; Gal. 3. 20.—*i* Heb. 8. 6; 9. 15.—*j* Matt. 20. 28; Mark 10. 45; Eph. 1. 7; Titus 2. 14.—*k* 1 Cor. 1. 6; 2 Thess. 1. 10; 2 Tim. 1. 8.—*l* Or, *a testimony*.—*m* Rom. 5. 6; Gal. 4. 4; Eph. 1. 9; 3. 5; Titus 1. 3.—*n* Eph. 3. 7; 2 Tim. 1. 11.

al entreaty. **All men**—The religion for our entire race suggests prayer for the entire race.

**2. For kings**—Specially the most important of men on earth, whose wellbeing and well-doing have most effect on the wellbeing and well-doing of all other men. **Kings** is here simply the representative term, suggested by the habits of the age, for any other governmental ruling persons or person, as queen, president, stadtholder, or senate. **All... in authority**—Official agencies, the whole official, under the supreme. **That**—Such public intercession for rulers does not terminate in the wellbeing of the persons. It takes place in order that the quietude necessary to the wellbeing, temporal and eternal, of the community, may be preserved. See notes on Rom. xiii, 1-7. Quietude, **godliness, and honesty**, that is, orderly deportment, were the results sought in prayer.

**3. This**—The seeking these results by the public prayers of the Church. **Good** intrinsically, and also acceptable to God.

**4. Will have**—Rather, *who wills*. It is the divine ideal, willed by God to be accomplished. **All men**—The same all as in verse 1. The reason why prayer should be made for all is, that God wills the salvation of all. On the reason why all are not saved see note on Eph. i, 10. **And to come**—In order that they might be saved to the knowledge of the truth, by which they would be saved.

**5.** The universality of the mediatorship proves the universality of the provided salvation; for as God is one and Christ the mediator is one,

so both are for not a part but for the whole to be saved. A universal God and a universal mediator proves a universal humanity, between whom and God he mediates. **Mediator**—One who serves as communicator between two parties. **Men**—The all men of verses 1 and 4. **The man**—Without the definite Greek article, a man. Men are mediated with God by a man, who, by being a man and yet divine, partaking a double nature, brings God and man into contact and unity.

**6. Gave himself**—So that his death was voluntary. Note, John x, 15, 18. While God gave his Son, (John iii, 16,) the Son concurrently yet freely gave himself. **A ransom**—A very expressive substitutive term, ἀντίλυτρον, *antilytron*. *Lutron* (from *luo, luo, to release*) is the loosing-money by which a person is ransomed from duance. It is the term applied to Jesus by himself in Matt. xx, 28, and Mark x, 45. But the present is not only *lutron*, but, with the prefix *anti*, instead, is more explicitly a *lutron* placed instead of the person in duance. **For all**—The all a third time presented. The emphatic insisting on a universal atonement, limited, not by divine circumscription, but by human rejection. **To be testified in due time**—The translation gives accurately the general sense. But the Greek literally is, *the testimony in its own times*. The noun, *the testimony*, is in apposition not with ransom, but with the entire preceding clause. The giving himself a ransom was itself the testimony. **Due time**—In that period of human history to which it providentially belongs.

**7. Whereunto**—Namely, to the tes-

preacher, and an apostle, (<sup>a</sup> I speak the truth in Christ, *and* lie not,) <sup>a</sup> a teacher of the Gentiles in faith and verity. **8** I will therefore that men pray <sup>b</sup> every where, <sup>c</sup> lifting up holy hands, without wrath

<sup>a</sup> Rom. 9. 1.—<sup>c</sup> Rom. 11. 13; 15. 16; Gal. 1. 16.  
<sup>b</sup> Mal. 1. 11; John 4. 21.

**Timothy. A preacher and an apostle**—Literally, a *herald*, and a *sent one*. **Truth . . . and lie not**—Alford puts it rather strongly, that this intense self-affirmation by Paul is an old man's repetition, by habit, of the necessary self-assertions against his opponents used in younger days, as in 2 Cor. xi. 31, and Rom. ix. 1, and in Galatians throughout: "These had almost become stock phrases." The very obvious reply is, that such phrases do not occur in epistles which did not face the impugnors of his apostleship, as Ephesians, Philippians, Colossians, and Philemon. What called them forth now was the appearance of a new set of impugnors, by whom he was, doubtless, posted as a liar, and against whom he is flinging, through Timothy, these indignant self-testimonials. **Teacher . . . in Christian faith and divine verity, or truth.**

**8. I will**—*I determine*. The expression of apostolic authority, decisive with Timothy and the Ephesian Churches. **Men**—In antithesis with **women** in verse 9; as assuming that public worship would be usually conducted by **men**. **Every where**—In all Timothy's Churches; and, by implication, in all other places of worship. **Lifting up**—The ordinary, if not the natural, gesture of prayer; either as a motion of offering to God, or more probably as the natural movement of helplessness seeking aid. **Holy hands**—Pure hands, as innocent of wrongdoing, or purified therefrom by penitence, pardon, and sanctification. So Psalm xxvi. 6: "I will wash mine hands in innocency: so will I compass thine altar." As the **hands** should be **holy** the heart should possess pure love **without wrath**, and pure **faith** **without doubting**. We must cast out every malevolent feeling towards man

and doubting. **9** In like manner also, that <sup>a</sup> women adorn themselves in modest apparel, with shamefacedness and sobriety; not with <sup>b</sup> braided hair, or gold, or pearls, or costly array; **10** But, which

<sup>a</sup> Psal. 124. 2; Isa. 1. 15.—<sup>b</sup> 1 Pet. 3. 3.—<sup>c</sup> 4 Or, *plaited*.—<sup>d</sup> 1 Pet. 3. 4.

before we can come with perfect trust before God.

**b. With orderly array and deportment of women, 9-15.**

**9.** The apostle is still enjoining the orderly conducting of public worship, the manner of men's prayer, and the style of women's dress and deportment in the religious assembly. All this must be read with clear reference to what we have said in 1 Cor. xi of the women of that age and clime. **In like manner**—Supply **I will** from verse 8. **Modest apparel**—Ellicott renders it, "in seemly guise," inasmuch as the Greek word includes not only the apparel but the whole presentation. **Shamefacedness**—The old word in the earlier editions of the English Bible was "shamefastness," analogous to steadfastness, which in later editions has become the present unfortunate word, "shamefacedness," for modesty. **Sobriety**—The calm reserve of feminine self-respect. **Braided hair**—Rather, *hair-braids*. **Gold**—Which was often woven into the hair-braids. **Costly array**—The ordinary form of female extravagance. And this is counterbalanced usually by half a dozen forms of male extravagance, such as ardent spirits, cigars, blooded horses, etc. The precepts of the apostle are good for all ages, and especially the present days of "fast" living. They are based in pure taste and sound reason. Pure simplicity of taste ever becomes the Christian. Yet it can hardly be said that the articles here specified are placed under positive prohibition. The principle of modest dress and deportment is stated under a mention of specific articles. And here, as in 1 Pet. iii. 3, the articles are not so much specifically forbidden, as counsel given that it is not in these

becometh women professing godliness, with good works. **11** Let the woman learn in silence with all subjection. **12** But 'I suffer not a woman to teach, ' nor to usurp authority over the man, but to be in silence. **13** For 'Adam was first formed, then Eve. **14** And 'Adam was not deceived, but the

<sup>†1</sup> Cor. 14. 24.—<sup>u</sup> Eph. 5. 24.—<sup>v</sup> Gen. 1. 27; 2. 18, 22; 1 Cor. 11. 8.

that our claims to the respect of others should consist. And as it is the sacred congregation that the apostle here is regulating, he powerfully dissuades the making the sanctuary, not a place of devout worship, but of fashionable display.

**10. Good works**—Are the true ornamentation of the Christian lady. She need make no display of asceticism, nor spend her time, money, and health in elaborating a singular plainness of style. Nor is it any virtue to dress cheaply to hoard money in the coffers. It is a poor sham to mistake cheap apparel for humility, when its savings are laid up for one's children, perhaps to squander in dissipation. But a great appropriateness to her profession of godliness it is if she studies a true simplicity of taste, and spends what she saves by avoidance of extravagance in charities and good works. And all this good advice may be addressed, perhaps with double force, to the Christian gentleman. The money 'burnt up in cigars, and that largely by Christian men, might give the gospel to the world.

**11. In silence**—Rather in quietude, the absence of any commotion.

**12. Teach**—The apostle does not prohibit to **pray** or **prophecy**, but to **teach**, as that would be to **usurp authority**. These rules are founded in nature as in grace, and apply to all but the **gifted**, or those "moved by the Holy Ghost" to "prophecy" or "pray."

**13.** This law of nature our apostle authenticates by the sacred history of the creation. **Adam was first formed**—And **Eve** added as the "help meet" for the original man.

**14. Not deceived**—He was, per-

woman being deceived was in the transgression. **15** Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

### CHAPTER III.

**THIS** 'is a true saying, If a man desire the office of a 'bishop,

<sup>as</sup> Gen. 2. 6; 2 Cor. 11. 8.—<sup>a</sup> Chap. 1. 15. <sup>b</sup> Acts 20. 28; Phil. 1. 1.

haps, induced to sin by love of Eve, more knowingly than she, and so perhaps more guiltily.

**15. Be saved in childbearing**—Rather, *through childbearing*. It may signify that she shall be saved through or by childbearing as a means or instrument; or throughout the process of childbearing as an endurance. In the *former meaning* it is plausibly applied by some able commentators to the **bearing** by woman of the Messiah. Thus she who brought death brought life. Paul's allusion would then be to Gen. iii, 15, the prophecy that the seed of the woman would bruise the head of the serpent. Woman shall be saved through that wondrous birth. **If they**—There is here a sudden change from *she, woman*, to *they, women*; from the collective sex to its individual members. And thus most remarkably is it expressed that the whole sex may be **saved** by Christ if its individuals **continue in faith**. Yet the immediate application of Paul's words is to the women of the Churches for whom he is laying down regulations of behaviour. The *second meaning*, is, that through even the sorrow of **childbearing**, imposed by the fall, the sex may be finally **saved** by the **faith** of its members, exemplified by the correspondent virtues.

### CHAPTER III.

#### 2. In officary, 1-13.

a. *Of presbyter-bishops*, 1-7.

**1. A true saying**—Literally, *faithful is the saying*. Worthy of reliance is the maxim. **Desire**—Reach after, as with the hand. Paul seems unconscious that we may construe that **desire** into an unholy ambition. Evil is

he desireth a good work. **3** <sup>d</sup> A bishop then must be blameless,

c Eph. 4. 12.—d Titus 1. 6.

in him that evil thinks. The apostle's pure mind is thinking only of those who earnestly **desire** to achieve a **good work**, in discharging the office. **Bishop**—The word is the Greek term *episkopos*, with both ends clipped, the initial *p* softened, and the central *k* turned into an aspirate. It is compounded of *epi*, over, and *skopeo*, to inspect; and is exactly synonymous with the Saxon *overseer* or the Latin *superintendent*. Wesley, in ordaining Coke as bishop, or first of three ordained ministerial grades, preferred the term superintendent to bishop.

The Greek word *episkopos* was a political term, used by the Athenians to designate those whom they appointed to superintend their foreign dependencies. As the word is used of a Church officer in the Greek Testament only by Paul and his disciple Luke, (Acts xx, 28; Phil. i, 1; Tit. i, 7,) it is possible that such application originated with Paul. It is now agreed, we believe, generally, by Episcopalian scholars as well as others, that in the New Testament the term is always synonymous with elder. In the present chapter no order is recognised between the bishop and deacon. It is in Timothy himself, the delegate of the apostle, that Episcopalian scholars find the bishop. They thus maintain that while the word bishop, once given to the elder, was afterwards transferred to the first order, yet the order itself is the continuation of the apostolate, divested of its miraculous powers. Others maintain that while elder and bishop were originally one order, the apostles raised certain elders to a higher ordained grade, to whom the term *bishop* was exclusively applied. The Presbyterian scholars, on the other hand, maintain that the apostolic office wholly ceased, and that the only scriptural Church officers are presbyters, or elders, and deacons.

Dr. Adam Clarke's exposition of this paragraph is hardly less than a curiosity. He seems to suppose it a thing

• the husband of one wife, vigilant, sober, <sup>1</sup> of good behaviour, giv-

e Chap. 5. 9.—1 Or, *modest*.

undoubted that *episkopos* here means diocesan bishop, and brings out very Episcopal conclusions: "Episcopacy in the Church of God is of divine appointment, and should be maintained and respected... The State has its monarch, the Church has its bishops; one should govern according to the laws of the land, the other according to the word of God." But writers like Bloomfield, Wordsworth, Ellicott, and Bishop Onderdonk, (in his *Episcopacy Tested by Scripture*,) find no bishop in the Scripture *episkopos*.

**2. Blameless**—Unimpeachable; one against whom no fair charge can be made. **Husband of one wife**—Upon these words, and the parallel in Titus i, 6, there have been three interpretations: as, 1, A requirement of marriage; 2, A prohibition of polygamy; and, 3, A prohibition of deuterogamy, or marriage of widower or widow.

Upon the first it may be fairly said, that though the apostle does not enjoin the marriage of an elder, he certainly assumes its probability. The text is, therefore, conclusive against enforced clerical celibacy.

That deuterogamy is forbidden, or at least for that age discouraged, is the interpretation of Alford, Huther, and Wordsworth. Fairbairn has a full dissertation ably maintaining that polygamy only is forbidden.

For applying it to deuterogamy it is urged that sacred professions, even among heathens, were often prohibited from deuterogamy, as by the Romans to their priestesses. Sicilian law forbade a man who gives a stepmother to his children to fill the judicial office. In an age when the female character is degraded such a law may have its reasons. Alford's objection to applying the text to polygamy only is, that it makes Paul forbid to clergy alone what truly no Christian should, or in that age did, commit. Tertullian had used that argument long before him. "They say that the apostle permitted the repetition of marriage in such way



en to hospitality, 'apt to teach; **3** "Not given to wine, 'no striker, 'not greedy of filthy lucre; but 'patient, not a brawler, not covetous; **4** One that ruleth well his own house, 'having his children in subjection with all gravity;

*f* 2 Tim. 2. 24.—*g* Verse 8; Titus 1. 7.—*2* Or, *Not ready to quarrel, and after wrong, as one in wine.*

as to forbid polygamy to the clergy alone." But the apostle does not imply a permission to laity when he restricts the clergy, as, for instance, from the being a **striker**.

In favour of the application of the text to polygamy, and not deuterogamy, it may be urged, 1. That St. Paul, in Rom. vii, 1, 3, and 1 Cor. vii, 8, 9, decides that death dissolves the marriage tie, and permits new marriage to the survivor. He states it as marriage law without exception. The assumption of Alford, that St. Paul lays down a special ethics here for the clergy, cannot be admitted without some special proof. 2. Polygamy, in St. Paul's time, was usual with both Jews and Gentiles. It was demoralizing both races. Rabbies had four and five wives. Converts to Christianity involved in polygamy would often present themselves for admission to the Church, and the peculiarities of their case might be considered in the instance of private Christians; but Paul forbids any such entanglement for an elder. 3. Alford admits that the early commentators, Theodoret, Chrysostom, Theophylact, each made the text forbid only polygamy. On the other hand, Fairbairn maintains, truly, that the earliest writers who made it condemn deuterogamy, as Hermas and Tertullian, were ascetically inclined. 4. The uniform shaping of the three expressions obviously applies to polygamy only. A man whose single wife died, and who marries again a single wife only, is always the **husband of one wife**. See note on iv, 9.

**Vigilant**—Wide awake, and alert for all opportunities for holy success. **Sober**—Discreet, given to no undignified excitement or levities. **Good be-**

**5** For if a man know not how to rule his own house, how shall he take care of the church of God?

**6** Not 'a novice, lest being lifted up with pride<sup>m</sup> he fall into the condemnation of the devil.

**7** Moreover he must have a good

*h* 2 Tim. 2. 24.—*i* 1 Pet. 5. 2.—*k* 2 Tim. 2. 24.—*l* Titus 1. 6.—*3* Or, *one newly come to the faith.*—*m* Isa. 14. 12.

**haviour**—Orderly in external manners and conduct. **Hospitality**—In especial relation to entertaining Christian brethren; a duty very important in times when the present system of public accommodations but imperfectly existed. 1 Pet. iv, 9; Heb. xiii, 2; Rom. xii, 13. **Apt to teach**—Possessing full knowledge of Christian doctrine, and naturally gifted to deliver it. See note, Titus i, 9.

**3. Not given to wine**—Avoiding the stimulants that intoxicate, (according to the rule of 1 Timothy v, 23,) unless medical reasons interfere. **No striker**—The natural result of intoxication, and the natural tendency of the oriental temperament. **Greedy of filthy lucre**—Literal Greek, not *silver-loving*.

**4. House... children**—How entirely adverse to Scripture is the requirement of clerical celibacy is transparent from this passage, where the elder's care of his family is token of his ability to care for his Church. Indeed, Vigilantius, the great opponent of Jerome, had some reason for maintaining that St. Paul required marriage in the clergy.

**5. House... church**—An argument from the less to the greater: from the **man's own house** to the house of **God**. The passage suggests the relations of the *episkopos* to his Church; those of paternity, rule, instruction.

**6. Novice**—Literal, *new-plant*; green young convert. **Lifted up with pride**—At his sudden elevation. **Condemnation for pride of the devil**, who was cast down to hell for rebellion.

**7. Good report... without**—His public reputation, not only within but

report \* of them which are without; lest he fall into reproach \* and the snare of the devil. **8** Likewise *must* \* the deacons *be* grave, not double-tongued, \* not given to

*n* Acts 22. 13; 1 Cor. 5. 12; 1 Thess. 4. 12.—  
*o* Chap. 6. 9; 2 Tim. 2. 26.

without the Church, must be good. **Fall into reproach**—As disgracing his preaching by his character and practice. **Snare of the devil**—Who is here a huntsman that sets traps and snares for the ministers specially. And if the minister has lost character with the public amid whom he preaches, the devil has a great advantage both to destroy the value of his preaching and to bring him to a downfall, whether by his own imprudences in difficulty, or by bearing him down by scandal.

**b. Of deacons and deaconesses, 8–13.**

In regard to the office of deacon we may first remark, that if the Greek word *diakonos*, with its cognates, were always rendered *deacon*, we should have deacons in great number in the New Testament. Thus we should have Matt. xx. 26, Let him be your deacon; John ii. 5, the mother of Jesus said to the *deacons*; xii. 26, The king said to the *deacons*; Rom. xiii. 4, the magistrate is the *deacon of God*; Gal. ii. 17, *deacon* of sin. From all which instances, and many more, it appears that the true meaning of the word is *servitor*. The word is not applied to the **seventy** sent forth by our Lord; nor to the **seven** in Acts vi, save in the verb form *serve*. It appears for the first time as an unmistakable church officer in Phil. i. 1; there, as here, used by Paul in connexion with the *episkopos*. Under sanction from these two texts, however, we may, in Rom. xvi. 1, read *deaconess* in honour of Phoebe; and in Rom. xii. 7, *deaconship*; and some hold 1 Cor. xii. 28, **helps**, to mean *deaconships*.

In regard to this office in the Church we may note two distinctive points: **First**. It was not, like prophecy, healing, tongues, etc., an extraordinary gift or *charism*, bestowed at the will of the Spirit without the agency of man. The individual was humanly selected ac-

much wine, not greedy of filthy lucre; **9** \* Holding the mystery of the faith in a pure conscience. **10** And let these also first be proved; then let them use the office

*p* Acts 6. 3.—*q* Verse 8; Lev. 10. 9; Ezek. 44. 21.  
*r* Chap. 1. 19.

cording to qualifications, and probably *ordained* by the imposition of hands. **Second**. In all cases, both the word and its connexions embrace generically the idea of subordination and service in sacred function. The deacon was subordinate to the apostle and to the *episkopos*. Hence, while his duties are not very precisely defined in Scripture, yet throughout the history of the Church a sort of semblance has been maintained in this respect. He may assist the bishop or elder in the ritual; he may, in absence of the elder, read a homily; he may catechize the catechumens, keep order in the congregation, see to the poor, and administer to the necessities of the persecuted.

In modern Protestant Churches the same generic idea of servitorship is variously maintained. In Presbyterian and Congregational Churches, approaching nearer to the model of Acts vi than any other Church, the deacon is **overseer of the poor, yet leading the conference and prayer meeting** in absence of the minister. In the Methodist Episcopal Church the deacon is a subordinate minister, with a few symbolical exclusions from higher functions, an *apprentice* rather than a *servitor* in the ministry. In this respect there appears a parallel from the probable fact that in the New Testament Church the deaconship was a reserve from which the elders were likely to be selected. Note v. 13.

**8. Double-tongued**—The liability of subordinates, to be obsequious to superiors and supercilious to inferiors. **Greedy**—So as to be tempted to embezzle the church funds.

**9. Mystery**—See note on verse 16. **Faith**—In regard to doctrine. **Conscience**—In regard to moral character and conduct.

**10. Proved**—Not by prefixing a period of probation; but by the scruti-

of a deacon, being *found* blameless. **11** 'Even so *must* their wives be grave, not slanderers, sober, faithful in all things. **12** Let the deacons be the husbands of one wife, ruling their children and their own houses well. **13** For 'they that have 'used the office of a deacon

• Titus 2. 3.—† Matt. 25. 21.

ny of the Church and eldership, carefully noting their life, character, and qualifications, and making them a matter of free discussion, in order to a right decision by vote before ordination. **Use the office of a deacon—**Literally, *let them serve*.

**11. Wives**—The Greek word may signify either *woman* or *wife*. The *their* is not in the Greek. The question thence arises, whether St. Paul means *wives of the deacons*, or *deaconesses*. Note Rom. xvi. 2. The absence of any prescription for the wives of the elders seems very decisive in favour of the latter. The existence of an ordained grade of deaconesses in the early Church was recognised by Tertullian, Origen, and others of the ecclesiastical writers. **Slanderers**—Not dealing in scandal and personal gossip.

**12.** Briefly reiterating for the deacons some of the qualifications required above for the elders.

**13. A good degree**—An honourable *step*. The word is well defined in Robinson's Lexicon New Testament, *a step*, namely, "of a stair, or door," etc.; derived from *βαῖμα*, to walk, or advance. Hence unquestionably, we think, Grotius gives the true meaning: "They make for themselves an honourable step, namely, to the presbyterate. For so was the custom of those ages; from the most excellent of the Christian people to select the deacons, and from the most excellent deacons, the presbyters, and from the most excellent presbyters, the president. In the Clementine Constitutions are prayers for the deacon in which we read the words: "Render worthy him who has performed the deaconship to him committed, inflexibly, blamelessly, unimpeachably, to be exalted to a higher *step*."

well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

**14** These things write I unto thee, hoping to come unto thee shortly: **15** But if I tarry long, that thou mayest know how thou oughtest to behave thyself 'in the

4 Or, *ministered*.—u Eph. 2. 21; 2 Tim. 2. 20.

The connexion shows this to be the meaning. The previous verse shadows the qualifications of the eldership as the model for the deacon. The clause following these words promises a greater freedom of exercise as belonging to the next *step*. The most natural construction, certainly, should view the *step* as belonging to the sphere of the deaconship. So Wesley, "They purchase a good degree, or step to some higher office." To the objection that this would be placing an objectionable motive before the deacon, Wordsworth properly replies, that St. Paul is not addressing the deacon at all, but Timothy, the superintendent. Just so he directs Timothy (1 Timothy v, 17) to put a double value upon the best elders. **Great boldness**—Or freedom of speech; an advance step in liberty of exercise well becoming a higher office.

### 3. In doctrine.

a. *Timothy set as champion of the doctrine of the incarnation against the errorists predicted by the Spirit as about to appear*, 14–iv, 10.

**14. These things**—Not only the precepts of Church order in ii, 1–iii, 13, but including the entire **charge** against the heresies in chapter first. For as the **charge** is against their false doctrines, so the Church order, in possession of the true doctrine, is the stronghold against them. **Write I**—Place them on visible monumental records. **Shortly**—Greek, *sooner*; that is, *sooner* than his writing a letter naturally presupposed.

**15. If I tarry long**—So that the letter was a proviso against his failing to come soon, or ever. **Behave thyself in the house of God**—The word **behave** unfortunately suggests to the ordinary reader the idea of *personal*

house of God, which is the church of the living God, the pillar and <sup>ground</sup> of the truth. **16** And

5 Or, *stay*.—v John 1. 14; 1 John 1. 2.—6 Gr. *manifested*.

*deportment*; it really designates Timothy's official management in governing the Church, in doctrine, ordinations, and administration, according to the directions thus far by Paul prescribed. **House of God**—Huther objects that if Timothy's personal management is here intended, then the **house of God** must mean the Church of Ephesus. Undoubtedly it does. Timothy and the Church of Ephesus are solely here meant, and the whole epistle and all its contents are applicable to other cases only by fair inference. And so it is with a large share of the New Testament. The rule in the immediate case is placed on record for future application to future cases. Huther well notes that the term **house of God** is the original designation of the temple, Matt. xxi, 13; thence applied to the Church of the Old Testament, Heb. iii, 2-5; now to the Church of the New Testament in which God dwells, Heb. iii, 6; 1 Pet. iv, 17. Synonymous is Eph. ii, 22, *habitation of God*, and 1 Cor. iii, 16, and 2 Cor. vi, 16, *temple of God*. **Church of the living God**—Emphatic explanation of the previous phrase. **Living God**—A solemn and impressive epithet; used, perhaps, to distinguish Jehovah from the lifeless Diana of Ephesus. **The pillar and ground of the truth**—That St. Paul should, after having called the church a house, then make it but a **pillar**, has been decried by some critics as a very tasteless anti-climax. And to avoid this objection some very forced interpretations have been invented; as for instance, the making **pillar** apposition with *thou*, and identical with Timothy. But this criticism fails to appreciate St. Paul's purpose in this rapid change of figure. The **Church**, as the sphere within which Timothy is to administer, is a **house**; but as a bulwark against the invasion of the errorism predicted in the next verses, it is a **pillar and basis**. The **Church** is hereby the **pillar and**

without controversy great is the mystery of godliness: <sup>God was</sup> <sup>manifest in the flesh,</sup> <sup>justified</sup>

v Matt. 8. 16; John 1. 22, 23; 15. 26; 16. 8, 9; Rom. 1. 4; 1 Pet. 2. 18; 1 John 2. 6.

**ground**, not merely of truth, nor of the truth, as the gospel generally, but of the truth beautifully summarized in the next verse, the truth of the incarnation, against which the errorists of iv, 1-3 are assailants.

16. **And** for this truth a powerful pillar is required, for **without controversy**, and confessedly, it must be conceded, even to the errorists, that its **mystery is great**. But that it is in no discouraged or apologizing tone that the apostle admits this **mystery** is clear, not only from the six luminous points through which he next traces the history of the incarnation, but from the inverted form of the proposition, **Great is the mystery of godliness**; a proposition far sublimer than that which he once heard rung through Ephesus, "Great is Diana of the Ephesians." **Mystery**—The same as **mystery of the faith** in verse 9. That **mystery** in a divine religion arising from its transcendent supernaturalism. Of that **mystery** the incarnation in all its scenes and stages is the centre and sum. As a **mystery** of truth it claims our **faith** and pervades our *piety*—the true rendering for **godliness**. And this **mystery of godliness is the truth**, of which the **Church** of Timothy, being truly its depository and advocate, is the **pillar and basis**: its **pillar**, as a firm defender; its **basis**, as a true support. **God**—Of this word, celebrated among scholars, there are in the Greek manuscripts three various readings: **God**, *which*, and *who*. The reading **God** would render the passage a strong proof-text of the supreme divinity of Christ. The reading *which* would make it refer to **mystery** as embracing Christ. But the reading *who*, has now the, perhaps, unanimous concurrence of scholars. It, then, is a relative pronoun wholly without any grammatical antecedent. To this conclusion commentators like Huther, Alford, Ellicott, Wordsworth, and Fair-

in the Spirit, \* seen of angels, \* preached unto the Gentiles, \* be-

— Luke 2. 13; 24. 4; John 20. 13; Eph. 3. 10; 1 Pet. 1. 12. — y Acts 10. 34; 13. 43; Gal. 3. 8;

bairn, as well as critics like Lachmann, Tischendorf, and Tregelles, are forced.

Connected with this reading is a very interesting history of the text of the Alexandrine MS. in the British Museum. (See our vol. iii, p. 7.) In the Greek the difference between the readings would be very slight to the eye. *God* and *who* would be respectively  $\Theta\zeta$  and  $\omicron\zeta$ ; the former being distinguished by two horizontal marks; the one within the letter, and part of it; the other, a sign of contraction above the letter. In the Alexandrine Codex some person (probably Patrick Young, librarian to King Charles I.) had made both the horizontal marks with a fresh pen; for which the reason was assigned that they were both very dim. By this the value of the Codex seemed destroyed as evidence for all future examiners. Dr. Clarke inspected the text, and adopted the conclusion that the new marks were truly a renewing of the old, and that the true reading was *God*. But in our day the letters have been subjected to a powerful magnifying lens, by Alford, by Wordsworth, and by Ellicott. Their decision is, that what Young may have mistaken for a horizontal mark was the glimmer through the leaf of part of a letter on the opposite page. Huther would account for the relative without an antecedent by supposing that the six rhythmical clauses are so many lines of a primitive Christian hymn. But Alford happily suggests the parallelism of Col. i, 27, "this *mystery* among the Gentiles; which is *Christ*," etc.. In the present passage the apostle thinks of the *mystery* as being impersonated in *Christ*, and so adds his *who*. The passage, therefore, can no longer be quoted in proof of the absolute deity of Christ; but, rather, as may appear, for his pre-existence.

**Manifest in the flesh**—So he was the eternal Word made flesh. John i, 14. And the same John pronounces him to be antichrist who denies that

lived on in the world, \* received up into glory.

— Eph. 3. 5, 6; Rom. 10. 18, Col. 1. 27, 28; chap. 2. 7. — z Col. 1. 5, 23. — a Luke 24. 51; Acts 1. 9.

he has *come in the flesh*. 1 John iv, 2. This was the collision of the apostles with the heretics of verse 4, "commanding to abstain from meats," because they held matter to be intrinsically evil, and so denied that a perfect Christ could come in real *flesh*. **Justified in the Spirit**—The article to be omitted. **Spirit**—Christ's highest nature antithetical to flesh, his lowest. **Justified**—As the perfect second Adam, as the first was condemned. **Justified**—As perfectly righteous personally; and as absolutely perfect in the discharge of his Messianic office. Negatively, he was pure from sin; positively, he fulfilled all righteousness. He was on earth the express image of God; showing how God would be and do if God were man. **Seen of angels**—The whole scene of his incarnate history was transacted beneath the view of the higher intelligences. See our note on 1 Cor. xi, 10. This does not necessarily mean, as Chrysostom, that he had, as second person of the Trinity, been unseen by angels. It only affirms that his incarnate history was under the angelic contemplation. Not merely by glimpses, as we see them in the gospels announcing his birth, strengthening him in the garden, opening his tomb, and attesting his resurrection; but, as we do not see them though they see us, by permanent perception. The three clauses thus far present the incarnate as an observed manifestation; the next three contemplate his Messianic success. **Preached unto the Gentiles**—Rather, unto the *nations*, irrespective of race. Such was his commission to his apostles. Matt. xxviii, 19. And so Paul is a **teacher of the Gentiles**. Chap. ii, 7. **Believed on in the world**—So that *his coming* is the world's great event. It is made a different world by his entering it. **Received up into glory**—Rather, *in glory*. His ascension is fully expressed in *received up*; and at that point the *in glory* commences.

## CHAPTER IV.

**N**OW the Spirit <sup>a</sup> speaketh expressly, that <sup>b</sup> in the latter times some shall depart from the

<sup>a</sup> 2 Tim. 2. 1; 2 Pet. 2. 2; 1 John 2. 18; Jude 4. 15. — <sup>b</sup> 1 Pet. 1. 30. — <sup>c</sup> 2 Tim. 2. 18; 2 Pet. 2. 1;

It is the incarnate Christ in the grandeur of such a history that Timothy is to maintain in Ephesus. It is a summary of the evangelical history, proving Paul to be in truth a fifth evangelist, fully confirming the other four. But against Timothy, and the Church, and this Incarnate, a direful apostasy is soon to muster its ranks, as the verses following will declare.

## CHAPTER IV.

The verses 1-10 are a continuation of paragraph beginning iii, 14, and should be read with it as one piece. But 1-3 is a counter picture to iii, 15, 16, especially. They are a contrast of the Church of apostasy *versus* the Church of faith; the truth of the incarnation opposed by the errors of Gnosticism.

1. **Now** — Greek, *but*, contrastive between the incarnation and matter-hating Gnosticism. **The Spirit** — The divine inspirer of all prophecy. The apostle does not here refer to any written prophecy, although the same essential prophecy we now have at any rate in the epistles of John. He had himself briefly uttered the same prediction to the elders of Ephesus in Acts xx, 29, 30. He had written to the Thessalonians (2 Thess. ii, 7, where see notes) cognate predictions. The Spirit, therefore, is here the permanent prophetic witness within himself speaking forth on its own occasions. **Expressly** — Not in parable, allegory, or symbol; but in explicit, unmistakable, literal words. **Latter times** — The various phrases of this kind are of course antithetical, and to be explained by the former period to which they stand in contrast. *In these last days*, Heb. i, 1, stands in antithesis to the Old Testament days, and means the days of the Christian dispensation. *The last days* of 2 Pet. iii, 3, plainly refers to the last days before the second advent; of which Martha, in John xi, 24, men-

faith, giving heed <sup>c</sup> to seducing spirits, <sup>d</sup> and doctrines of devils; **2** <sup>e</sup> Speaking lies in hypocrisy; <sup>f</sup> having their conscience seared

Rev. 16. 14. — <sup>d</sup> Dan. 11. 25; Rev. 9. 20. — <sup>e</sup> Matt. 7. 15; Rom. 16. 18; 2 Pet. 2. 2. — <sup>f</sup> Eph. 4. 19.

tions the very *last day*. In 1 John ii, 18, we have a (not in Greek *the*) *last time*, which, in our note on 2 Thess. ii, 7, we imply to be the close of the apostolic age. It is the same period with the **latter times** of this verse, when, the apostles having deceased, and the apostolic age closed, the Church is handed over to their successors, and their hands having ceased to write, the completed canon becomes her guide. John's *many antichrists* are the very same as the **seducing spirits** of Paul here. Hegesippus, the earliest of Church historians, near the end of the second century, says, in a fragment quoted by Eusebius, (Book iii, § 32:) "The Church remained until then a pure and incorrupt virgin. If there were any that desired to corrupt the healthful type of gospel doctrine they lurked in dark retreats. But when the sacred choir of apostles departed from life, and the generation privileged to listen to their divine teachings passed away, then the system of godless error took a start, through deception of teachers varying from the apostolic doctrine. No one of the apostles surviving, they attempted with bare face to preach a falsely-styled *gnosis* in opposition to the preaching of the truth." **Some** — The followers, of whom the **seducing spirits** are the leaders. **Depart from the faith** — As a true church officer should hold the faith. Chap. iii, 9; Tit. i, 9. **Seducing spirits** — The demoniac opposite of the Spirit just mentioned. The Holy Spirit gives warning of the diabolic spirits. **Doctrines of devils** — Doctrines propagated by demons; not doctrines about demons.

2. **Speaking lies** — In the Greek a single noun, *lie-utterers*. And the whole should read, *giving heed to seducing spirits and teachings of demons, of (or by) those in hypocrisy, speaking lies, (to others,) being seared (or rather, branded) in their own conscience*. The **some** are

with a hot iron; **3** *Forbidding to marry, and commanding to abstain from meats, which God hath*

† 1 Cor. 7. 28, 26, 38; Col. 2. 20, 31; Heb. 13. 4.  
‡ Rom. 14. 8, 17; 1 Cor. 8. 8.

the followers, as the *lie-utterers* are the leaders of the apostasy, who are inspired by the *seducing spirits*, and their teachings are demoniac doctrines. The best commentators understand, not *seared*, by which the conscience is deadened, but *branded*, so marked and spotted with criminalities that they are conscious of their own guilt. It will be seen that the apostle's charges of deep guilt fall much more heavily upon the leaders than upon the followers.

3. Some of their particular tenets are now specified. They present the ascetic side of Gnosticism as distinguished in our note on 2 Thess. ii. 7. Jude and John deal with the licentious side. Hence Paul imputes to the leaders not so much sins of the flesh, as sins of the spirit.

Their sin consisted in an apostasy from the Christian faith, and the formation of a spiritual influence, power, and ultimate despotism, based upon the diffusion of an austere and oppressive superstition among the people. **Forbidding to marry** — From an ascetic view of the sinfulness of matter an exaggerated estimate of a virgin life was propagated. This same view among the Christian Gnostic heretics rejected the real manifestation of Christ in the flesh, maintaining that his was a body in appearance only, and condemned by 1 John iv. 3, as antichrist. A matter-condemning celibacy was antichrist, because it condemned the incarnation. This doctrine of the angelic nature of a celibate life deeply infected the Church. It tinges the writings of the earliest post-apostolic fathers, the coloring growing intenser until monasteries and nunneries covered the face of Christendom. These became the organized support of the absolute despotism of the Roman conclave. The last display of this superstitious reverence for virgin life was the enforcement as an article of faith in our own day of the dogma of the immaculate conception of

created <sup>i</sup> to be received <sup>k</sup> with thanksgiving of them which believe and know the truth. **4** For

§ Gen. 1. 29; § 2. 8. — † Rom. 14. 6; 1 Cor. 10. 30.

the blessed virgin, followed by the proclamation of the infallibility of the pope. Paul might well say, even in his own day, "The mystery of iniquity doth already work," (2 Thess. ii. 7;) and John as significantly assert that the elemental "antichrists" were already "many" in existence. 1 John ii. 18. **Abstain from meats**—Note on Rom. xiv. 1-6. **Created to be received**—These meats, matter though they be, are not concrete and solid lumps of sin. They were not brought into existence by the principle of evil; nor are they the eternal evil principle itself, opposed to the true God. They are **created** by the true God, to be both the proper gratification of our **created** appetite and the proper support of our bodily life. **Received**—Of them which **believe**—This does not mean, as Alford, quoting Calvin, maintains, that the world and its gratifications are **created** for believers alone; but that they are rightfully used by true believers when thankfully used. Christian faith enjoins the enjoyment sweetened by the gratitude. **Know the truth**—The truth of iii. 16, that matter and **flesh** are honoured by the incarnation.

4. **For**—Assigning the ground reason for so *receiving*; namely, the cheerful Christian maxim, that under the divine benevolence *we are born to enjoy*. The *creation* is a storehouse of supplies, and man's appetites are the avenues through which they are to be **received**. Atheism scowls at the whole system of things, sinks into pessimism, and says, with Voltaire, "I wish I had never been born." Buddhism, the religion of despair, that knows no God but law, looks and pants for release from existence in annihilation. Christianity rejoices in the perpetual presence of the All-Father, as being, indeed, often tried and chastened, yet chastened by parental love, the same love which gives us all things richly to enjoy, and promises eternal enjoyment

<sup>1</sup> every creature of God is good, and nothing to be refused, if it be received with thanksgiving: **5** For it is sanctified by the word of God and prayer. **6** If thou put

the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, <sup>2</sup> nourished up in the words of faith and of good doctrine, whereunto thou

1 Rom. 14. 14; 1 Cor. 10. 26; Titus 1. 15.

2 2 Tim. 3. 14, 15.

to our faith. **Every creature**—*Every created thing.* **Is good**—Is not the mere effect of physical laws, but the product of a good Creator, who pronounced it good at the creation, and is good for its purpose, if we can find what its true purpose is. **Nothing to be refused**—From a wise and temperate use. Yet our apostle, in perfect consistency, was ready for a total abstinence from meats through his whole life if it were necessary to save his brother.

Asceticism or abstinence is to be condemned: 1. When it is based on such idea of the sinfulness of matter as condemns the incarnation. 2. When it is used by us as a penance, or atonement, for our own sin, as if we might thereby be justified or pardoned. 3. When it is assumed to be a meritorious act, winning for us the divine approbation, as if God were gratified by our suffering. 4. When it tends to diffuse a gloomy and superstitious view of God and religion among men, instead of a benevolent, cheerful, practical, good-doing piety. Abstinence is commendable, on the other hand: 1. When it conduces to our health, serenity, or cheerfulness. 2. When it aids us in obtaining a mastery of our appetites and passions. 3. When by our example we induce others to abstain from those indulgences and intemperances by which their bodies, souls, estates, and families are brought to ruin.

Dr. Wordsworth, and Mr. Washburn, in Lange's "Bibel-Werk," infer from St. Paul's words a condemnation of a pledge of total abstinence from intoxicants. But surely both Timothy's practice and Paul's direction presuppose the duty of total abstinence in all cases where drinking is not required by medical necessity. It required an inspired adviser to induce Timothy to drink wine; and by parity, it ought to require a temperate medical adviser to

induce any other man to drink; and no medical adviser ought to prescribe it where any other medicine will suffice as well. **With thanksgiving**—Which in the right temper will regulate our enjoyments to the due object and in their due degree.

**5. Sanctified**—Though it be a piece of flesh, it is not a lump of sin; it is consecrated to be aliment for the holy life of a holy man. And no man is the holier for looking pure and solemn and refusing it as a defilement. **By the word of God**—As some explain, by the declaration of God, as in Gen. i, 29: "God said, Behold, I have given you every herb... and every tree... to you it shall be for meat." Huther, Alford, and Ellicott refer the sanctification to the offering of prayer composed in spirit or in words of the word of God. Huther gives, from the Apostolic Constitutions, the beautiful Greek of the following primitive prayer at table: "Blessed art thou, O Lord, who nourishest me from my youth up, who givest food to all flesh. Fill our hearts with joy and gladness, in order that we, having all contentment, may abound unto every good work, in Christ Jesus our Lord; through whom to thee be glory, honour, and power, for ever and ever. Amen." This formula is a holy blend of "the word of God and prayer," whereby, offered in spirit and truth, the meat is sanctified.

6-10. A personal impressing of the charge upon Timothy.

**6. These things**—Specially of the paragraph beginning with iii, 14, which forms a unity herewith. **Nourished**—In middle voice, *nourishing thyself.* **Words of faith**—Such as compose this paragraph; rehearsing the positive doctrine of Christ, iii, 14-16, and repelling the formulas of heresy, 1-5. **Attained**—Which thou hast thoroughly followed up.



hast attained. **7** But 'refuse profane and old wives' fables, and 'exercise thyself *rather* unto godliness. **8** For 'bodily exercise profiteth 'little: 'but godliness is profitable unto all things, 'having promise of the life that now is, and of that which is to come. **9** 'This is a faithful saying, and worthy of all acceptance. **10** For therefore 'we both labour and suffer re-

<sup>a</sup> Chap. 1. 4; 6. 20; 2 Tim. 2. 16, 23; 4. 4; Titus 1. 14.—<sup>b</sup> Heb. 6. 14.—<sup>c</sup> 1 Cor. 8. 8; Col. 2. 28.—<sup>d</sup> 1 Cor. for a little time.—<sup>e</sup> Chap. 6. 6.—<sup>f</sup> Psa. 37. 4; 94. 11; 112. 2, 8; 145. 19; Matt. 6. 33;

7. Paul now gathers into this personal charge the errors also repudiated in 1, 3, 4. **Old wives' fables**—On which we again quote Dr. Clarke. **Exercise**—That is, *gymnastize thyself*, as a practicing athlete. Train thyself by holy exercises to holiness. Instead of poring over the chaotic pages of Jewish Rabbism and Gnosticism, cultivate thy powers in Christian piety and holy activity.

**8. Bodily exercise**—Paul is led by his word *gymnastize* to a brief parallelism between gymnasticism, corporeal and spiritual. The former **profiteth little**; that is, so far as human salvation is concerned. It may invigorate the body, improve the health, and prolong the life; but not save the soul. We could almost imagine, however, that these ascetics, like our modern Shakers, as well as the Turkish dervishes, practised dancing, or some other activity, as a religious **exercise**. **All things**—For body and soul, and in regard to time and eternity.

**9. This**—The value of **godliness** for either **life**. Note on i, 15.

**10.** And our acceptance of this value is clear for, therefore; that is, for the reason now to be given. **Labour and suffer reproach**—Things far more serious than **exercise**. Namely, **because**. **The Saviour**—Alford says: "So far as salvation stands in him, he is the Saviour of all men. And it is by virtue of this universality of salvation offered by God that we have rested our hopes on him." **Specially of those that believe**—Alford adds:

proach, because we 'trust in the living God, 'who is the Saviour of all men, specially of those that believe. **11** 'These things command and teach. **12** 'Let no man despise thy youth; but 'be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. **13** Till I come, give attendance to reading, to exhortation, to doctrine.

12. 29; Mark 10. 20; Rom. 8. 28.—<sup>a</sup> Chap. 1. 15.—<sup>b</sup> 1 Cor. 4. 11, 12.—<sup>c</sup> Chap. 6. 17.—<sup>d</sup> Psa. 36. 6; 107. 2, 6, &c.—<sup>e</sup> Chap. 6. 2.—<sup>f</sup> 1 Cor. 15. 11; Titus 2. 15.—<sup>g</sup> Titus 2. 7; 1 Pet. 5. 3.

"In these (that believe) alone does that salvation which God has provided become actual. He is the same Saviour toward and of all: but these alone appropriate his salvation.

**b. Timothy directed to complete his self-qualification for this charge**, 11-16.

**11. These things**—Embracing the whole epistle thus far, as the nature of the directions shows. **Command**—Applying to the Church organization in ii, and iii, 1-13. **Teach**—Applying to the doctrines of all the preceding paragraphs.

**12. Despise thy youth**—To be avoided by a perfectly circumspect conduct. Though Timothy was probably thirty-five years old, he was younger than many, perhaps, under his administration. At any rate he was young to Paul; just as pupils and sons often never grow old to teacher or father. "In those times," says Grotius, "presbyters were accustomed to be what their name signifies, *persons of advanced age*."

**13. Till I come**—The Greek present indicative implies here a confident expectation. But when Paul came, what then? **To reading... exhortation... doctrine**—That is, teaching. All three appear to be named as public exercises. The **reading** does not refer to private study; but the public **reading** in the Churches of the Old Scripture, or perhaps the gospels so far as published, or apostolic epistles. It was thus that the books of the New Testament became *Scripture* in the early Church.

**14** "Neglect not the gift that is in thee, which was given thee <sup>a</sup>by prophecy, <sup>b</sup>with the laying on of the hands of the presbytery. **15** Meditate upon these things; give thyself wholly to them; that thy profiting may appear <sup>c</sup>to all. **16** "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both

<sup>d</sup>save thyself, and <sup>e</sup>them that hear thee.

#### CHAPTER V.

**R**EBUKE <sup>a</sup>not an elder, but entreat *him* as a father; *and* the younger men as brethren; **2** The elder women as mothers; the younger as sisters, <sup>b</sup>with all purity. **3** Honour widows <sup>c</sup>that are widows indeed. **4** But if any

<sup>a</sup> 2 Tim. 1. 6.—<sup>b</sup> Chap. 1. 18.—<sup>c</sup> Acts 6. 6; 8. 17; 13. 3; 19. 6; chap. 5. 22; 2 Tim. 1. 6.—<sup>d</sup> 2 Cor. in all things.—<sup>e</sup> Acts 20. 28.—<sup>f</sup> Ezek. 33. 9.

<sup>a</sup> Rom. 11. 14; 1 Cor. 9. 23; James 5. 20.—<sup>b</sup> Lev. 19. 32; Deut. 33. 9; Gal. 2. 11, 14.—<sup>c</sup> Phil. 4. 8; 1 Thess. 5. 22; 2 Tim. 2. 22.—<sup>d</sup> Ver. 5. 16.

**14. Neglect not**—By disuse. **The gift**—Namely, for the three exercises just mentioned, which **gift** was, as basis, natural, but divinely quickened and inspired. **Given thee by prophecy**—In accordance with inspired predictions uttered concerning him personally. **With**—In concurrence with. From 2 Tim. i. 6, it would seem that the elders or **presbytery** laid hands on Timothy concurrently with Paul.

**15. Wholly to them**—All other business was to be laid aside, and the whole man to be surrendered to, and kept within, the sacred work, of public reading, exhorting, teaching, and governing the Church. Many men have, as in the "local ministry" of Methodism, maintained a secular business and yet preached, with great success and without remuneration, the holy gospel. Yet others there are, the great body, indeed, of the ministry, who are called to **give** themselves **wholly** to the work. The "priesthood of the people" does not so far extend but that there is a divinely established line drawn in the New Testament between ministry and laity. **Thy profiting**—Thy improved ability from practice.

**16. Warning: Take heed unto thyself**—Paralleled by **save thyself**; as **to the doctrine** is paralleled by **them that hear**. There is danger for **thyself**; for it is not the mere office of the ministry that will **save thyself**. Great **heed** even for thee is necessary to insure the final reward. **Doctrine** is teaching, preaching, publicly putting forth of thought. Only by **heed**, care, earnest purpose, can hearers be saved by it.

#### PART THIRD.

#### APOSTOLIC PRECEPTS, v. 1-vi. 21.

#### CHAPTER V.

**1. Supervisory duties to different classes**, 1-vi, 10.

**a. To different ages**, 1, 2, and to *beneficiary widows*; the *elderly*, 3-10, the *youngerly*, 11-16.

**1. Rebuke**—Literally, *smite*; by inferential meaning *smite with rebuke*. **Elder**—Whether in office or age. The antithesis with **younger** shows, that after writing the word Paul extends it specifically to age. Though his **youth** was not to be allowed to be *despised*, yet must he treat the aged with the deference due from **youth**. **Younger**... **brethren**—The air and spirit of loving brotherhood should endear him to his coequals.

**2. Mothers**—So that all these successive terms of relation render the Church a holy family. **All purity**—A caution of momentous importance to all young ministers. Toward these **sisters** of his own age an avoidance of coquettishness, familiar freedoms, is due to his own position as a minister. Sad experiences have shown the folly and guilt of neglecting here a safe reserve.

The **widows** first awakened the Jerusalem Church to the need of sub-apostolic organization, (Acts vi, 1-6,) and called the *deacons* into existence. In an age when men are called to war and subjected to massacre, the widows would form a large and dependent class, and the number of claimants would require their subjection to scrutiny and sifting.

**3. Honour**—Rightly appreciate af-

widow have children or nephews, let them learn first to show <sup>1</sup> piety at home, and <sup>4</sup> to requite their parents: <sup>\*</sup> for that is good and acceptable before God. **5** 'Now she that is a widow indeed, and desolate, trusteth in God, and <sup>\*</sup> continueth in supplications and prayers <sup>1</sup> night and day. **6** 'But she that

liveth <sup>1</sup> in pleasure is dead while she liveth. **7** <sup>\*</sup> And these things give in charge, that they may be blameless. **8** But if any provide not for his own, <sup>1</sup> and specially for those of his own <sup>1</sup> house, <sup>\*</sup> he hath denied the faith, <sup>\*</sup> and is worse than an infidel. **9** Let not a widow be <sup>\*</sup> taken into the number under

<sup>1</sup> Or, *kindness*.—*d* Gen. 45. 10, 11; Matt. 15. 4; Eph. 6. 1, 2.—*e* Chap. 2. 3.—<sup>1</sup> Cor. 7. 33.  
<sup>2</sup> Luke 2. 37; 18. 1.—<sup>3</sup> Acts 26. 7.—<sup>4</sup> James 5. 5.

<sup>2</sup> Or, *delicately*.—*k* Chap. 1. 3; 4. 11; 6. 17.  
<sup>1</sup> Isa. 58. 7; Gal. 6. 10.—<sup>3</sup> Or, *kindred*.  
<sup>m</sup> 2 Tim. 3. 5; Titus 1. 16.—<sup>n</sup> Matt. 18. 17.  
<sup>4</sup> Or, *chosen*.

ter due scrutiny. **Widows indeed**—Real and not spurious **widows**. To a real widow three things were requisite: *first*, actual death of husband; *second*, actual destitution, with no relatives to support her; and, *third*, worthiness as member of the Church.

**4. Children or nephews**—Who are able, should **show piety** enough at home to keep them from burdening the Church. **Nephews**—Rather, *grandchildren*. The apostle's **let them learn**, implies that these relatives are members of the Church, and may be by the Church required to do their duty under pain of the penalty implied in verse 8. **Requite**—*Recompense returns*; so expressed to show that the care for feeble parentage is not a mere benevolence, but a repayment, and so a binding duty. **Their parents**—Or, *progenitors*; including grandparents, or any higher living progenitors in direct line. In countries where women marry in extreme youth, great-grandchildren at sixty are no rare occurrence.

**5. Now**—St. Paul now gives tests for the scrutiny of a **widow indeed**. She is, first, **desolate**; that is, left alone by the death of her husband and the non-existence of any progeny to support her. She is, second, truly pious; for she **trusteth**, and **continueth** in fervent, devout duties. By **night**, instead of revelry, like the **wanton** widow; by **day**, instead of **wandering**, verse 13, in gossip.

**6.** The spurious widow, that **liveth in pleasure**—not necessarily unchaste, but gay and prodigal—is dead to all Christian life, **while she liveth** a free secular life.

**7. These things**—This important discrimination between the genuine and the spurious **widows**. **Charge**—For it concerns not only the good economy of the Church, but it concerns the spiritual well-being of the women themselves. **That they may be blameless**—That the women of the Church may not be **dead**, but living **blameless** examples of Christianity.

**8. But**—Turning from the **widows** toward those relatives who may be in duty bound to support them. **If any**—Professing Christian person. **Provide not for his own**—Comprehending all whom, according to the dictates of natural affection, he ought to aid. **Own house**—In the direct line of ancestry and descendants. **Denied the faith**—For the **faith** confesses that the duties of natural love shall be richly felt and truly performed. His conduct truly proclaims to the heathen world that Christianity does not require faithfulness to the most sacred ties. **Worse than an infidel**—An unbeliever. For the very heathen often obey the law written on the heart, and are kindly affectioned toward **their own**; but these break not only this divine-natural law, but the fifth law of the decalogue, and the law in the gospel.

**9-15.** What cases shall upon scrutiny be enrolled as **widows indeed**, 9, 10, and what cases not, 11-16.

**9. First, the required age. Taken into the number**—Of Church widows, to be supported by contributions. The Greek may signify, enrolled in a catalogue, and clearly implies a definite **number**; namely, genuine widows, Church-supported. There is here

threescore years old, <sup>9</sup>having been the wife of one man, **10** Well reported of for good works; if she have brought up children, if she have <sup>10</sup>lodged strangers, if she have <sup>10</sup>washed the saints' feet, if

o Luke 2. 36; chap. 8. 2.—p Acts 16. 15; Heb. 12. 2; 1 Pet. 4. 9.

no intimation of their being deaconesses, or eldresses; or as being ordained, or having any duties to perform. They appear as simply beneficiaries of the Church bounty. **Threescore years old**—Earlier than that age, there is a physical capability of self-support, and if a **widow** younger than that is in distress, she would be temporarily aided, not as an enrolled and permanent widow, but like any other immediately needy person. **Wife of one man**—The verses 9, 10, prescribe what a true widow's previous history is required to be. First, her marriage relations must be without complication; at any rate since her conversion. For the practice of polyandry, as Fairbairn shows, was by no means rare. President Wolsey says, that even after Christianity obtained ascendancy in the Roman empire, "divorce by mutual consent kept its ground all the way down to Justinian." When Justinian attempted to limit divorce by law to cases of unchastity, such marital plots and poisonings took place that he was obliged to relax the law in the interests of public morality. How in such states of society a woman became more than **the wife of one man**, is illustrated by the following words of Conybeare: "In the corrupt facility of divorce allowed by both Greek and Roman law, it was very common for man and wife to separate, and marry other parties during the life of each other. Thus, a man might have three or four living wives, or women who had successively been his wives. An example of this may be found in the English colony of Mauritius, where the French revolutionary law of divorce had been left unrepealed by the English Government; and it is not uncommon to meet in society three or four women who have all been wives of one man, and three or four

she have relieved the afflicted, if she have diligently followed every good work. **11** But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry: **12** Hav-

q Genesis 18. 4; 19. 2; Luke 7. 38. 44; John 12. 5, 14.

men who have all been husbands of one woman. This successive rather than simultaneous polygamy is perhaps forbidden here." See note, iii, 2.

**10.** Second qualification, good Christian housewifery while her husband lived. Of course, the general picture implies that the individual reach this standard so far as circumstances enabled. **Good works**—The general term of which next follow the specifications. **Brought up children**—Had been a good and dutiful mother. **Lodged strangers**—Hospitable, especially to Christian visitors. **Washed... feet**—The ordinary hospitable act for the traveller over the tropical sands, and so put as symbol for hearty service rendered by the housewife to the comer. **Every good work**—Landing where the catalogue of good qualities started.

**11.** Cases to be rejected as not **widows** indeed, and so not to be permanently enrolled. **Younger widows**—As able, usually, to support themselves; or likely to get a husband to support them. **Refuse**—Reject from the college of superannuated widows entitled to support. **For**—It is of the first importance that the enrolled widowhood should possess the perfect veneration of the Church, since nothing would more surely arrest the contributions and break up the institution than a suspicion in the Church that its money went to a lot of **wanton** flirts. **When they... wax wanton**—The verb **wax wanton** refers to the sexual impulse arising from vigorous middle life. Under its influences not apostasy, but a wandering from Christ, and (verse 13) idleness and dissipation, result. **They will marry**—Rather, *they will, or determine, to marry*. The apostle does not say or mean that the marrying itself is **against Christ**. On

ing damnation, because they have cast off their first faith.

**13** \*And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

**14** \*I will therefore that the younger women marry, bear children, guide the house, 'give none occasion to the adversary<sup>b</sup> to speak

<sup>a</sup> 2 Thess. 3. 11. — <sup>a</sup> 1 Cor. 7. 9. — <sup>a</sup> Chap. 6. 1; <sup>a</sup> Titus 2. 8. — <sup>a</sup> Gr. for their *raising* — <sup>a</sup> Phil. 3. 18, 19; 2 Tim. 1. 15; 2 Pet. 2. 2, 20.

the contrary, (verse 14,) he decides that it is the best thing they can do. But, first, the marriage, in such a case, results from an undevout mental state, scandalizing and endangering to the venerable college; and it results in an inroad by marriage upon the enrolment, indicating that it need not and should not have been made. It is, in general, better that the younger widows be turned over to matrimony, (verse 14,) possible or probable, than be enrolled.

**12. Having damnation** — Rather, the judgment of their own conscience that (not because) they have, etc. Not because they marry, but because of the apostate state of mind and behaviour which resulted in the marriage, and of which the marriage was, perhaps, the best remedy. **First faith** — Like the first love of Ephesus. Rev. ii. 4. The word faith here is taken by the great body of commentators to signify a vow taken by the widow on enrolment, or ordination as aldress or deaconess, including obligation of celibacy. But, 1. The word never signifies **vow**, so far as our investigation goes, in the New Testament. 2. If these were an order of eldresses or deaconesses the description of them should have taken place in the third chapter. 3. It seems a most reasonable conclusion that this widow list was simply a continuation, or rather recurrence, of the beneficiary widowhood of Acts vi. 1-6, which existed before any official class existed except the apostles, and was, therefore, itself no official class.

reproachfully. **15** For some \*are already turned aside after Satan.

**16** If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

**17** \*Let the elders that rule well \*be counted worthy of double honour, especially they who labour in the word and doctrine. **18** For the

<sup>a</sup> Verses 3, 5. — <sup>a</sup> Rom. 12. 8; 1 Cor. 9. 10, 14; Gal. 6. 6; Phil. 2. 29; 1 Thess. 5. 12, 13; Heb. 13. 7, 17. — <sup>a</sup> Acts 28. 10.

**13. Withal** — That is, *additionally*, or, *at the same time*. **Wandering** like gossips from house to house in order, as tattlers and meddlesome busybodies, to retail scandal.

**14. I will** — Spoken apostolically; I decide. **The adversary** — Not the devil, but the assailant, whoever he may be, of Christianity.

**15. Some** — The apostle has obviously drawn his picture from actual life. Indeed, the **when they wax wanton** of verse 11 implies that such was the character of the women of the period that it would be the probable course of all alike; and that nothing but marriage or age was likely to keep them in order.

**16. Have widows** — Spoken of the younger widows, as verse 8 refers rather to the support of elder widows. **Let them** — Referring to the **any man or woman**; that is, the son or daughter, or other relative able to maintain the widow. **Widows indeed** — Note on verse 3.

**b. To elders, their stipend, trial, ordination, and purity**, 17-25.

**17. Double honour** — A double appreciation, or appraisal, showing itself not only in respect, but in means of support. He who expended most time and labour, would need and deserve most remuneration. That compensation is here included is agreed by critics and confirmed by Paul's reasons assigned in the next verse. **Labour in the word and doctrine** — This may mean that there were two kinds of elders, namely, ruling elders and preaching elders; or it may simply mean that some

Scripture saith, 'Thou shalt not muzzle the ox that treadeth out the corn. And, 'The labourer is worthy of his reward. **19** Against an elder receive not an accusation, but 'before two or three witnesses. **20** 'Them that sin rebuke before all, 'that others also may fear. **21** 'I charge thee before

<sup>v</sup> Deut. 25. 4; 1 Cor. 9. 9.—<sup>s</sup> Lev. 19. 13; Deut. 24. 14, 15; Matt. 10. 10; Luke 10. 7.—<sup>6</sup> Or. *under*.—<sup>a</sup> Deut. 19. 15.—<sup>b</sup> Gal. 2. 11, 14; Titus 1. 13.

were more efficient than others. The former supposes a distinction of office, the latter a difference in the men. The former is not the necessary meaning; and this passage is hardly sufficient to show a twofold office.

**18. Ox that treadeth**—Rather, *the ox when he treadeth*. Deut. xxx. 14. A precept of humanity to man as well as mercy to the ox, and in its application to the **elder** a principle, a portion of justice and right. **The labourer is worthy**—The words are found in Luke x, 7, and seem to be a quotation thence. Yet as it is introduced with **the Scripture saith**, Alford and others prefer to believe that Paul would not call the gospel of Luke Scripture, and so conclude that it is simply a general proverb adduced both by Jesus and Paul. Wordsworth, however, thinks that as Peter styled Paul's writings **Scriptures**, Paul might be supposed so to style Luke's gospel. We believe that the gospel of Luke was at this time published—was known to Paul; and we see no reason to doubt that the words of Jesus were by him known to be there recorded. It would be no wonder that the apostle should style the recorded words of Christ **Scripture**. So much for the *compensation* of elders.

**19. Trial of elders. Two or three witnesses**—Moses (Deut. xix. 15) required that number of witnesses to condemn a man; St. Paul requires that number to even put an elder on trial. The character of the man demanded a double amount of presumption against him.

**20. Them of the elders that sin and**

God, and the Lord Jesus Christ, and the elect angels, that thou observe these things 'without preferring one before another, doing nothing by partiality. **22** 'Lay hands suddenly on no man, 'neither be partaker of other men's sins: keep thyself pure. **23** Drink no longer water, but use a little

<sup>c</sup> Deuteronomy 19. 11.—<sup>d</sup> Chapter 6. 13; 2 Timothy 2. 14; 4. 1.—<sup>7</sup> Or, *without prejudice*.—<sup>e</sup> Acts 6. 6; 13. 3; chapter 4. 14; 2 Timothy 1. 6.—<sup>f</sup> 2 John 11.

are proved as sinning by the due **witnesses**, it is Timothy's duty to **rebuke before all**. It is doubtful whether the **all** refers to the other elders or all the congregation. The obvious antithesis could refer it to the **others** of the elders.

**21. Elect angels**—Clearly in contrast from the reprobate **angels**; equivalent, therefore, to *holy angels*. **Without preferring**—Rather, *without prejudice*, or prejudice against either one. **Partiality**—Prejudgment in favour of either one.

**22. Of care in ordination. Suddenly**—Without full investigation into the fitness of the candidate. **Partaker . . . sins**—By introducing unworthy men into the sacred ministry, for whose sins thou wouldst be responsible. **Keep thyself pure**—And so wilt thou secure a **pure** ministry and ministration in the Church, both by proper selection and spotless example.

**23. There is no connexion in language between this and the previous verse, but we may imagine one in Paul's mind. He bids Timothy keep himself pure, and then there arises the image in his mind of the actually pure character of Timothy; his persistent abstinence, for instance, from wine, which is, indeed, injuring his health and so is overdone. Drink no . . . water**—Rather, *Be no longer a water drinker*, that is, exclusively. From these words it is clear that, 1. Timothy was totally abstinent from all that could intoxicate; 2. It took an apostle's authority to induce him to cease abstinence; and, 3. St. Paul authorized the use of alcohol only as medicine.

wine \*for thy stomach's sake and thine often infirmities. **24** <sup>b</sup>Some men's sins are open beforehand, going before to judgment; and some *men* they follow after. **25** Likewise also the good works of *some* are manifest beforehand; and they that are otherwise cannot be hid.

## CHAPTER VI.

### LET as many \*servants as are

<sup>a</sup> Psa. 104. 15.—<sup>b</sup> Gal. 5. 19; Jer. 2. 84; Acts 1. 16, 20; 2 Tim. 4. 10; 2 Pet. 2. 20, 21.—<sup>c</sup> Eph. 6. 5; Col. 3. 22; Titus 2. 9; 1 Pet. 3. 18.

**24. Some men's sins**—Refers back to other men's sins. Yet verse 23 is no parenthesis, being a continuation of the subject of *keeping pure*, that is, from other men's sins, in promoting them to responsible positions. How shall Timothy find other men's sins in Church judicature? **Some men's sins** will appear open, that is, clear and evident; their antecedents will, like witnesses, go beforehand to the ecclesiastical trial and judgment, and convict them. **Some men**, however, the antecedents do not convict; but *they*, the *sins*, with their evidence, will follow after the arraignment, and bring conviction by the proof adduced.

**25. Also the good works**—Which are the well-known antecedents of *some*, are manifest beforehand; so that the trial will be only matter of form. The characters of the men refute the charges. *They*, the good deeds, that are otherwise than previously manifest, cannot be hid; they will come out at last.

## CHAPTER VI.

*c. To servants, 1, 2, and to mercenary counter-teachers, 3-10.*

**1. Servants**—For the New Testament meaning of the Greek word see our note on Luke vii, 2. **Under the yoke**—The servile yoke is a Greek phrase as old as Herodotus. Here it is used to characterize unmitigated Roman slavery, as described in our note on Luke vii, 2, and as it stands in contrast under the believing masters. **Own**—Respectively. **All the honour**—Required by the existing law

under the yoke count their own masters worthy of all honour, <sup>b</sup>that the name of God and *his* doctrine be not blasphemed. **2** And they that have believing masters, let them not despise *them*, <sup>c</sup>because they are brethren; but rather do *them* service, because they are <sup>d</sup>faithful and beloved, partakers of the benefit. <sup>e</sup>These things teach and exhort. **3** If any man <sup>f</sup>teach

<sup>b</sup> Isa. 52. 5; Rom. 2. 24; Titus 2. 5, 8.—<sup>c</sup> Col. 4. 1.—<sup>d</sup> Or, *believing*.—<sup>e</sup> Chap. 4. 11.—<sup>f</sup> Chap. 1. 8.

of the relation. **That...not blasphemed**—The duty is not based on the rightfulness of the relation, but upon the disorder and reproach incurred from heathendom upon Christianity if the relation were enjoined to be summarily broken up by the servants. See Titus ii, 10.

**2. Believing masters**—Whose servants were not under the yoke. Each one was "not now as a servant, but above a servant, a brother beloved." Philem. 16. The forms of subordination remained; the Roman statutes were still in legal force; but the servant was no longer a slave. **Let them**—The servants. **Not despise**—Set at naught the authority of *them*, the masters. **Because**—That is, under the pretext that *they*, the masters, are brethren—Are Christians, and so bound to release them. **But rather do them service**—And in the same form of servitude, yet under a new principle and law, the law, namely, of Christian love. Note, 1 Cor. vii, 21. That is, serve them, (literally, rendered) **because the partakers** or receivers of the benefit of your service, namely, the masters, are faithful and beloved. Those whom you once served compulsorily under the law of slavery continue now to serve voluntarily, under the law of gospel freedom. **Teach**, in principle, and **exhort**, urge, in practice. These words close the topic in hand, as in iv, 11, 13, 14.

**3. Teach otherwise**—Said here in concluding, as in i, 3 in commencing. A general refutation of the errorists, as opposing against Christianity a sys-

otherwise, and consent 'not to wholesome words, *even* the words of our Lord Jesus Christ, 'and to the doctrine which is according to godliness; 4 He is 'proud, 'knowing nothing, but 'doting about 'questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 5 'Perverse disputings of 'men of corrupt minds, and destitute of the truth, 'supposing that gain is god-

f Chap. 1. 10; 2 Tim. 1. 12; Titus 1. 9. — *g* Titus 1. 1. — *h* Or, *a fool*. — *i* 1 Cor. 8. 2; chap. 1. 7. — *j* Or, *envious*. — *k* Chap. 1. 4; 2 Tim. 2. 23; Titus 2. 9. — *l* 1 Cor. 11. 16; chap. 1. 6. — *m* Or, *Gallings one of another*. — *n* 2 Tim. 2. 8. — *o* Titus 1. 11; 2 Pet. 2. 8.

tem of technical notions, abounding in words without meaning, adverse to actual piety, and with none but mercenary motives. **Wholesome**—Healthful, as opposed to **doting**; that is, unhealthful, or morbid. **Words of... Christ**—Their teaching contradicted the health-giving teaching of the historical Jesus of the gospels, and contradicted **godliness**, piety of heart.

4. **Proud**—The *Gnostics*, or *knowing ones*, (see note, Acts xi, 19,) claimed to be the aristocracy of knowledge. **Knowing nothing**—Although claiming, as *Gnostics*, to know every thing. **Questions**—Note i, 4. **Strifes of words**—Literally, *logomachies*; either where the words had no meaning, or the whole dispute was about a word. The evil tempers by this aroused, are next traced.

5. **Corrupt minds**—Whose mental intentions are bad. **Destitute**—Nay, even deprived of the truth, (as in i, 19 and Titus i, 14,) from having finally abandoned it. The reason for their abandoning truth and taking up the propagation of error is next given. **Gain... godliness**—Rather, *godliness is a means of gain, a speculation*. And all their **godliness** was for that purpose.

6. **Is great gain**—Emphasis on *is* in order to concede what truth there is in the proposition. But it is godliness **with contentment**, and not for the restless sake of the earthly gain.

7. **For**—Reason why earthly gain

liness: "from such withdraw thyself. 6 But 'godliness with contentment is great gain. 7 For 'we brought nothing into *this* world, and it is certain we can carry nothing out. 8 And 'having food and raiment, let us be therewith content. 9 But 'they that will be rich fall into temptation 'and a snare, and *into* many foolish and hurtful lusts, 'which drown men in destruction and perdition.

*n* Rom. 16. 17; 2 Tim. 2. 5. — *o* Psa. 87. 16; Prov. 15. 16; Heb. 13. 5. — *p* Job 1. 21; Psa. 49. 17; Prov. 27. 24; Eccles. 5. 15. — *q* Gen. 28. 20; Heb. 13. 5. — *r* Prov. 15. 27; 30. 21; Matt. 13. 22; James 5. 1. — *s* Chap. 8. 7. — *t* Chap. 1. 19.

should not be the supreme end of our **godliness**; it ends with this world, and reaches not eternity. **Nothing into... nothing out**—We go into eternity as naked of this world's goods as we came into the world.

8. **Food and raiment**—Literally, nourishments and covering. **Let us be... content**—Rather, *we shall be sufficed*. Wealth itself can afford us little more than these.

9. **That will**—That is, *determine to be rich*; who say, "At all events, honestly if I can, yet certainly, I **will be rich**." The *certainly* will often dismiss the *honestly*. **Fall into temptation**—Inducements seduce their **will** at every turn to get **gain** at the price of **godliness**. These inducements in an age of trade and successful venture are stupendous. Men are tempted with a million or half million which can be secretly pocketed; and even if known, the contempt for their dishonesty can be braved for such a price; or it can be dazzled away by the splendid display of the successful knave. **A snare**—But, alas! the great man is caught, a victim in a net, in a trap; and by whom it is set is significantly hinted in chap. iii, 7. **Hurtful lusts**—The wealth acquired induces free gratification of appetites; luxuries, revelries, excesses, which call for gain to sustain them. **Drown men**—So that a wealthy, luxurious age plunges itself into temporal and eternal destruction;



**10** "For the love of money is the root of all evil: which while some coveted after, they have <sup>erred</sup> from the faith, and pierced themselves through with many sorrows. **11** "But thou, "O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. **12** "Fight the

good fight of faith, <sup>lay hold on</sup> eternal life, whereunto thou art also called, <sup>and hast</sup> professed a good profession before many witnesses.

**13** "I give thee charge in the sight of God, <sup>who quickeneth</sup> all things, and <sup>before</sup> Christ Jesus, <sup>who</sup> before Pontius Pilate witnessed a good <sup>confession</sup>; **14** That thou

<sup>a</sup> Exod. 23. 8; Deut. 16. 12.—<sup>b</sup> Or, *been seduced*.—<sup>c</sup> 2 Tim. 2. 22.—<sup>d</sup> Deut. 32. 1; 2 Tim. 8. 17.—<sup>e</sup> 1 Cor. 9. 25, 26; chap. 1. 18; 2 Tim. 4. 7.—<sup>f</sup> Phil. 3. 12, 14; verse 19.

<sup>g</sup> Heb. 12. 22.—<sup>h</sup> Chapter 5. 21.—<sup>i</sup> Deut. 32. 39; 1 Sam. 2. 6; John 5. 21.—<sup>j</sup> Matthew 27. 11; John 18. 27; Revelation 1. 5.—<sup>k</sup> Or, *profession*.

not "mere moral degradation," says Alford.

**10. The root**—No definite article; a root, or a source. **All evil**—Evil of every sort; of total amount. **Erred from the faith**—Often has the Christian man apostatized by becoming rich. Sometimes he abandons the Church, gives up all profession, and becomes professedly profane. Sometimes he stays in the Church; yet only to dishonour religion by persistent frauds. But St. Paul is here specifying Christian teachers who abandon the truth in order to propagate a false yet remunerative doctrine; a doctrine which gives freer license to immorality, and so attracts adherents and pay. **Pierced themselves through**—As with a dagger, with many arrows, or pangs; the pangs being either the dagger itself, or its agonizing accompaniments. These *piercing pangs* are the penalties of conscience; the deep assurance of guilt and forewarning of retribution, which, forgotten in the eagerness of the pursuit and the flush of enjoyment, return at their own time.

## 2. Final charge, 11-21.

**11. But**—In opposition to the guilty and fatal course of the apostate, mercenary errorist. **Man of God**—The solemn title of the Old Testament prophets, to which Timothy is heir. Deut. xxxiii. 1; Josh. xiv. 6; Judges xiii. 6; 1 Sam. ix. 6. **Flee these things**—The destruction, the thirst for riches from which it proceeds, and the apostate and antichristian, teach *... otherwise* (verse 3,) from which the whole takes origin. And St. Paul directs not only what to flee, but what

to follow. A whole rank of pure Christian virtues, arrayed against the opposed vices (verses 4, 5) of the errorist. **Righteousness, faith, etc.**, in full array against **envy, strife, etc.** In the next verse commences the **fight**.

**12. Fight**—For such hostile foes will not only come to battle, but to ceaseless war. **Good fight**—It is the battle of good against evil; the war of right against wrong, for which wrong is to blame; for it has no right to exist, much less to fight. **Of faith**—Which means faith in Christ, in God, in heaven, in holiness, and in truth. In this great fight there is no room for mistake or doubt; or for fear of failure, or destruction, if we only fight. It is the coward or the apostate alone that is ever conquered and undone. **Lay hold on**—As a prize of victory, **eternal life**. **Called**—By a divine summons, as Paul himself was "called to be an apostle." **Professed . . . profession**—Rather, *hast confessed the good confession*. This refers not to any one particular profession, any more than fight refers to any particular battle. Timothy's ministry at Ephesus was to be a fight; his preaching Jesus was the good confession; the many witnesses are not only men (Heb. xii. 1) but the elect angels, (v. 21,) Christ Jesus, and God.

**13. I . . . charge**—Solemnly and repeatedly, (v. 21, and i. 18,) and this before a solemn audience—**God and Christ**. **Who before Pontius Pilate**—In the face of pagan authority and in view of certain death. **Witnessed**—Asserted as a testifier. **A**—Rather, *the*. **Good confession**—Namely, of a truth

keep *this* commandment without spot, unrebukable, <sup>d</sup> until the appearing of our Lord Jesus Christ: **15** Which in his times he shall show, *who is* <sup>e</sup> the blessed and only Potentate, <sup>f</sup> the King of kings, and Lord of lords; **16** <sup>g</sup> Who only hath immortality, dwelling in the

light which no man can approach unto; <sup>h</sup> whom no man hath seen, nor can see: <sup>i</sup> to whom *be* honour and power everlasting. Amen. **17** Charge them that are rich in this world, that they be not high-minded, <sup>k</sup> nor trust in <sup>l</sup> uncertain riches, but in <sup>m</sup> the living God, <sup>n</sup> who

<sup>d</sup> Phil. 1. 6, 10; 1 Thess. 3. 13; 5. 23. — <sup>e</sup> Chap. 1. 11, 17. — <sup>f</sup> Rev. 17. 14. — <sup>g</sup> Chap. 1. 17. — <sup>h</sup> Exod. 33. 20; John 6. 46. — <sup>i</sup> Eph. 3. 21; Phil. 4. 20; Jude 25; Rev. 1. 6.

<sup>k</sup> Job 31. 24; Mark 10. 24; Luke 12. 21. — <sup>l</sup> Greek, *uncertainty of riches*. — <sup>m</sup> Prov. 23. 5. — <sup>n</sup> 1 Thessalonians 1. 9; chap. 3. 15. — <sup>o</sup> Acts 14. 17.

hated by the world and condemning the world.

**14. This commandment**—Greek, not *this*, but *the*. **Commandment**—A different word from that in i, 5, yet designating the same thing, namely, the law in the gospel; the **commandment** to live the life of faith and holiness. Of that **commandment** to men Timothy is the depository and holder; he has it in **charge**; and he must **keep** it **without spot**, so that it be stainless and **unrebukable**, above all reproach. **The appearing**—The epiphany. See note on 2 Thess. ii, 2.

**15. In his own times**—An obvious allusion to Acts i, 7, (where see notes,) and clearly indicating that St. Paul fully recognised that the judgment advent is to be at an unknown time. **Shall show**—Shall exhibit the sublime spectacle of Christ's *epiphany*. And now we are told, in St. Paul's most vivid style, who is this **He** that shall show the final forthcoming of Christ. **Only Potentate**—The sole dynast; for what earthly sovereign can be named as real potentate in the comparison? **King of kings**—A sublime title, given by St. John to **Christ** himself, Rev. xix, 16. Philo has the phrase *King of kings and God of gods*. We trace the phrase back to David, Psalm cxxxvi, 3, and even to Moses, Deut. x, 17.

**16. Only hath immortality**—So Justin Martyr says: "God is said alone to have immortality, because he has it, not from another's will, as all other immortals have, but from his own essence." All other substances disintegrate; all other beings decay and die; it is only as God holds them together,

and pours vitality into them, that they are kept in being and life. And we must acknowledge the same dependence upon God for continued existence in a thinking substance, unless we maintain that brutes and insects are immortal. And so from him comes the power of consciousness in a thinking intelligence; unless we maintain that our souls are still conscious, not only in sleep, but in a swoon. **Light... approach unto**—*Inhabiting inapproachable light*—A sphere of living light, too intense and dazzling for finite mind to face and approach. **No man... can see**—He is so intensely luminous as to be to us a darkness; "dark with excess of light."

A modern philosopher doubts of God because he is a vast incomprehensibility. He should also doubt of light, for the luminiferous ether is at once too vast for our mind to grasp, and too subtle, if not too luminous, for our eyes to see. He should doubt of gravitation; for he can never see it, (but by its effects;) he can neither imagine its immensity, nor draw around it limitations; yet he knows its existence, and that it rules with its forces every particle of our bodies, every moment of our lives. **Honour and power**—Greek, *κράτος, force*. God is the author and controller of all forces. Note i, 17.

**17. Charge**—Again this solemn word, full of admonition to Timothy and to the rich whom he is to address. **In this world**—Who may be millionaires here, and miserable paupers in the world to come. **Uncertain**—The wings with which riches fly away have long lived in proverb, and are so verified in experience as not likely soon

giveth us richly all things to enjoy; **18** That they do good, that they be rich in good works, ready to distribute, willing to communicate; **19** Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

*o* Luke 12. 21; Titus 2. 8; James 2. 5. — *p* Rom. 12. 18. — *r* Or. *sootable*. — *q* Gal. 6. 6; Heb. 13. 16. — *r* Matt. 6. 20; Luke 12. 33.

to die out. **The living God**—As your riches are a dead god. **Richly**—The apostle repeats in spiritual connexion the words of wealth, **rich** in good works. **Laying up** (Greek, *treasuring*) in store. **Richly... enjoy**—Literally, *affording to us richly all things for enjoyment*. It is better to have the permanent divine source of wealth than the transient wealth itself.

**18. They do good**—Wealth may exist without sin; but not hoarded, illiberal wealth. It would be well for every rich man to take a concordance, find the words rich and riches, and read with solemn appreciation what things the Bible says upon that subject. Men as they grow rich should increase their benefactions faster than they increase their personal expenses. **Rich in good works**—A double richness. The possessor has all the happiness of wealth, and the infinitely higher happiness of living in the benefactions he bestows. **Distribute**—To adjust the donation to the various proper objects. **To communicate**—To share with others the blessings that belong to you.

**19. Laying up**—Literally, *treasuring*. Making their perpetual deposits in the divine repository. And this will prove a good foundation, an eternal basis, for the time and world to come.

**20. O Timothy**—The final, most personal, most earnest address of all. **That which is committed to thy trust**—In Greek, a single word, *the deposit*, the intrusted thing. The duties in this epistle commended to him; his care of his own salvation and that

**20** O Timothy, 'keep that which is committed to thy trust, 'avoiding profane and vain babblings, and oppositions of science falsely so called: **21** Which some professing 'have erred concerning the faith. Grace be with thee. Amen.

*e* Verse 12.—*f* 2 Tim. 1. 14; Titus 1. 9; Rev. 8. 8.—*u* Chap. 1. 4, 6; 2 Tim. 2. 14; Titus 1. 14; 3. 9.—*v* Chap. 1. 6, 19; 2 Tim. 2. 18.

of his hearers; his rebuke of errorists and firm maintenance of Christ's gospel, through the apostle intrusted to him. **Vain babblings**—Rather, the profane empty-talkings. See note on 1 Tim. i. 6. **Oppositions of science**—A remarkable phrase. Literally, *antitheses of gnosis*. And gnosis (identical with the English word *knowledge*) is the word from which subsequently the *Gnostics* derived their proud title. Note, Acts xi. 19. The word *gnosis* was for a while in good repute in the Church, (used Luke i. 77; Rom. ii. 20; xi. 13; and elsewhere,) embracing the settled truths of the gospel. But as used by the Corinthians, 1 Cor. viii. 1, (where see notes,) it is apparently treated sarcastically by St. Paul, as it is here reprehendingly. As the Corinthian *gnosis* was a little pretentious, so this *gnosis*, being further advanced, is absolutely fictitious, being **falsely so called**. It had already begun to indicate that arrogance, based upon purely imaginary superiority, by which the Gnostics of the next century were distinguished. Note on 2 Thess. ii. 7. What the **oppositions, antitheses, were**, is not clear. They may have been the points *opposed* to the gospel. More probably they were *counter propositions, balances of phrases*, within the *gnosis* itself. One is reminded of the *antinomies* in the Kant philosophy; consisting of a series of coupled prepositions seen by the mind to contradict each other, yet both sides of the contradiction seeming, and claimed by the philosophy, to be true.

# INTRODUCTION TO SECOND TIMOTHY.

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THE last of the thirteen Pauline epistles. It contains the death-notes of the apostle in expectancy of a martyrdom soon to be accomplished. It was clearly written a brief period before his last trial, and contains references to his first.

Greatly resembling the first epistle in style, indicating that both were written at the same general period, it is less an official charge and more a personal communication.

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## PLAN OF THE EPISTLE.

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- I. PAUL'S HORTATORY REHEARSAL OF THE PAST, PREPARATORY TO A CONFIRMATION OF TIMOTHY IN THE FUTURE..... i, 3-18
  - 1. Faithfulness of Timothy's parentage an incitement to firmness for the glorious gospel of Christ..... i, 3-10
  - 2. Paul's apostleship and committed trust of the gospel doctrine..... i, 11-14
  - 3. Maintained amid apostasies of many, with rare exception i, 15-18
- II. CONFIRMATION OF TIMOTHY IN THE COMING FUTURE..... ii, 1-26
  - 1. Personal appeal for boldness, hardihood, endurance of sufferings, in hope of final glory..... ii, 1-13
  - 2. Timothy's duty of warning the people against the noisy errors of apostates from the sure foundation..... ii, 14-19
  - 3. Personally purged and pure, both from lusts and heresy, he may meekly instruct others..... ii, 20-26
- III. PREDICTION OF THE APOSTASY AT THE CLOSE OF THE APOSTOLIC AGE, AND CONFIRMATION OF TIMOTHY AGAINST IT..... iii, 1-17
  - 1. False and demoralized character of the coming heretics iii, 1-9
  - 2. But as Timothy knows the trueness and purity of Paul...iii, 10-13
  - 3. So he should also be true, according to the Scriptures, inspired to furnish and qualify the minister of God...iii, 14-17
- IV. ST. PAUL'S CLOSING CHARGE TO TIMOTHY—SALUTATIONS AND BENEDICTIONS..... iv, 1-22
  - 1. Admonition to firmness against errorists..... iv, 1-5
  - 2. Triumphal anticipation of martyrdom..... iv, 6-8
  - 3. St. Paul's personal relations to his fellows..... iv, 9-13
  - 4. Reminiscences of his former trial.....iv, 14-18
  - 5. Salutations and benedictions.....iv, 19-22

# THE

## SECOND EPISTLE TO TIMOTHY.

### CHAPTER I.

**P**AUL, 'an apostle of Jesus Christ by the will of God, according to <sup>b</sup>the promise of life which is in Christ Jesus, **2** 'To Timothy, *my* dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

**3** <sup>d</sup>I thank God, 'whom I serve

<sup>a</sup> 2 Corinthians 1. 1. — <sup>b</sup> Ephesians 3. 6; Titus 1. 2; Heb. 9. 15. — <sup>c</sup> 1 Timothy 1. 2. — <sup>d</sup> Romans 1. 8; Ephesians 1. 16.

### CHAPTER I.

**1. Paul**—Note, 1 Tim. i. 1. According to the promise—The word rendered *promise* signifies *announcement*; and hence Paul styles himself *an apostle... according to*, or for the purpose of, the announcement of the life... in Christ. Yet in the New Testament this announcement, being of a blessed result, becomes in effect a *promise*.

**2. Beloved**—In 1 Tim. i. 2, *genuine son*, (see note there,) a difference arising from the fact that the first epistle is more official, this more personal and hearty.

**I. PAUL'S HORTATORY REHEARSAL OF THE PAST; PREPARATORY TO A CONFIRMATION OF TIMOTHY IN THE FUTURE, 3-18.**

**1. Faithfulness of Timothy's parentage an incitement to firmness for the glorious gospel of Christ, 3-10.**

**3. Thank God**—For what? The mind of the apostle looks to verse 5, overleaping the accumulated particulars intervening, for the expression of the object of his thanks, namely, the hereditary and persistent piety of Timothy. **From my forefathers**—Not

from *my* forefathers with pure conscience, that 'without ceasing I have remembrance of thee in my prayers night and day; **4** 'Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; **5** When I call to remembrance <sup>b</sup>the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and <sup>c</sup>thy

<sup>a</sup> Acts 22. 3; 23. 1; 24. 14; 27. 23; Rom. 1. 9; Gal. 1. 14. — <sup>b</sup> 1 Thessa. 1. 3; 3. 10. — <sup>c</sup> Chap. 4. 9, 21. — <sup>d</sup> 1 Tim. 1. 5. — <sup>e</sup> Acts 16. 1.

merely the *forefathers* of his nation, as Abraham, and others; but rather his own more immediate personal progenitors, like those of Timothy in verse 5. **Serve... with pure conscience**—They served God with a pure conscience before Christ came; he serves the same God with as *pure a conscience* since Christ came. His holy *forefathers* were in their day as true Christians as he; he in his day is as true Jew as they. See our notes on Acts xvi. 1, 6.

**4. Mindful of**—That is, recollecting *thy tears*, shed some time since, probably when Paul first left him at Ephesus to depart to Macedonia. 1 Tim. i. 3. **That I refers back to see thee.**

**5. When**—He gives now his theme of thanks in verse 3. Timothy's *faith*, like Paul's, is hereditary; both are firm Christians, as their parents were devout Jews. **Lois**—Here only mentioned. Eunice is referred to, but not named, in Acts xvi. 1, "which was a Jewess, and believed." When Paul says that the same *unfeigned faith* permanently *dwelt first in... Lois*, he must refer to her previous *faith* as a devout Jewess before Jesus was preached by Paul in Lystra. In Timothy's ancestry, then, as well as in his own, (verse 3,) Paul

mother Eunice; and I am persuaded that in thee also. **6** Wherefore I put thee in remembrance, <sup>a</sup>that thou stir up the gift of God, which is in thee by the putting on of my hands. **7** For <sup>b</sup>God hath not given us the spirit of fear; <sup>c</sup>but of power, and of love, and of a sound mind.

<sup>k</sup>1 Thess. 5. 19; 1 Tim. 4. 14.—<sup>j</sup>Rom. 8. 15.—<sup>m</sup>Luke 24. 49; Acts 1. 8.—<sup>n</sup>Rom. 1. 16.—<sup>o</sup>1 Tim. 2. 6; Rev. 1. 2.—<sup>p</sup>Eph. 3. 1; Phil. 1. 7.

recognises that devout Hebraism was one with devout Christianity. And in this tender reminder of his maternal home, the mind of Timothy is turned back to those past days when the gospel came to Lystra, and perfected the Jewish faith, that there dwelt, into Christian faith. **I am persuaded**—In spite of the desertion of almost all others, **in thee also**. Timothy, he was **persuaded**, would be found "faithful among the faithless;" and thence he expected that instead of deserting him, like others, (verse 15,) Timothy would hasten to Rome at his call. Chap. iv. 9.

**6. Wherefore**—In view of thy hereditary and unswerving faith. **Put thee in remembrance**—Not any implication of remissness, (as, most absurdly, Alford,) but a permanent reminder (2 Peter iii. 1) to ministerial faithfulness. **Gift**—The gift of ministerial power, imparted by the Spirit bestowed by Paul's putting of hands on Timothy. This gift could slumber, like embers beneath the ashes, and wane away, unless the possessor should stir up, that is, enkindle and arouse it, as one does a smothered fire. This is to be done by earnest prayer and diligent exercise. From 1 Tim. iv. 14, (where see note,) it appears that the hands of the presbytery were laid upon Timothy concurrently with those of St. Paul as principal.

**7. For**—Reason for arousing his gift; that bestowed spirit is not the spirit of fear, with which the deserters from Paul and Christ are in these trying times dismayed. It is rather the spirit of power, by which dangers and foes are encountered and overcome. Of love—Which is the

**8** Be not thou therefore ashamed of <sup>a</sup>the testimony of our Lord, nor of me <sup>b</sup>his prisoner: <sup>c</sup>but be thou partaker of the afflictions of the gospel according to the power of God; **9** Who hath saved us, and <sup>d</sup>called us with a holy calling, <sup>e</sup>not according to our works, but <sup>f</sup>ac-

<sup>g</sup>Colossians 1. 24; chapter 4. 5.—<sup>h</sup>1 Timothy 1. 1; Titus 2. 4.—<sup>i</sup>1 Thessalonians 4. 7; Hebrews 3. 1.—<sup>j</sup>Romans 3. 20; 2. 11; Titus 2. 5.—<sup>k</sup>Romans 8. 28.

true inspirer and regulator of power. **Sound mind**—Rather, of admonition or corrective reproof of others, the result at which Timothy's ordination to the ministry aims.

**8. Be not...ashamed**—As I am not ashamed, ver. 12. **Therefore**—From the fact that ours is the spirit of power, able to vanquish all false shame. **Testimony**—In behalf of our Lord; or more properly and forcibly, the Lord's testimony, a testimony to be performed by us, but truly his. And so in the phrase **his prisoner**, Paul means to call himself, tersely, **Christ's prisoner**; kept a prisoner by Christ in behalf of his gospel. **Partaker**—As I am Christ's prisoner, so be thou co-sharer with me of the afflictions of the gospel, dismissing fear and shame, and maintaining a firm sympathy. **According to**—In proportion to the power of God viewed here by St. Paul (as in Eph. i. 19) as stupendously displayed in the system of salvation as now described in the verse following.

**9. The be not ashamed of the preceding verse is now enforced by the grandeur and eternity of God's purpose and grace...in Christ Jesus, a purpose and grace in the bosom of God before the world began; but is now made manifest. Hath saved us**—With a temporal, preparatory to an eternal, salvation. **Called us...calling**—A calling become a permanent state, in consequence of that call to live a holy life, upon our first having become believers. Hence it was a holy calling, embraced in words like these: "As he which hath called you is holy, so be ye holy." **Not...works**—See

cording to his own purpose and grace, which was given us in Christ Jesus <sup>v</sup> before the world began; **10** But <sup>v</sup> is now made manifest by the appearing of our Saviour Jesus

<sup>v</sup> Rom. 16. 25; Eph. 1. 4; Titus 1. 2; 1 Pet. 1. 20.  
<sup>v</sup> Rom. 16. 20; Eph. 1. 9; Col. 1. 26; Titus

notes on Rom. iii, 24, 27. **His own purpose**—His eternal secret purpose, **now made manifest**, (next verse,) of saving men on condition of faith. See note on Eph. i, 19. **Given us**—As believers, and conditionally in view of our future faith. See notes on Rom. ix, 10-13. But the successive verbs here, **saved, called, given, abolished**, speak of the entire great scheme, which is really in an incomplete process, as fully accomplished. St. Paul speaks as from the end. Note, Rom. v, 12; and viii, 30. **Before the world began**—Literally, *before æonic times*; before the cycles of events began to roll; from all eternity. Notes on Rom. xvi, 26; 1 Cor. ii, 7; Eph. i, 4.

**2. Paul's apostleship, and committed trust of the gospel doctrine,** 11-14.

**10. Now**—In sublime antithesis to **before the world began**. This is the epoch of divine revelation in contrast with ages of concealment. **Appearing**—*Ἐπιφάνεια*, the shining forth, the *epiphany*, (see notes on 2 Thess. ii, 8,) including the entire period of Christ's first residence on earth. **Abolished death**—First in his own body, by his own resurrection; and then, by including the race in his resurrective power. See note on 1 Cor. xv, 26. All, like him, die; all, like him, rise again. **Brought... to light**—Literally, has illuminated, or shed light upon, **life and immortality**. The resurrective power lay, as yet, concealed in shades of death and darkness; but **the gospel** pours light upon and discloses the author, origin, and true nature of life and immortality to our view. **Life** takes place at the resurrection, and **immortality** is the eternal consequence of the soul's enshrinement in the resurrective body. The apostle is not speaking here, nor perhaps anywhere else, of the metaphysical im-

Christ, <sup>v</sup> who hath abolished death and hath brought life and immortality to light through the gospel:

**11** <sup>v</sup> Whereunto I am appointed a preacher, and an apostle, and a

1. 8; 1 Pet. 1. 20.—<sup>v</sup> 1 Cor. 15. 54; Heb. 2. 14.  
<sup>v</sup> Acts 9. 15; Eph. 3. 7; 1 Tim. 2. 7.

mortality of the soul, based on its own intrinsic immaterial nature, whether that be verity or not; but of that **life** of the soul consequent on the restoration of the race on the probationary basis as correspondent to the resurrection of the body. Note on 1 Cor. xv, 14. **Immortality**—Not *undyingness*; not the *non-annihilation* of the soul; but the *incorruptibility* of the resurrection body. Note, 1 Cor. xv, 42, 43. **Through the gospel**—For, as it is Christ's *epiphany* that has secured this resurrective insolubility, so it is his **gospel** that throws **light** upon and discloses it to men. All this implies not that the doctrine of future life was previously unknown to the world. On the contrary, it has been an almost universal *thought* in the mind of the race. Our love of life, (shared with the lower animals,) united with our intuitive idea of the eternal, (unshared by lower races,) becomes a *hope* of endless life. Conscience adds the thought of retribution, which finds its realization only in a future existence. The earliest records of the race, disclosed by Egyptian obelisks and Assyrian bricks, reveal the fact that primitive men even clothed the conception of immortality with an imaginative and often fantastic costume of bodily resurrections. It is the **gospel** which presents in Christ the definite cause, method, and results of **life and immortality**.

**11. Whereunto**—To this most glorious **gospel**. **Appointed**—Not by my own assumption, but by divine **will**. Verse 1. **A preacher**—A *herald*; for so the Greek word signifies. A *herald* was an appointed messenger in war from one side to the other, whose person was sacred while in performance of his duties. Often was he the bearer of terms of peace; hence weapons of war must be quiet in his presence. **Apostle**—Note, Matt. x, 1, 2; Luke i, 2.

teacher of the Gentiles. **12** 'For the which cause I also suffer these things: nevertheless I am not ashamed; ' for I know whom I have 'believed, and am persuaded that he is able to 'keep that which I have committed unto him 'against that day. **13** 'Hold fast

\* Eph. 3. 1. — a 1 Pet. 4. 19. — 1 Or, *trusted*.  
— b 1 Tim. 6. 20. — c Chap. 4. 8; 2 Thess. 1. 10.  
— d Chap. 3. 14; Titus 1. 9; Heb. 10. 23; Rev.

**Of the Gentiles**—Which most of the Ephesian Church were.

**12. For the which cause**—For this divine and eternal purpose and salvation of vv. 9–11. **Suffer...not ashamed**—As he had charged Timothy, ver. 8, to be not ashamed either of the cause or its apostle. For this suffer had a terrible garb of ignominy about it. The chain, the base soldier, the surrounding crowd of malefactors, the scorn of the Roman world, and the withdrawal of even professing Christians, were almost overwhelming loads of shame. Hence our apostle is obliged to say even to his beloved son Timothy, **be not ashamed, for I am not ashamed.** **For**—To give the solid reason for his not ashamed. **I know**—There was a moveless basis in this I know. So many proofs he had had that he rested on the eternal rock. **Whom**—That rock was Christ. **That which I have committed**—In Greek, a single word, *the deposit*. What was the said deposit? *Himself*; his own entire being, temporal and eternal, devoted by faith, believed, committed to Christ. **That day**—The day on which all Christian thought was then resting, the judgment advent of Christ.

**13. Form of sound words**—Type of healthful doctrine. **Sound words**—The same in Greek as **wholesome words** in 1 Tim. vi. 3. Note, 1 Tim. i. 10. **Form of...words**, therefore, does not signify some verbal formula committed to memory, as the Lord's Prayer or the Apostles' Creed. **Words** mean principles or doctrines, and the **form of sound words** was the type or system of healthful theology which Timothy had often heard from St. Paul, and of which 9–11 is a summary. It

the form of 'sound words, 'which thou hast heard of me, 'in faith and love which is in Christ Jesus. **14** 'That good thing which was committed unto thee keep by the Holy Ghost 'which dwelleth in us.

**15** This thou knowest, that 'al they which are in Asia be "turned

2. 25. — e Rom. 3. 20; 6. 17. — f 1 Tim. 1. 10. — g Chap. 3. 2. — h 1 Tim. 1. 14. — i 1 Tim. 6. 20. — k Rom. 8. 11. — l Acts 19. 10. — m Chap. 4. 10, 16.

was to be held in Timothy's firm faith, and in that love which in Christ Jesus animated his heart.

**14. Good thing...committed**—That *deposit*; namely, the gift of ver. 6. **Keep**—By faithfulness in its discharge, not solely in his own strength, but by the **Holy Ghost**. **In us**—The common inheritance of all Christians.

**3. Maintained amid apostasies of many, with rare exception, 15–18.**

**15. This**—The sad desertion of Paul by his friends in Asia Minor. If we accepted our English translation of the words we should be inclined to adopt the conclusions of Renan, that all Asia went over to the Judaists, adopting the "Petrine gospel;" that Paul was, during the first age, forgotten; and that it was not until the Church, taught by advancing time, dismissed the expectation of an approaching advent, and made search for documents to form her future canon, that St. Paul's numerous epistles came into Scripture, and renewed his fame in the Church. But the Greek aorist requires that **be turned** should be rendered simply **turned**, pointing to a particular time, namely, the crisis of his trial; the same period as that in which Onesiphorus was so faithful. The idea, then, is, that the Christians in Asia deserted Paul at his moment of need; those who came to Rome, Phygellus and Hermogenes, by as strictly avoiding him, and the rest in Asia by inaction through fear, shame, or negligence, endorsing the avoidance. This, however, involves no permanent rejection of Paul or Pauline doctrine. Wiesinger thinks, that the all in Asia were those who had been at Rome during Paul's crisis, but had now returned



away from me; of whom are Phygellus and Hermogenes. **16** The Lord 'give mercy unto 'the house of Onesiphorus; 'for he oft refreshed me, and 'was not ashamed of 'my chain: **17** But, when he was in Rome, he sought me out

¶ Matt. 5. 7. —o Chap. 4. 19. —p Philem. 7. q Verse 8. —r Acts 28. 20; Eph. 6. 20.

to **Asia**. Huther suggests the construction: All they in Asia belonging to Phygellus and Hermogenes. **This thou knowest**—For thou art thyself in **Asia**, and **knowest** how they in **Asia** behave. **Asia**—See note, Acts vi, 9. This Asia included the great provinces of Mysia, Lydia, and Caria, bordering on the **Ægean**. Timothy's residence was at its capital, Ephesus. **Turned from me**—Stood aloof from, deserted me. **Phygellus and Hermogenes**—Mentioned only here, as flagrant specimens of those who deserted him in his trial, in contrast with the earnest adherence of Onesiphorus and the firmness of Luke. Chap. iv, 11.

**16. Onesiphorus** is one bright exception to this desertion. **House**—Implying, perhaps, that he was himself dead. **Refreshed**—As a cooling does a heated person. **Not ashamed**—As St. Paul was not, verse 12, and Timothy should not be, verse 8. **My chain**—



Sometimes two chains. Note, Acts xii, 6; and so Acts xxi, 33. Note, Eph. vi, 20.

**17. But**—Contrastive. He did not find business too pressing to attend to me, or find his Jewish or Roman friends too respectable to condescend to me, but. **Was in Rome**—Drawn there by some other call, as probably business, which often drew Asiatics to

very diligently, and found me. **18** The Lord grant unto him 'that he may find mercy of the Lord 'in that day: and in how many things he 'ministered unto me at Ephesus, thou knowest very well.

¶ Matt. 26. 24-40. —† 2 Thess. 1. 10; verse 12. u Heb. 6. 10.

Rome. Notes on Acts xix, 1; and on xviii, 19. **Sought**—For such was the obscurity of my condition that I needed to be sought and found.

**18. Lord grant**—If Onesiphorus was deceased, here, say the Romanists, is a prayer for the dead. In the early epitaphs of the catacombs, as Mr. Withrow informs us, a rare instance or two is found of a devout wish for the bliss of the dead. One, dated A. D. 268, reads, "Mayest thou live among the holy ones." Another, 291, reads, "Refresh thyself among sainted spirits." And so the English service for burial of the dead, "Beseeching Thee, that it may please Thee of Thy gracious goodness to accomplish the number of Thine elect, and to hasten Thy kingdom; that we, *with all those that are departed in the true faith* of Thy Holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy everlasting glory." Wesley, in his Journal, thus describes the tomb of Bishop Bedell: "A plain flat stone, inscribed, '*Depositu[m] Gulielmi Bedell, quondam Episcopi Kilmorensis*:' over whom the Rebel army sung, '*Requiescat in pace ultimus Anglorum*.'—May he rest in peace, last of the Englishmen." All these ejaculations were not prayers for the redemption of the wicked dead, but devout accords with the divine will in the final glorification of the holy dead, with us. **Of the Lord**—A similar repetition of the word **Lord** in Gen. xix, 24. Probably St. Paul, in the course of writing the sentence, remembers that Christ is judge in that day without taking into view the fact that he had already mentioned him as **Lord**. **Thou**, as being at **Ephesus**, **knowest very well**; Greek, *better*, that is, *than I*; or *better than you know* his well-doing in Rome.

## CHAPTER II.

**THOU** therefore, <sup>a</sup>my son, <sup>b</sup>be strong in the grace that is in Christ Jesus. **2** <sup>c</sup>And the things that thou hast heard of me <sup>d</sup>among many witnesses, <sup>e</sup>the same commit thou to faithful men, who shall be <sup>f</sup>able to teach others also. **3** <sup>g</sup>Thou

<sup>a</sup> 1 Tim. 1. 2. — <sup>b</sup> Eph. 6. 10. — <sup>c</sup> Chap. 1. 18; 2. 10. — <sup>d</sup> 1 Cor. 9. 25. — <sup>e</sup> 1 Tim. 1. 18. — <sup>f</sup> 1 Tim.

therefore endure hardness, <sup>h</sup>as a good soldier of Jesus Christ. **4** <sup>i</sup>No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier. **5** And <sup>j</sup>if a man also strive for masteries, <sup>k</sup>yet is he not crowned, except he

<sup>h</sup> 2. 2. — <sup>i</sup> Titus 1. 2. — <sup>j</sup> Chap. 1. 8; 4. 5. — <sup>k</sup> 1 Tim. 1. 18. — <sup>l</sup> 1 Cor. 9. 25. — <sup>m</sup> 1 Cor. 9. 25, 26.

## CHAPTER II.

II. CONFIRMATION OF TIMOTHY IN THE COMING FUTURE, 1-26.

**1. Personal appeal for boldness, hardihood, endurance of sufferings, in hope of final glory, 1-13.**

**1. Thou** — The Greek *thou*, in itself emphatic, and also by position in strong antithesis to the deserters of i, 16, and in accordance with Onesiphorus. Chap. i, 16-18. **Be strong** — Warned by the first and confirmed by the second.

**2. Not only must Timothy be strong for the gospel, but he must plan for its future permanence. Heard... among... witnesses** — The Greek *aurist* requires not *hast heard*, but *heardst*, that is, *heard* on a particular occasion, namely, at his ordination. Chap. i, 6; and 1 Tim. iv, 14. The Greek is, *through many witnesses*, referring, perhaps, to the elders present at the laying on of hands, through whom, as testifiers, Paul's charge was confirmed unto Timothy.

This verse commends *successionalism* as a method of continuing faith and piety in the Church; a *successionalism* authenticated by ordination. But the succession and the ordination are a means, and not an end. The *end* is the transmission of a true doctrine and a genuine piety. Where the ordination would transmit a false doctrine and a spurious piety the ordination loses its power. The ordination is as truly tested by the faith and piety, as the faith and piety by the ordination.

The verse also indicates that a genuine tradition, handed down from apostolic authority, has a valid authority. Only, *first*, its *genuineness* is to be completely proved; and, *second*, it must appear that the tradition was intended by

the apostolic authority to be a law for the Church. But as complex doctrinal traditions, orally transmitted, are liable to corruption, we have the written word as the sure ultimate test. This is recorded tradition, and where the text is well verified, this becomes the safe criterion of doctrine. It is notable, that, though Paul claims apostolic authority in delivering sure Christian truth, he claims not, nor seems to realize, that his own written words were to be the future *Scripture* of the Church. By the mind of the Church it was, that when the spoken words of the apostles began to fade from memory, the written word was placed in the position of Scripture authority.

**3. Endure** — The English translation omits the prefix that implies fellowship of *endurance*, co-suffering; *endure-hardness-with-me*; co-suffer *as a good soldier*, who shares with a fellow, shoulder to shoulder, the privation and the fight. And this *endurance* St. Paul now enforces from the analogy of the soldier, the gymnast, and the husbandman.

**4. Warreth** — Is engaged in the actual war. **Affairs** — Mercantile or other engagements. **Him** — His general or his king. The rule excluding the soldier from trade or other civil employments is strongly expressed by ancient writers. "Unworthy and disgraceful to a man in arms is business." "He who fights for a commander is prohibited from undertaking litigation, the practice of law, and mercantile occupation."

**5. Crowned** — Notes on 1 Cor. ix, 25. **Lawfully** — This implies not only that he loses his *crown* by any unfairness, or violation of rule in the race, but by any such violation of the laws of diet

strive lawfully. **6** \*<sup>3</sup> The husbandman that laboureth must be first partaker of the fruits. **7** Consider what I say; and the Lord give thee understanding in all things. **8** Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel: **9** Wherein I suffer trouble, as an

<sup>1</sup> 1 Cor. 9. 10.—<sup>2</sup> Or, *The husbandman, labouring first, must be partaker of the fruits.*—<sup>3</sup> Acts 2. 30; 13. 23; Rom. 1. 3, 4.—<sup>4</sup> 1 Cor. 15. 1, 4, 20.—<sup>5</sup> Rom. 2. 16.—<sup>6</sup> Acts 2. 16; chap. 1. 12.

and training as were necessary to his ability to win.

**6. First.**—Many commentators think that St. Paul's first should be so placed as to qualify *laboureth*, and so should mean that there must first be labour before there can be enjoyment of fruits. But the emphasis must be on *laboureth*, and the meaning is, that it is he who *laboureth* that has the first, and best, and, in truth, only, right to the fruits. He who *laboureth* but slightly, or not at all, comes after, or is nowhere.

**7. Consider.**—A cautionary hint, not based upon the difficulty of interpreting the above figures, but upon the weightiness of the meaning they embrace. Hence they are to be revolved in the highest region of mind, and transformed into permanent principle of action. **Understanding.**—The highest intuitive penetration, the deepest spiritual insight, in all things of divine truth and ministerial management.

**8-13.** Incitements from the truths of Christ's incarnation and resurrection.

**8. Remember.**—Not only consider, verse 7, but the antithesis of the two foundation truths do you remember. **Seed of David.**—And so a true-born man. **Raised from the dead.**—And so exalted to the head of humanity. **My gospel.**—Note, 2 Cor. iv. 3. The gospel by me now most carefully committed to your charge.

**9. Suffer trouble.**—Fair justification for calling it *my gospel*. **Word.**—That same gospel. **Not bound.**—The apparent defeat of the preacher prevents not the triumph of *his gospel*.

VOL. IV.—29

evil doer, *even* unto bonds; but the word of God is not bound. **10** Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. **11** It is a faithful saying: For if we be dead with *him*, we shall also live with *him*: **12** If we

<sup>1</sup> Eph. 3. 1; Phil. 1. 7; Col. 4. 3, 18.—<sup>2</sup> Acts 28. 31; Eph. 6. 19; Phil. 1. 13.—<sup>3</sup> Eph. 3. 13; Col. 1. 24.—<sup>4</sup> 2 Cor. 1. 6.—<sup>5</sup> 1 Tim. 1. 16.—<sup>6</sup> Rom. 8. 5; 2 Cor. 4. 10.—<sup>7</sup> Rom. 8. 17; 1 Pet. 4. 13.

**10. Therefore.**—The commentators seem to miss the inference indicated by this connective. Bengel and Huther interpret it: The word of God is not bound, therefore I endure, etc. But Alford clearly shows that this is neither the inference nor a *valid* one. But Alford equally misses by making the *therefore* indicate a reason about to be given, namely, *the elect's sakes*. But clearly *therefore* connects back with verse 8, *my gospel*, as embracing the two memorable facts of the *incarnation* and *resurrection*. Christ was born and raised according to *my* irrepressible gospel, therefore do I *endure all things for the elect's sakes*. And then he runs the antithesis of the *born* and *raised*, the incarnation and the exaltation, through every verse to 13. And thus verse 8 is keynote to the whole paragraph, and verse 9 is no interruption between 8 and 10. **For the elect's sakes.**—Those elect in consequence of faith; but whose future *obtain the salvation* is dependent upon the three *ifs* of the three following verses.

**11-13.** The *dead*, *suffer*, *believe*, of these verses present us in the humble side of the antithesis of ver. 8. The *live*, *reign*, *abideth*, furnish the exalted side.

**11. Saying.**—Rather, *faithful is the saying*; for (omitted in the English) it is a changeless truth that *if we*, etc. **Be dead.**—Christ's human antecedent before his resurrection. But the Greek aorist requires the rendering, *If we died with him*. Hence many commentators refer it (Rom. vi. 8) to spiritual death, "the negative side of our regen-

suffer, we shall also reign with *him*: \* if we deny *him*, he also will deny us: **13** \* If we believe not, *yet* he abideth faithful: \* he cannot deny himself.

**14** Of these things put *them* in remembrance, \* charging *them* before the Lord \* that they strive

to Matt. 10. 33; Mark 8. 38; Luke 12. 9.—  
to Rom. 8. 8; 9. 6.—y Num. 23. 19.—a 1 Tim.

eration," as Huther expresses it. Alford fixes the time at baptism. Huther, perhaps more correctly, refers it to the real or virtual martyrdom the Christian undergoes in identity with Christ's death, quoting Phil. iii, 10. **Live**—The glorified life of Rev. xx, 4.

**13. Abideth faithful—Faithful** to what? Not **faithful** to restore us from our apostasy and still save us. Nor, as Alford, (and, indeed, all the commentators we consult seem to miss here,) faithful to his promise above to **deny us** if we believe not. But faithful to the very one to whom we are unfaithful and unbelieving—himself. He will be true to his own identity, his own glorious self. That he will be firm to his purpose to **deny us** for our unfaithfulness is, however, inferentially included. **Cannot deny himself**—His own glorious nature will forever unequivocally assert itself, both in being what he is, and doing with absolute perfectness all that becomes his nature. And that nature will take all who are in accordance with it into glorious unity with itself, and reject all that are discordant with it from itself.

**2. Timothy's duty of warning the people against the noisy errors of apostates from the sure foundation, 14-19.**

**14. These things**—The entire statement of my gospel, 8-13; namely, Christ's incarnation and resurrection, with our parallelism thereto. **Them**—The errorists; especially in regard to the resurrection, verse 18; who are hitherto unnamed but not far out of mind. **Before the Lord**—1 Tim. vi, 13. **Strive not about words**—Not practice *logomachy*, or *word-fight*. 1 Tim. vi, 4. These dreamers, having little real knowledge of the nature of things,

not about words to no profit, but to the subverting of the hearers. **15** Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. **16** But \*shun profane and vain babblings: for they will increase

5. 21; 6. 15; chap. 4. 1.—a 1 Tim. 1. 4; 6. 4; Titus 2. 9, 11.—b 1 Tim. 4. 7; 6. 20; Titus 1. 14.

formed systems of words for which there was no answering object. The realistic sense of St. Paul rejected such word-fabrics without ceremony. **Subverting**—Overthrow, as of a house or city.

**15. Study**—Be earnest or zealous. **A workman**—A labourer, whether husbandman or artisan. **Rightly dividing the word**—Commentators greatly differ as to the figure. Melancthon supposed the allusion to be made to the priest dividing the sacrificial victim; but this suits not the word **workman**. A similar objection lies against Calvin's applying it to a carver cutting bread. The applying it to a ploughman cutting a furrow makes no apposite illustration. The most suitable is the image of a carpenter or architect rightly, with square and compass, dividing the parts of a timber. The thought as regards the preacher is not so much that he divides for each class of persons their own appropriate share; but that he so distributes the doctrines of the gospel as to give each its proportion, place, and measure, so as to preserve the symmetry of Christian truth, in order to assign to each class of errorists their proper representation and antidote.

**16. Babblings**—Greek, *empty vocalities*; like *logomachy*, words to which there were no correspondent things. Both designate those truthless systems set by Timothy's opposers over against St. Paul's *type of saving doctrine* (see note, i, 13) given in 8-13, especially as appears by verse 18 against the doctrine of the resurrection. **Unto more ungodliness**—From their unmeanings they will advance to bad meanings, and from bad meanings to bad purposes and actions. This is in-

unto more ungodliness. **17** And their word will eat as doth a canker: of whom is Hymeneus and Philetus; **18** Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the

3 Or, gangrene.—1 Tim. 1. 20.—2 Tim. 6. 21.—1 Cor. 15. 12.—Matt. 24. 24; Rom.

dictated by St. Paul's prophetic description of their future in iii. 1-9. It is the implety resulting from errorism that awakens St. Paul's deep concern and calls forth his warnings to Timothy.

**17. Canker**—A gangrene; called by some "an incipient mortification." A corrupted spot, eating in every direction from its centre, until it corrupts and destroys the whole. So one fatal error or sin may spread its influence over the whole character, destroying the moral nature. And so, collectively, (as St. Jerome quoted by Huther says,) "a perverse doctrine, commencing with one individual, at first scarce finds two or three listeners, but by degrees it creeps like a canker over the whole body." **Philetus**—Only mentioned here. **Hymeneus**—Note, 1 Tim. i. 20.

**18. Resurrection is past**—As being nothing more than the spiritual recovery of man's dead soul to life. By this view, the true identification of our life and glorification with the incarnation of Christ and his glorification (vv. 8, 10-13) is obscured. **Overthrow the faith**—As a structure is overthrown.

**19. Nevertheless**—Although the faith of some is overthrown, the basis of faith is permanent; for God's foundation standeth (as Alford rightly renders) firm. What is that foundation? Alford and Huther both answer, the Church. But surely the Church has a deeper foundation than itself, namely, the incarnate and risen Saviour of verse 8; the relation of the Church to whom is described in vv. 11-13. And although the denial of the resurrection, verse 18, obscures Christ, and overthrows the structure of the faith of some, still that foundation, Jesus Christ, born and raised, standeth sure, the moveless basis of the faith

faith of some. **19** Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

8. 35; 1 John 2. 19.—4 Or, steady.—9 Nah. 1. 7; John 10. 14, 37; see Num. 16. 5.

of all persevering believers. **Having this seal**—The seal suggests the motto



inscribed upon the seal; yet the seal itself implies the surety of the foundation. Motto first: **Lord knoweth**—An allusion to Num. xvi. 5, "The Lord will show who are his;" in the Septuagint, "The Lord knoweth (or knew) who are his." That is, Jehovah knew who of Israel were true worshippers, in contrast to Korah and his company. That seal-motto St. Paul declares is still unobliterated. Those who suffer and believe with him, vv. 11-13, will be by him confessed. Motto second: **Depart**—A clear allusion, as Ellicott rightly suggests, to Num. xvi. 26, where the true Israel are bidden to "Depart... from the tents of these wicked men," the Korahites. So must the true believers in Christ depart from the iniquity of these deniers of the resurrection. **Nameth the name**—As acknowledging him to be what his name means, the Lord.

**20** <sup>a</sup>But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. **21** <sup>a</sup>If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, <sup>and</sup> prepared unto every good work. **22** <sup>a</sup>Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them

that <sup>a</sup>call on the Lord <sup>a</sup>out of a pure heart. **23** But <sup>a</sup>foolish and unlearned questions avoid, knowing that they do gender strifes. **24** And <sup>a</sup>the servant of the Lord must not strive; but be gentle unto all <sup>men</sup>, apt to teach, patient; **25** <sup>a</sup>In meekness instructing those that oppose themselves; if God peradventure will give them repentance <sup>a</sup>to the acknowledging of the truth; **26** And <sup>a</sup>that they

<sup>a</sup> 1 Tim. 3. 15. — <sup>a</sup> Rom. 9. 21. — <sup>a</sup> Isa. 52. 11. — <sup>a</sup> Chap. 3. 17; Titus 2. 1. — <sup>a</sup> Psa. 119. 9. — <sup>a</sup> Acts 9. 14; 1 Cor. 1. 2. — <sup>a</sup> 1 Tim. 1. 5; 4. 12. — <sup>a</sup> 1 Tim. 1. 4; 4. 7; 6. 4; verse 16;

Titus 3. 9. — <sup>a</sup> Titus 2. 2. — <sup>a</sup> 1 Tim. 3. 2, 3; Titus 1. 9. — <sup>a</sup> Or, *forbearing*. — <sup>a</sup> Gal. 6. 1; 1 Tim. 6. 21; 1 Pet. 3. 15. — <sup>a</sup> Acts 8. 22. — <sup>a</sup> 1 Tim. 2. 4; chap. 3. 7; Titus 1. 1.

**3. Personally purged and pure both from lusts and heresy, he may meekly instruct others, 20-26.**

**20.** But—Although this separation of characters is necessary, yet there surely will be a mixed whole. **A great house**—*The Church*, as Alford and Huther say. But were the errorists (who are clearly represented by the **vessels to dishonour**) part of the Church? More strictly the house is the great body of thinkers with whom Timothy had to do; and, perhaps still more comprehensively, the great world of free agents, as the same two classes of **vessels** in Rom. ix, 21, 22, signify.

**21.** **Purge himself** (in obedience to the second motto in verse 19) **from these modern Korahites, the vessels of dishonour.** The simile is carried out with much completeness. The cleaned dish is ready for all cleanly use by the owner.

**22.** **Also**—More truly, *but*, the incorrect rendering of which obscures the connexion. But in order to **purge thyself**, as just directed, **flee... youthful lusts.** The connexion is not, as Alford thinks, back to verse 16, nor is the intervening part, 17-21, "a digression;" but the line of direct thought is carried on from verse 21. **Lusts**—In the Greek not mainly a sexual term. It is used in a good sense as *desire* in Phil. i, 23; so **worldly lusts**, Titus ii, 12. Timothy was now near forty, and it was doubtless time to renounce the impulses and ambitions of a young man.

But (in contrast **flee**) follow **righteousness**, or rectitude of conduct. **Them... heart**—In distinction from the errorists, with whom peace may be impracticable.

**23.** But—In order to attain peace, even with these, avoid foolish questions, inquiries, and discussions about subtle unrealities. **Strifes**—Literally, *fight*; that is, *quarrels*; contests where truth is not the object, but in which the selfish or malign emotions are engaged.

**24.** **Servant of the Lord**—Who *serves* or represents the Lord's side in the great discussion. **Strive**—Our translators have consistently given the verb **strive** to correspond to **strifes** in the previous verse, but it fails to correspond in meaning because our English word **strive**, unlike its noun, is almost uniformly used in a good, or at least innocent, meaning. The word **quarrel** would, perhaps, serve in both places both as noun and verb. The Greek is, literally, *fight*, used in both cases with a malign sense.

**25.** **Meekness**—Disarming hostile feeling in order to give fair play for conviction. **Give them repentance**—In consequence of their readiness of conviction produced by your mildness of dealing. **Repentance**—That is, the *power*, not the *act*, of repentance; namely, from their guilty error, which becomes a conversion to the acknowledging of the truth.

**26.** **That**—Supplied by the transla-

may 'recover themselves' out of the snare of the devil, who are 'taken captive by him at his will.

## CHAPTER III.

**THIS** know also, that 'in the last days perilous times shall come. **2** For men shall be 'lovers of their own selves, 'covetous,

*6 Gr. awake. — w 1 Tim. 3. 7. — 7 Gr. taken alive. — a 1 Tim. 4. 1; 2 Peter 3. 8; 1 John 2. 18; Jude 18. — b Phil. 2. 21. — c 2 Pet. 2. 8. — d Jude 16. — e 1 Tim. 6. 4.*

tors, is superfluous. **May recover themselves**—Literally, *may awake in soberness*; a metaphor taken from persons who have been asleep in drunkenness. By a slight but not ungraceful mixture of metaphor the drunkenness is a snare of the devil. They awake sober from the devil's snare. **Taken captive**—Carrying out the image of a snare. **By him**—The devil. **At**—Captured by him *into* (into obedience to) his own will.

From the fact that **him** and **his** in this last clause are different pronouns, (*αὐτὸν* and *ἐκείνου*) Ellicott, Alford, and others refer the last **his** to God; captured by the devil into God's will! The only reason for this preposterous perversion is, that such a use of different pronouns, though confessedly referable to the same person, requires that the last pronoun should be emphatic. Yet that requirement is amply satisfied (as Huther truly notes) by the rendering: Captured by the devil at his *own* will.

## CHAPTER III.

III. PREDICTION OF THE APOSTASY AT THE CLOSE OF THE APOSTOLIC AGE, AND CONFIRMATION OF TIMOTHY AGAINST IT, 1-17.

**1. False and demoralized character of the coming heretics, 1-9.**

**1. This know**—Of this prediction we may note, 1. That verse 5 shows that the apostasy described was to be in the Church; and, 2. That it should be in Timothy's time. 3. Verse 9 shows that the apostasy would be exposed (not cut off) by the second advent of Christ. 4. The whole, with iv, 6, shows

'boasters, 'proud, 'blasphemers, 'disobedient to parents, unthankful, unholy, **3** 'Without natural affection, 'truce-breakers, 'false accusers, 'incontinent, fierce, despisers of those that are good, **4** 'Traitors, heady, high-minded, 'lovers of pleasures more than lovers of God; **5** Having a form of

*f 1 Tim. 1. 20; 2 Pet. 2. 12; Jude 10. — g Rom. 1. 30. — h Rom. 1. 31. — i Rom. 1. 31. — j Or, make peace. — k 2 Pet. 2. 8. — l 2 Pet. 2. 10. — m Phil. 2. 19; 2 Pet. 2. 18; Jude 4, 19.*

that it is to take place after St. Paul's departure, (as in Acts xx, 29, uttered to this same Ephesus,) and so at the close of the apostolic age. **Last days**—Note, 1 Tim. iv, 1. **Perilous—Difficult times** for a Timothy to deal with. **Shall come**—Shall gradually set in.

**2. Men**—*The men* with the article; the people, that is, of the Church and professedly religious community, (and much worse as in Rom. i, 25-32.) This catalogue of qualities belonged, of course, to the paganism of the age, as the history of the times plentifully and sadly shows. **Lovers of their own selves**—Not merely possessing rational self-love but selfishness. **Covetous**—Silver-loving. Note on Luke xvi, 14. **Boasters**—Braggarts of qualities superior to others. **Proud**—With a reserved sense of their own excellence. **Blasphemers**—Reproachers not only of God, but of man also. **Unholy**—Unjust and irreligious.

**3. Truce-breakers**—Who would seldom form any treaty, and disregard it if formed. **Incontinent**—Uncontrolling of themselves. **Fierce**—The reverse of mild, passionate and cruel. **Despisers... good**—With no sympathy or respect for the pious and excellent.

**4. Traitors**—Ready to sacrifice a friend for self-interest. **Heady**—Headstrong, impetuous, rushing heedless in their own course. **High-minded**—Puffed up and swelling with self-conceit. **Lovers of pleasures... God**—A clear and striking antithesis, but too descriptive of most of the world.

**5.** Over these vices these **men** would contrive to throw a **form** of piety; but

godliness, but <sup>a</sup>denying the power thereof: <sup>b</sup>from such turn away. **6** For <sup>c</sup>of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, **7** Ever learning, and never able <sup>d</sup>to come

<sup>a</sup> 1 Tim. 5. 8; Titus 1. 16.—<sup>b</sup> 2 Thess. 3. 6; 1 Tim. 6. 5.—<sup>c</sup> Matt. 23. 14; Titus 1. 11.—<sup>d</sup> 1 Tim. 2. 4.

the power by which piety removes actual wrong conduct and character they would be ever practically denying. It would be an age of antinomianism, in which doctrine and profession would be contradicted by immorality of heart and life. **Turn away**—Have no fellowship with a piety devoid of honesty.

**6.** St. Paul now shows one of the arts by which these antinomians gain adherents, namely, by appealing to the weaknesses of weak women. St. Paul more than once found noble women who were converted by his public preaching. Acts xvii, 4. But these proselytes *crept*, like serpents, into the women's apartments to suit their doctrines to their tempers. **Creep**—Metaphor, perhaps, from serpents. **Silly women**—The Greek diminutive, *womanlings*, females of a smaller intellectual magnitude than the average. **Laden with sins**—With remorseful views of past courses, and so looking for some method of absolution. So the Jesuits have, during their whole history, held the secrets of families in possession through means of the female confessional. **Women laden with a life of sins** found the convent their last resource. **Led...lusts**—The word *lusts*, same as ii, 22, where see note. Here the strong impulses and passions of the feminine sex are meant, by which the proselytes gained them over.

**7. Ever learning**—Being continually poring over the doctrines of their visionary teachers, and trying to obtain satisfactory discoveries. **Never able to come to the knowledge of the truth**—Forever led on with the expectation of firm result, yet forever tantalized that no sure result, no firm foundation, is attained.

to the knowledge of the truth. **8** Now as Jannes and Jambres withstood Moses, so do these also resist the truth: <sup>a</sup>men of corrupt minds, <sup>b</sup>reprobate concerning the faith. **9** But they shall proceed no further: for their folly shall be

<sup>a</sup> Exod. 7. 11.—<sup>b</sup> 1 Tim. 6. 5.—<sup>c</sup> Rom. 1. 28; 2 Cor. 12. 5; Titus 1. 16.—<sup>d</sup> Or, *of no judgment*.

**8, 9.** St. Paul here seems to describe a future, the type of which occurs at this same Ephesus in Acts xix, 13–20, where see notes, including the notes on the remainder of that chapter.

**8. Jannes and Jambres**—The traditional names of the magicians who at Memphis withstood Moses with their false miracles opposed to the true. Exod. vii, 11, 22. Origen says, that the account was preserved in a secret, or apocryphal, Jewish volume entitled "Jannes and Jambres." The names are found, variously spelled, in the Targum of Jonathan on Exod. vii, 11, and Num. xxi, 22. Says Alford:—

"They were the sons of Balaam—prophesied to Pharaoh the birth of Moses, in consequence of which he gave the order for the destruction of the Jewish children—and thenceforward appear as the counsellors of much of the evil—in Egypt, and in the desert after the Exodus—which happened to Israel. They were variously reported to have perished in the Red Sea, or to have been killed in the tumult consequent on the making the golden calf, which they had advised. Origen ('Contra Cels., iv, 51, vol. i, p. 543') mentions the Pythagorean Noumenius as relating the history of Jannes and Jambres; so also Euseb., (Præp. Evang., ix, 8, vol. iii, [Migne,] p. 412.) Pliny ('H. Nat., xxx, 1') says: "There is another performance of magic, namely, by Moses, and Jannes and Jotapez, among the Jews, but many thousands of years after Zoroaster." **Reprobate**—Rejected, not able to stand the test when tried by the true doctrine of Christ as summarized in ii, 8–13.

**9. Proceed**—In success and ascendancy no further than Jannes and Jambres did, who came to total over-



manifest unto all *men*, "as theirs also was.

**10** "But 'thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, **11** Persecutions, afflictions, which came unto me "at Antioch, "at Iconium, "at Lystra; what persecutions I endured: but "out of *them* all the Lord delivered

<sup>u</sup> Exod. 7. 12; 8. 18; 9. 11. — <sup>v</sup> Phil. 2. 23; 1 Tim. 4. 6. — <sup>w</sup> Or, *thou hast been a diligent follower of*. — <sup>x</sup> Acts 13. 46, 50. — <sup>y</sup> Acts 14. 2. 5. — <sup>z</sup> Acts 14. 13. — <sup>a</sup> Psal. 34. 19; 2 Cor. 1. 10;

throw. The similar words in ii, 16, described their *increase* or *advance*, not in success, but in *ungodliness*. Strange that Alford should find "an apparent inconsistency between the two assertions." **For**—Showing how their overthrow would be accomplished, not by destruction (as at the advent) but by exposure. **Theirs**—Jannes and Jambres. Exod. viii, 18; ix, 11.

10–17. To the above terrific delineation St. Paul now draws a contrastive picture for and of Timothy himself in that approaching future. Taking the suffering and heroic Paul as his pattern, 10–12, in contrast with these seducers, 13, and in full accordance with his childhood's training in the Scriptures, 14, 15, which are the inspired guide of his life, 15, 16, he will find himself fully fitted for every demand, for every good work.

**2. But as Timothy knows the truthness and purity of Paul, 10–13.**

**10. But**—Contrastive; introducing a picture antithetic to the above gloomy portraiture. **Thou**—Greek, emphatic, both by insertion and position; in antithesis to the errorists above described. **Hast fully known**—With thorough study and acquaintance as of a pattern and lesson. Timothy's acquaintance with Paul's example as an *eyewitness* commenced at Lystra, but the report of his previous endurances at Antioch and Iconium, Acts xiv, must have been perfectly known to him at the time. **Lystra**—The apostle stops his enumeration in precise accordance with the history in Acts xiv, 20, 21, where see notes.

**me. 12** Yea, and "all that will live godly in Christ Jesus shall suffer persecution. **13** "But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

**14** But "continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

chap. 4. 17. — <sup>a</sup> Psal. 34. 19; Matt. 16. 24; John 17. 14; Acts 14. 22; 1 Cor. 15. 19; 1 Thess. 3. 2. — <sup>b</sup> 2 Thess. 2. 11; 1 Tim. 4. 1; chap. 2. 16. — <sup>c</sup> Chap. 1. 13; 2. 2.

**12. Yea**—What Paul has suffered Timothy must, more or less, expect to suffer. The apostle does not invite his pupil to ease and fortune, but to trial and **persecution**. **All**—Explicitly affirmed only of the apostle's own age; but in a greater or less degree applicable, in fact or in spirit, to all ages. Yet we are not to consider **persecution** a test of our piety. **Shall suffer**—The simple future *will suffer*.

**13. But**—In contrast to 10–12, St. Paul makes again a brief reference to the corrupt sorcerers of verse 8. **Seducers**—Literally, *sorcerers* or *juglers*; like the opponents of Moses in Exodus, or Elymas, and the followers of Diana in Acts. **Deceiving, and being deceived**—By a perpetual community of error mutually deluding each other, and so **wax worse and worse** by going deeper and deeper into a series of delusions. Such, in fact, was the history of Gnosticism.

**3. So he should also be true, according to the Scriptures, inspired to furnish and qualify the minister of God, 14–17.**

**14. But**—Resuming Timothy's contrast of character over against the errorists. **Knowing of whom**—The *whom* is plural, referring not (as Alford) to Timothy's parents, but to Paul and the original apostolic eye and ear witnesses of the doings and teachings of Christ. This perfect preservation of the original type was the bulwark of the Church of St. Paul and Timothy against the Gnostics and all other heretics. And when that doctrine was recorded in the apostolic writings and

**15** And that from a child thou hast known <sup>4</sup>the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. **16** <sup>5</sup>All Scripture is given by inspiration of God,

d John 5. 39. — e 2 Pet. 1. 20, 21. — f Rom. 15. 4.

became the rule of faith, it is the bulwark alike to the present day, against all innovations and variations, whether of Romanism or Rationalism.

**15. And**—This Christ history derived from the original witnesses was fully in accord with the Old Testament, in which Timothy's childhood was indoctrinated. **Holy Scriptures**—The Old Testament, either in the Hebrew, or in the Septuagint translation thereof into Greek, or both. For although Eunice's husband was a Greek, the old Bible ruled in her system of education. **Are able**—With thy proper use of them. **To make thee wise**—Being, as they are, predictive, both by spoken prophecy and by sacrificial ritual, of the true Saviour. **Unto salvation**—From Jewish, pagan, and Gnostic error, from sin, condemnation, and death. **Through faith**—Since it is only as our faith embraces them that they are powerful in us.

**16.** The divine suitability of Scripture to fit the minister for his work. **All Scripture**—The Greek word for **Scripture**, γραφή, simply signifies *writing*; hence in verse 15 the adjective **holy**, and, perhaps, here the adjective *God-breathed*, (which is the literal Greek of the full phrase **given by inspiration of God**), are used to qualify the word as meaning the *sacred writings*. Yet of the fifty times in which the Greek word γραφή occurs, it does not once designate any thing else than the sacred canon. Scholars find two interpretations for this passage. One is clearly expressed in our English translation: *All scripture is inspired and profitable*, etc. But the verb for **is**, not being in the Greek, can be supplied at a different place; and the Greek for **and** can be emphatic, *also*. We, then, may have the rendering, *All inspired scripture is also profitable*, etc. In the former

*'and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17* <sup>6</sup>*That the man of God may be perfect, thoroughly furnished unto all good works.*

g 1 Tim. 6. 11. — A Chap. 2. 21. — 4 Or, *perfected*.

interpretation the inspiration of **Scripture** is affirmed, in the latter case assumed. Either interpretation is sustainable by the Greek. Ellicott, Alford, and Huther prefer the latter; in which they are sustained by Origen, Grotius, Erasmus, Whitby, and Hammond; also by the Syriac, Vulgate, and Luther's version. The latter meaning lies most clearly in the train of thought.

That *thought*, and, perhaps, *words*, should be *God-breathed* into, or on, a human being, is a conception familiar to ancient pagan as well as Hebrew and Christian writers. Josephus says: "The prophets learned the highest and most ancient things by the inspiration (breathing on) that is from God." Plutarch speaks of "the God-breathed dreams." Cicero says, "No man was ever great without some divine afflatus, (breathing-on.)" Either the thought might be imparted to the man, and then the thought was inspired; or the man might be elevated to a higher tone, and so, speaking spontaneously, his words would have something divine about them. 2 Pet. i. 21; Matt. xxii. 43, seems to describe the latter inspiration.

**Scripture**, Paul tells Timothy, is **profitable**, positively for *doctrine*, or teaching positive truth; negatively for **reproof**, or rather, refutation of error; disciplinarily for **correction** of conduct; formatively as a whole for **righteousness** or rectitude of character.

**17. Man of God**—The Christian minister. Huther objects that Paul does not here prescribe Scripture as an instrument to use in morally forming others, but in forming one's self. Very true. But it is for forming one's self to be a **perfect** former of others. Yet while addressed to Timothy as pastor in Ephesus, it implies inclusively every **man** who is **zealous unto all good works**.

## CHAPTER IV.

**I** CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; 2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. 3 For the time will come when they will not endure sound doctrine; but

α 1 Tim. 5. 21; 6. 18; chap. 2. 14.—β Acts 10. 42.—γ 1 Tim. 5. 30; Titus 1. 13; 2. 15.—δ 1 Tim. 4. 13.—ε Chap. 2. 1.—ζ 1 Tim. 1. 10.—ν Chap. 2. 6.

## CHAPTER IV.

IV. ST. PAUL'S CLOSING CHARGE TO TIMOTHY—SALUTATIONS AND BLESSINGS, 1-22.

1. Charge to firmness against errorists, 1-6.

1. This charge has the nature of an oath, by which the imposer assumes to bind his disciple before God by the solemnities and penalties of the final judgment to do certain things which are specified in ver. 2. **Therefore**—Is to be omitted as a spurious reading; so also at before appearing. **Quick and the dead**—Both those that live and those deceased. **Appearing**—Governed as the objective of an oath by understood. **I charge thee... before... Christ, by his appearing.**

2. What he is charged to do. **Preach**—Proclaim as a herald, the word which, as herald, thou bearest from God to man. **Be instant**—Or urgent and pressing, as becomes God's herald, to force thy message on men's attention. **Out of season**—As they may esteem it; yet it will be in season if its very abruptness makes it effectual. **Methods of the message.** Men are entangled in sophisms, therefore **reprove**, that is, *refute*, **convince** them: they are persistent in known wickedness, therefore **rebuke**: they are slow to good, therefore **exhort**, incite, encourage, urge them. **Temper—longsuffering**, for they will be long-trying; and **doctrine**—for they will need teaching, a continual inculcation of truth.

3. **For**—Reason for this urgent

after their own lusts shall they heap to themselves teachers, having itching ears; 4 And they shall turn away their ears from the truth, and shall be turned unto fables. 5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my de-

α 1 Tim. 1. 4; 4. 7; Titus 1. 14.—β Chap. 1. 8; 2. 8.—γ Acts 21. 8; Eph. 4. 11.—δ Or, *truth*, Rom. 15. 19; Col. 1. 26; 4. 17.—ε Phil. 2. 17.—ν Phil. 1. 28; 2 Pet. 1. 14.

**charge.** The falling away, predicted, iii, 1-9; 1 Tim. iv, 1-3. **Sound words**, i, 13. **Itching ears**—Ears that itch for pleasant doctrines, rather than severe truth.

4. **From the truth**—Which does not soothe the above *itch*; they turn away their ears towards the fables which do.

5. **Watch**—Literally, *wake*; be wide awake. **An evangelist**—An evangelizer, who imbueth the people with the gospel. **Full proof**—Literally, fill the full measure of thy ministry.

2. **Triumphal anticipation of martyrdom**, 6-8.

6. **For**—St. Paul now furnishes the reason for this urgent charge just given, and for the solemnity of the charge of this entire epistle. He was about exchanging labour for reward. His place in the Church below will soon be vacant; and O that Timothy might fill the blank as a second Paul! **Ready to be offered**—The elder biblical scholars literally translated the words, *I am already poured upon with the libation*. The allusion was to the ancient sacrificial custom of pouring a libation of wine upon the living victim the moment before his slaughter. Hence Paul's meaning would then be, as in the English version, **I am ready to be offered**. But later critics maintain that the accurate rendering of *σπένδομαι* is not to be poured upon, but to be poured. What St. Paul, then, literally says is: "I am already poured as a libation." He was not then the victim moistened with the drink offering, but the drink

parture is at hand. **7** \*I have fought a good fight, I have finished *my* course, I have kept the faith: **8** Henceforth there is laid up for me \*a crown of righteousness, which the Lord, the righteous judge, shall give me \*at that day: and not to me only, but unto all them also that love his appearing.

\*1 Cor. 9. 24, 25; Phil. 2. 14; 1 Tim. 6. 12; Heb. 12. 1.—†1 Cor. 9. 25; James 1. 12; 1 Pet. 5. 4; Rev. 2. 10.—‡Chap. 1. 12.—§Col. 4. 15; Philem. 24.

offering itself. And then the allusion is to his own blood poured forth under the Roman axe. Yet as this event seems not to have taken place until after the ensuing winter, the word *already* appears hardly fulfilled. The answer is, that he viewed his present sufferings as part of his martyrdom. Nor must the words be viewed as an exact prophecy, but as a personal anticipation. **Departure**—An allusion, perhaps, to a ship's *loosening* for sailing forth.

**7. Fought...fight**—The words include not merely allusion to real battle but palestric combats. *I have contested the noble contest*. Not a good fight, but the good fight, namely, the maintenance of the Christian faith. **Course**—An allusion to the prize runner. **The faith**—The doctrine of the cross.

**8. Henceforth**—Paul speaks as from the moment of his martyrdom. It is to be noted that he looks for his crown, not as bestowed in the intermediate and disembodied state, but at the judgment. In the happiness of that intermediate state he fully believes, (Phil. i, 23,) but his thought glances to the advent as the time of his coronation. **Crown of righteousness**—So James i, 12, *the crown of life*. 1 Peter v, 4, *the crown of glory*; that crown so glorious as to be made of glory; a crown so living as to be made up of life; a crown so holy as to be made up of righteousness. In all these cases the blessedness bestowed upon the man is idealized into a crown. **Love his appearing**—For fearful as is that day to the wicked, so fearful

**9** Do thy diligence to come shortly unto me: **10** For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. **11** Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. **12** And Tychicus have

†1 John 2. 15.—‡Chapter 1. 15.—§Col. 4. 14; Philem. 24.—¶Acts 12. 25; 15. 27; Col. 4. 10.—‡Acts 20. 4; Eph. 6. 21; Col. 4. 7; Titus 2. 12.

that the righteous may well tremble, it is still to the latter the day of his vindication and his crown.

**3. St. Paul's personal relations to his fellows, 9-13.**

Of the seven of his fellow labourers here noted, four had left him; one, Demas, voluntarily and blamably; two, Crescens and Titus, voluntarily, but unblamed; a fourth, Tychicus, sent away. One only, Luke, was with him, and two, Timothy and Mark, are requested to come to him.

**10. Demas**—Joined in greeting in Col. iv, 14; Philm. 24. **Loved...world**—So that he left the dangerous post of fellow ministry with Paul; perhaps abandoned the Christian faith. **Thessalonica**—was probably his home. **Galatia**—The true reading is, perhaps, *Gallia*, that is, Gaul, France.

**11. Luke**—See notice of Luke, vol. 2, p. 11, and note Acts xiii, 1. **Mark**—According to Col. iv, 10, he is commended to Colosse. Timothy might easily take Mark from there if he received this epistle at Ephesus.

**12. Tychicus...sent**—This verse is the strong proof adduced to show that Timothy was not at Ephesus when this epistle was written to him. To obviate the objection Alford would emphasize *sent*, and make Paul assure Timothy that Tychicus did not leave him voluntarily, but by command. And we may also suggest the query, How was it certain that in those days of uncertain travel he should arrive where he was sent? Or how should Paul be so sure that he had arrived as to make him omit the mention of the sending?

I sent to Ephesus. **13** The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

**14** "Alexander the coppersmith did me much evil: "the Lord reward him according to his works:

*vs* Acts 19. 32; 1 Tim. 1. 20.—*α* 2 Sam. 3. 29; Psa. 23. 4; Rev. 18. 6.—*2* Or, *our* preachings.

Perhaps he might have written less concisely: "I sent Tychicus to fill your place at Ephesus, and hope you have seen him." There are, indeed, many suppositions that would explain the case, but, from absence of documents, no one that we know to be the true one.

**13. The cloak**—The Greek term *πελῶνη* seems to have been a form of the Latin word *pamula*, signifying an overcoat, or over wrapper. Cicero argues that Milo could not have come on to the ground for the purpose of murdering Clodius, for he came in a *pamula*. Many able scholars prefer to interpret the word *book-bag*, or *port-manteau*. But as Alford well argues, the form of the sentence opposes such a view: *The book-bag bring me which*, etc., *also the books*, etc. Any man would have said, *bring me the bag of books*. Perhaps Paul needed the *books*, that is, *papyrus rolls*, (see note Matt. i. 2,) and *parchments*, in evidence at his approaching trial, and his *cloak*, in view of the coming winter, verse 21.

This passage seems to prove that Paul writes in a second imprisonment. He must have lately been at Troas and left his overcoat and books. But if in his first imprisonment it was five years since he had been at Troas, and Timothy had been with him since at Rome. He must, therefore, have been released and have visited Troas, and again have been imprisoned.

**4. Reminiscences of his former trial, 14-18.**

**14. Alexander the coppersmith**—Or rather, *brazier*. See note, Acts xix. 33. He was probably a resident of Ephesus, but went to Rome as witness or prosecutor against Paul at his

**15** Of whom be thou ware also; for he hath greatly withstood *our* words. **16** At my first answer no man stood with me, *'but* all *men* forsook me: *'I pray God* that it may not be laid to their charge. **17** "Notwithstanding the Lord stood with me, and strengthened

*v* Chapter 1. 15.—*s* Acts 7. 60.—*α* Matthew 10. 19; Acts 23. 11; 27. 23.

**trial. The Lord reward**—The best authorities read *will reward*; making the words a prediction rather than an imprecation. The position of both Alford and Fairbairn is, that the imprecative form presents no greater theological difficulty than the predictive. One of the most solemn, yet approvable, passages of the Apocalypse, vi, 9, 10, is imprecative. An inspired prayer may anticipate and invoke the just judgment that a holy God is about to execute. Yet upon such passages sceptical cavil will always be offered.

**15. Be thou ware**—Do thou beware. The words imply treachery in Alexander, perhaps the use and perversion of facts, documents, or doctrines confidentially intrusted to him. This disclosure of his treason may preserve Timothy from a similar betrayal. **Withstood our words**—Our doctrines; the doctrines of the gospel; which, as appears by verse 17, Paul boldly stated and maintained in his defence at his arraignment.

**16. My first answer**—It is plausibly maintained that at his second imprisonment, St. Paul underwent two arraignments. The first has, at this present writing, taken place, and resulted in no conviction; the second, anticipated in 6-8, proved fatal.

**17. The Lord stood with me**—An advocate and coadjutor, better than any *man*. The charge against Paul probably was the introduction of a new religion, unknown to his ancestors. Rome permitted every conquered people to adhere, each, to its own national faith; but inflicted death on innovators and inventors of new faiths. See note, Acts xxvi. 1. Paul maintained that his faith was no new invention, but the true historical continuity and

me; <sup>b</sup> that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered <sup>c</sup> out of the mouth of the lion. **18** <sup>d</sup> And the Lord shall deliver me from every evil

<sup>b</sup> Acts 9. 15; <sup>c</sup> 26. 17, 18; Ephesians 3. 2.—  
o Psalm 22. 21; <sup>d</sup> 1 Peter 2. 9.—<sup>e</sup> Psalm 131. 7.  
—<sup>f</sup> Romans 11. 26; Galatians 1. 5; Hebrews

development of old Hebraism. And here we can see how Alexander, who had, we suppose, been both Jew and Christian, might be able to withstand St. Paul's words, by maintaining that Christianity was a contradiction of the old faith. This would draw Paul out to a full statement of Christianity. And thereby we can see, *first*, how the Lord, standing by him, would be a powerful inspirer and confirmer in unfolding the glorious truths of the gospel; and, *second*, how Paul can jubilantly boast that all the Gentiles would hear his plea for Christ. The trial was probably held in one of the large basilicas, and attended by a vast crowd of Romans. **Mouth of the lion**—Nero, as all the old writers used to say. Yet it is probable that Nero was at this time absent from Rome. Hence, different commentators have each suggested a different lion. Whitby and others name Helius, the administrator in Nero's absence; Wieseler, the Jewish prosecutor; others, the lions of the amphitheatre. Huther and Fairbairn take **lion's mouth** as a single metaphorical phrase to express danger and death.

**18. Preserve me**—Whether from death, as at his first arraignment, or through death, as at his second. For the real preserve consists in securing his transit unto his heavenly kingdom. And so rich in both arraignments is St. Paul's triumph, that he finishes his account of this *first* one with a doxology, as he had (in vv. 6-8) the second with a psalm.

It seems surprising, at first, that while St. Paul is in prison and on trial for life for his Christianity any of his fellow Christian preachers should dare to visit and associate with him, bringing him aid and conveying his letters.

work, and will preserve *me* unto his heavenly kingdom: <sup>e</sup> to whom be glory for ever and ever. Amen.

**19** Salute 'Prisca and Aquila, and <sup>f</sup> the household of Onesiphorus. **20** <sup>g</sup> Erastus abode at Cor-

13. 21; Revelation 1. 6.—<sup>f</sup> Acts 18. 2; Romans 16. 2.—<sup>g</sup> 2 Timothy 1. 16.—<sup>h</sup> Acts 19. 23; Romans 16. 23.

But, similarly, Socrates in Athens while condemned as a false teacher was visited by his disciples in his prison and discoursed with them at length upon his philosophy. So Christian martyrs, subsequent to St. Paul, as St. Ignatius and Cyprian, were allowed visits and correspondence. The pagan satirist, Lucian, in the early half of the second century describes the career of a Christian itinerant in his day, named Peregrinus, and narrates the eager zeal of Christians in ministering to his wants in prison. "From early dawn old women, widows, and orphan children might be seen waiting about the doors of his prison; while their eminent men, by feeing the keepers, were allowed to pass the night with him in his prison... Moreover, deputies came from certain cities of Asia from the Christian associations to assist, advise, and console the man. They show, indeed, incredible dispatch in any undertaking which would aid a common interest. Sums of money so large were contributed as to furnish no little revenue to Peregrinus." The government seemed satisfied with destroying the apparent leader, expecting that his followers would come to nothing; and the immediate jailers were ready to grant privileges for a consideration.

**5. Salutations and benedictions, 19-22.**

**19. Prisca**—Notes, Acts xviii, 2; and Rom. xvi, 4. **Household**—Note, i, 16.

**20. Erastus**—Mentioned as city treasurer of Corinth in Rom. xvi, 23; as going by commission from St. Paul to Corinth from Ephesus with Timothy, (Acts xix, 22,) and here as being with Timothy at Ephesus. He probably ceased from the treasurer'ship when he took up the gospel.

inth: but <sup>1</sup>Trophimus have I left at Miletum sick. **21** <sup>2</sup>Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens,

and Linus, and Claudia, and all the brethren. **22** <sup>1</sup>The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

<sup>1</sup> Acts 20. 4; 21. 29.—<sup>2</sup> Verse 9.

<sup>1</sup> Gal. 6. 16; Philom. 25.

**Trophimus**—Known only as mentioned in Acts xx, 4, and xxi, 29; where see notes. Trophimus could not have been left at Miletus on Paul's journey to his first imprisonment at Rome, of which we have a full narrative in Acts xxviii. Paul, therefore, writes this from a second and last imprisonment.

**21. Before winter**—When the ancient vessels were mostly laid up, and voyage across sea impossible. Such a delay might postpone Timothy's coming until after Paul's martyrdom. **Eubulus**—Nowhere else mentioned. **Pudens**... and **Claudia**—An epigram of the Roman poet, Martial, written not long after this time, celebrates the

marriage of **Pudens** and **Claudia**. English scholars have found proofs that Martial's Claudia was daughter of a British prince, and was a Christian lady at Rome. Hence a plausible and pleasing theory identifies Paul's **Pudens** and **Claudia** with Martial's. See Alford's Prolegomena, and Conybeare and Howson, vol. ii, pp. 500–502. **Linus**—Irenæus says: "The apostles... conferred upon Linus the office of the episcopate [at Rome.] Of this Linus Paul makes mention in his epistles to Timothy." **All the brethren**—From which it appears that the Church had not been wholly scattered by persecution. And this was destined soon to become "the Church of the Catacombs."

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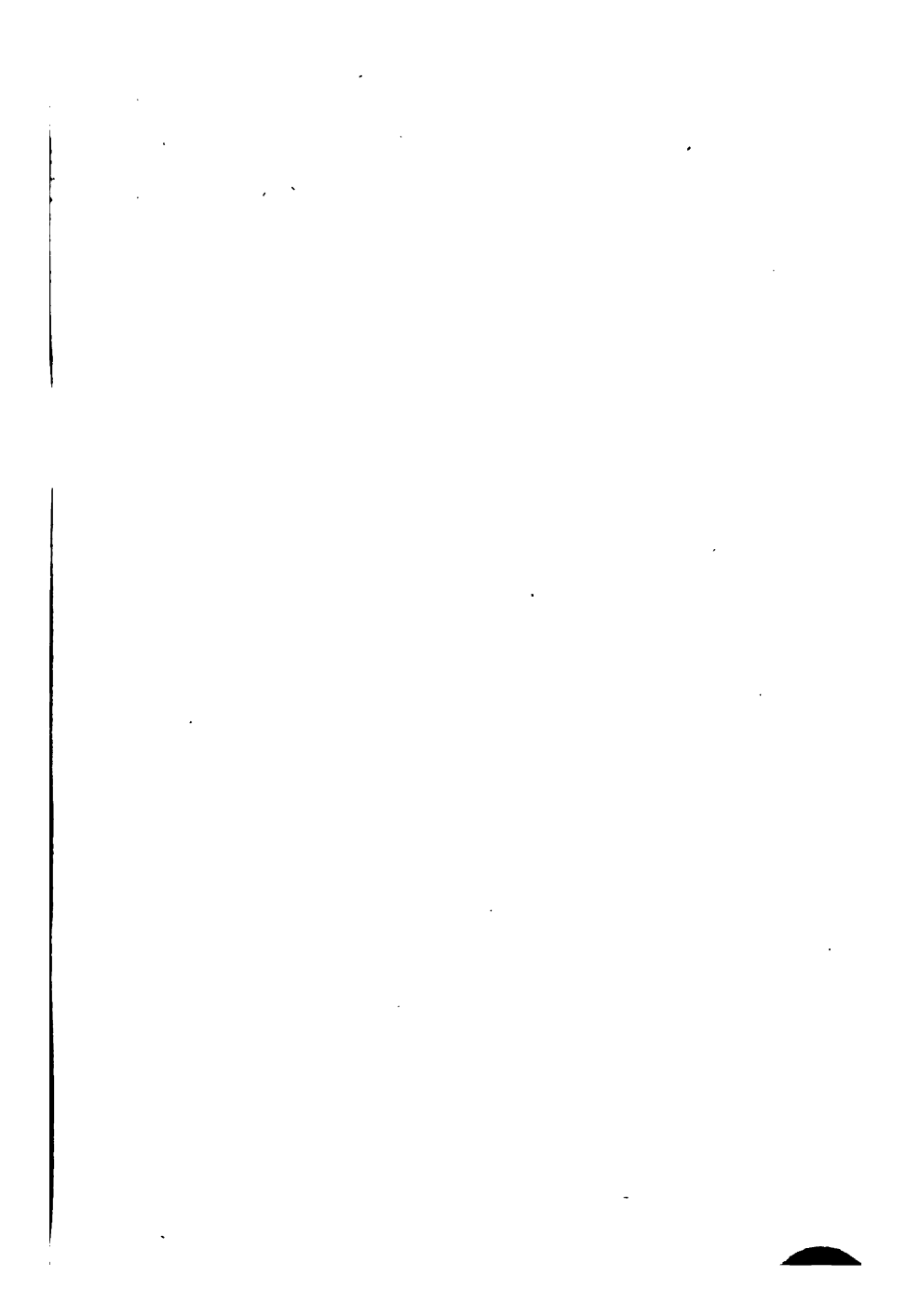
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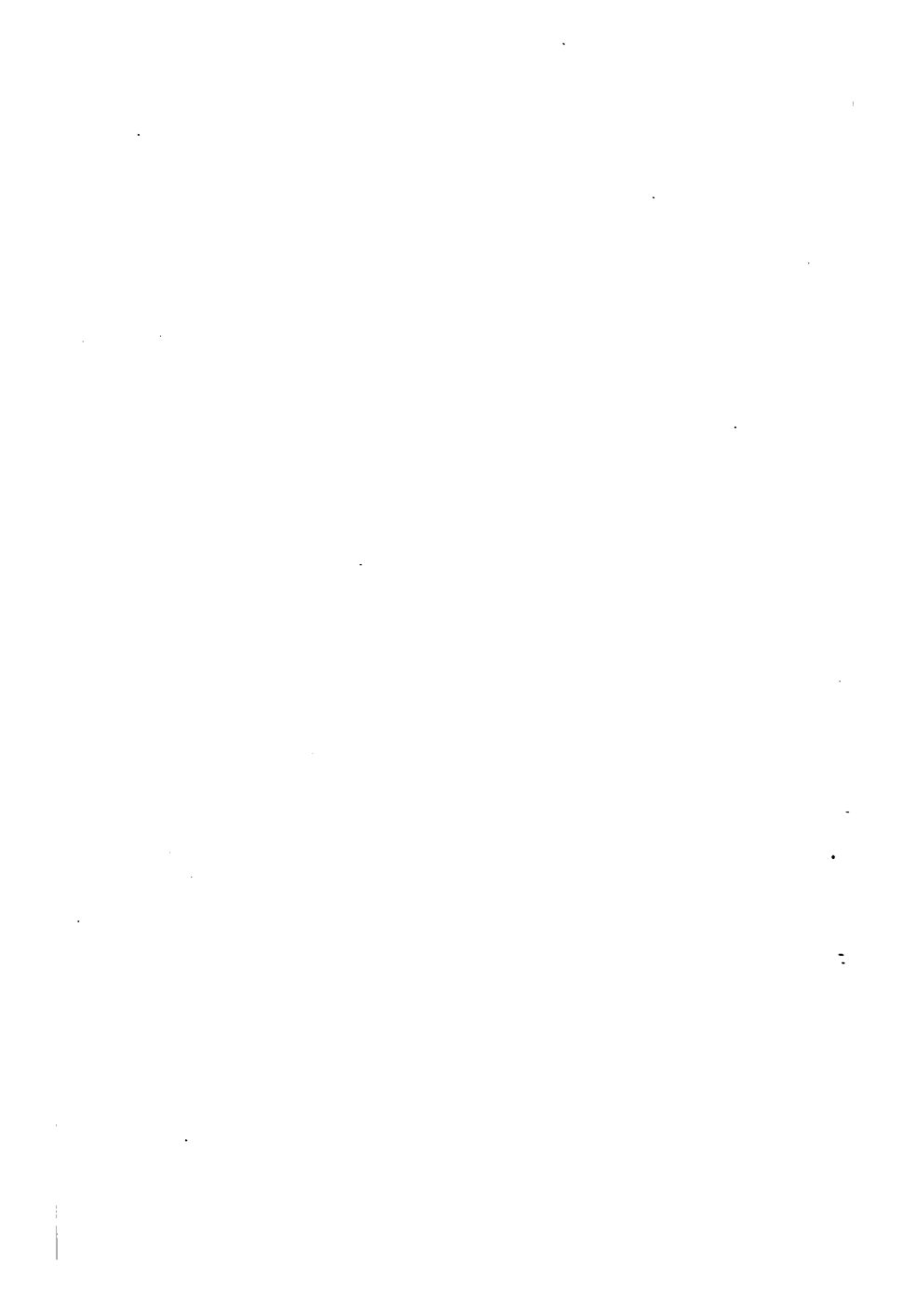
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